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THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

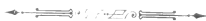
Exposition of Gospel Truth and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor.

VOLUME XXIX.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103-105.

Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11: 1, 6.



ELKHART, INDIANA.

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The Herald of Truth

WISHES ALL ITS READERS

A Happy New Year.

One by one, our days are numbered,
One by one, the new years pass,
One by one our friends are gathered
Like the tender blades of grass.

Do we think each new year coming,
Brings us nearer to the close
Of a life; so full of meaning
That may end in sweet repose?

Let us pause as thus we ponder,
Ere we part with this loved year;
Fraught with joys and many sorrows
Full of hope, and love, and fear.

We have oftentimes been reminded
That the angel death may come,
Not alone unto the aged;
But the young it taketh home

We have felt how hard the lesson,
Father, may thy will be done!
May it draw us by correction,
Nearer to thine own loved Son.

We would thank thee for thy blessings,
Oh! our Father and our God,
They have been at thy disposing
Though we've sometimes felt the rod.

Grant us then, oh Holy Father!
Ere thou let the curtain fall,
That the past be blessed together,
Both the joy, the grief and all.

That the future with thy blessing,
We may dedicate to thee,
And with meek and contrite spirits,
More devout and humble be.

Would we look within the volume
That this new year holds in store;
Would we ponder every column
Would we read its pages o'er.

Did we know what is before us,
Even in our pathway lies,
Oft our hearts would faint within us,
Oft and deep would be our sighs.

Wise the hand that holds the volume,
Turning all the pages o'er,
Knowing well that we are human,
And his light must go before.

Wise the hand that gently leads us
Through this hidden vale of tears,
Brightly shines the star that guides us
Through the mists of many years.

Trusting then as little children
This great volume we embrace,
Though from us the future hidden,
Only let us see thy face.

We would humbly ask thy blessing
On this new year just at hand;
For we own, without thy blessing,
Naught can prosper in the land.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 1.

ELKHART, IND., JANUARY 1, 1892.

Whole No. 458.

NEW YEAR'S HYMN.

What shall I wish thee?
What can be found,
Bringing the sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall insure thee
A happy New Year?

Faith that increaseth,
Walking in light,
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear,
This will insure thee
A happy New Year.

GOD'S WORD.

Is God's Word still as much to be obeyed as when Christ was in the world and preached it? This question is probably a hard one for some people to answer, since such a great change has taken place between the spiritual interest of those who in those days called themselves the children of God, and the majority of those who in the present age call themselves such. It is an indisputable fact that portions of Christ's teachings are fast losing their true meaning, they being reasoned away by those who would be exalted among men for (as they might call it) simplifying the Scriptures, and thus make the way to heaven easier.

Wherever we are, we see that some people understand and practice certain portions of God's Word very differently, yet each claims to be right, and thinks the others do not see it as they ought. Let us see why. How often is the Bible closely examined in order to discuss such differences of opinions. Is it not far oftener the case that people will say, "Well, our forefathers did this way and that way, and they were right, and therefore we are right also," instead of taking the Bible and studying it carefully in order to be absolutely certain of what the Bible says? The opinion seems to prevail that God is not so particular about the carrying out of his commands, and on that account

His will is often trampled almost entirely under foot. How is it with you, brother? with you, sister? Have you such thoughts, or do you strive to do as nearly what the Bible (not men) teaches as you know how? I trust your aim is to enforce the rules laid down in God's Holy Word, and then try to get others to do the best they know. God's rules and commands are not to be trifled with. What God hath said will stand, when heaven and earth shall pass away, and his laws are forever the same. Men cannot change God's mind. Do you think God will excuse us for neglecting part of his will simply because the majority of people would rather have certain portions read thus and thus, and we want to "keep in" with them? Verily no. If we know what God's will is, happy are we if we do it.

It seems as though some people (Christian professors) think that if they could have the "say so" to it, the Scriptures would read different, and would be easier to live up to. Undoubtedly Scriptures would read different in a good many places, but who is it that can improve what God has said? when once men get so far that they know better how things should be than God does, then will we accept a revision of God's Word, but as long as God is Omnipotent, which will be forever, we must accede to what the Word teaches us as He has given it.

I say people often fail to use their Bibles in order to settle differences of opinion, taking opinions which other men have given, instead of God's teachings. This is a sad mistake. If we are not certain that Scriptural reasoning will bear up our argument, it is time for us to give up and examine what the Word of God teaches.

It is strange how people will often turn away from their honest convictions. How often do we hear the remark made by one whom some one may have tried to correct, "O that is not so particular." If God's Word says a certain thing should be so and so, then it should be considered as being "particular."

How is it that so many Christian professors have gotten so far away from the true teachings of the Word of God? Simply because their forefathers, and they, themselves, thought it was not so "particular" concerning this or that. Thus it

went; little by little this carelessness increased, until now, what was once very little astray from the teaching of the Bible, has become a great hindrance to the progress of the true teachings of God's Word.

Reader, have you helped to strengthen this great barrier to the promotion of the cause of Christ? Reflect over your life and see how much you have encouraged the good work. See whether you have not time and again lent a helping hand to Satan's agents in establishing a foothold somewhere.

Satan often appears as an angel of light, and hence if we are not watchful, we may oftentimes be deceived. John says in 1 John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." A good rule for all might be: "Never say or do anything without first considering what the end may be."

It seems to me it would be well if we would look at this question more in this light that God would say to us as Pilate said to the Jews when they were displeased with the title which he wrote to put on the cross above Christ's head, for when he said: "What I have written I have written," that matter was settled, and it would be well for us to accept the saying as from God, that "what he has written he has written," and that that is to be observed, and then perhaps we would not try to twist out of self sacrifices which we may have to make for Jesus' sake, thinking we can take the world on one shoulder and Christ on the other, and when we come to die, go to glory after all.

God grant that the true teachings of the Holy Bible may gain ground rapidly, that Christ's kingdom may soon be thoroughly established, and love divine reign supreme in the hearts of all men, that God may be honored in all things, and the power of Satan over Christian professors, especially, be brought into subjection. If we go hand in hand, then we can do much, but if we all want to be independent, how can we build up the cause of Christ?

A. C. K.

For the Herald of Truth.

AFTER CHRISTMAS THOUGHTS.

Christmas day has come and gone,
The anniversary's o'er,
In many hearts Christ may be born,
And learn Him to adore.

Long years ago, when Christ was born
Into this sinful world,
A glorious star appeared at morn
As prophets had foretold.

The shepherds, too, the tidings heard
That night, on Juda's plain;
With joyful haste, to find the Lord,
They went to Bethlehem.

In swaddling clothes they found him there,
Low in a manger laid;
They offered frankincense and myrrh,
And costly presents made.

Thus came our Lord from heaven above,
And lived with sinful men;
He came to show that "God is love,"
Then went to heaven again.

Arranged for Sister Hettie A. Kendig,
Lancaster, Pa.

THE TEACHING AND CHARACTER OF JESUS CHRIST.

Jesus Christ appears among men full of grace and truth; the authority and mildness of His precepts are irresistible. He comes to heal the most unhappy of all mortals, and all His wonders are for the wretched. In order to inculcate His doctrines He chooses the apocryphal, or parable, which is easily impressed on the minds of the people. While walking in the fields He gives His divine lessons. When surveying the flowers that adorn the mead, He exhorts His disciples to put their trust in Providence, who supports the feeble plants, and feeds the birds of the air; when He beholds the fruits of the earth, He teaches them to judge of men by their works; an infant is brought to Him, and He recommends innocence; being among shepherds, He gives Himself the appellation of the *Good Shepherd*, and represents Himself as bringing back the lost sheep to the fold. In spring He takes His seat upon a mountain, and draws from the surrounding objects instructions for the multitude sitting at His feet. From the very sight of the multitude, composed of the poor and the unfortunate, He deduces His beatitudes, recorded in the fifth chapter of the gospel by Matthew: *Blessed are they that weep—blessed are they that hunger and thirst*. Such as observe His precepts, and those who slight them, are compared to two men who build houses, the one upon a rock, the other upon sand. When He asks the woman of Samaria for drink, He expounds to her His heavenly doctrine, under the beautiful image of a well of living water. And when He, "the Lord of glory" was about to condescend still lower in his already humble position as a man and become a

sacrifice for the sins of the world, He exemplified first the love that he had for the world, and especially His own by calling them His friends and instituting the Lord's Supper, and then showed that as children of God the master is not to be above his servant, by washing His disciples' feet.

His character was amiable, open and tender, and His charity unbounded. The Evangelist gives us a complete and admirable idea of it in these few words: *He went about doing good*. His resignation to the will of God is conspicuous in every moment of His life; He loved and felt the sentiment of friendship; the man whom He raised from the tomb, Lazarus, was His friend; it was for the sake of the noblest sentiments of life that He performed His greatest miracles. In Him the love of country may find a model. "O Jerusalem, Jerusalem!" He exclaimed, at the idea of the judgment which threatened that guilty city, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Casting His sorrowful eyes from the top of a hill over this city, doomed for her crimes to signal destruction, He was unable to restrain His tears: "*He beheld the city*," says the Evangelist, "*and wept over it*." His tolerance was not less remarkable; when His disciples begged Him to command fire to come down from heaven on a village of Samaria, which had denied him hospitality, He sternly replied: "*Ye know not what manner of spirit ye are of*." Such in brief, are some of the characteristics of Christ's teaching and character. And He wants us to be like Him, in character, in method of teaching, in life and work. He has made ample provision that we may do so. But we need His help, for "without me," says He, "ye can do nothing." So He has sent us the aid of the Holy Spirit, by which we are led in the way of truth and love. As the Holy Spirit abode upon Him, even so does the Holy Spirit dwell within those who have been truly born of God, and by making manifest the life of the Spirit we are but continuing to manifest to the world the character and teaching of our Lord and Savior, Jesus Christ. * *

GOING TO HEAVEN.

We have an account of a dream or vision of two railroad trains, each with "Going to Heaven" painted on it. One has a flashily dressed conductor, who invites people on board with any amount of baggage. Many go. Then the train moves off, descends, winding around a curve, and goes out of sight. On the other train few people enter, for no baggage is allowed. It moves off on a straight, upward grade, and is finally seen to enter the heavenly gates.

Is not this a true picture of the two modes of "going to heaven" now in use? It seems so. But few are willing to take the train that carries no baggage—not daring to trust, trust, the heavenly Conductor for supplies! The crowds go on the train that carries baggage!

See that young man, he is desirous of going to heaven. Here are the two trains. One has a "smoking car" and he fills his trunk with cigars, and is blandly bowed on board. God's Spirit has not been unmindful of him, but has shown him the waste of money, the destroying of the body and the benumbing of the soul—all resulting from the use of tobacco. Alas! he will not hear, but takes the train that curves down to hell!

Now comes a young lady. She is loaded with baggage. There is pride and dress and jewelry and vain company. Can she carry all these? Yes, she can. That "love-of-a-man," the bejeweled conductor, invites her on his train. She scarcely notices the "lowly Nazarene" standing by the baggageless train. Alas! she mounts the train that points to heaven, but—leads to hell!

Here comes a pair—settled in life, with a growing family, widening influence, and increasing wealth. Still they are desirous of going to heaven. Now along comes an agent of the Nazarene, who says the fashionable conductor's train does not go to heaven; they must give up their baggage, family, possessions, all—and say, "The lone way is my choice." He talks of perfected "holiness." What shall they do? They ask a friend; but he has on a little gold himself. He "pooh-hoohs" at the "holiness movement." Others who love the world, rather than Jesus, do likewise. Alas! the pair conclude it is not necessary to be "so particular." So they, friends and all, take the train that carries baggage, but gracefully sinks to hell.

Reader, which train do you take?—Sel.

"COME NEARER."

Have you come to Christ and found relief? Then come *nearer*. The closer your communion with Christ, the more comfort you will feel. The more you daily live by the side of the fountain, the more you shall feel in yourself a "well of water springing up into everlasting life." John 4:14. You shall not only be blessed yourself, but be a source of blessing to others. In this world you may not perhaps feel all the comfort you desire. But remember perfect happiness "without end" is yet to be found. There is a good time coming for all who feel their sins forgiven and come to Christ, and commit their thirsty souls to his keeping. When He comes again they shall be completely satisfied. They shall remember all the way by which they were led, and see the "need be" of everything that befell them.

Selected by LENA N. GINGRICH.

THE BRAVEST OF THE BRAVE.

BY JOAQUIN MILLER.

"Europe was never so entirely and terribly armed. No to him who sets fire to Europe now."—MOLTKE.

And who the bravest of the brave;

The bravest hero ever born?

'T was one who dared a felon's grave.

Who dared to bear the scour of scorn.

Nay, more than this; when sword was drawn

And vengeance waited but his word,

He looked with pitying eyes upon

The scene, and said: "Put up thy sword?"

Could but one king be found to-day

As brave to do, as brave to say?

"Put up thy sword into the sheath."

Put up thy sword, put up thy sword.

By Cedron's brook thus spake beneath

The olive trees our valiant Lord,

Spake calm and kingly. Sword and stave

And torch, and stormy man of death

Made clamor. Yet he spoke not, save

With loving word and patient breath,

"Put up thy sword into the sheath,"

The peaceful olive boughs beneath.

Ye Christian kings, in Christ's dear name

I charge you live no more the lie.

"Put up thy sword." The time they came

To bind and lead him forth to die,

Behold this was his last command!

Yet ye dare cry to Christ in prayer

With red and reeking sword in hand!

Ye dare do this as devils dare!

Ye liars, liars, great and small,

Ye cowards, cowards, cowards, all!

O God, but for one gallant czar,

O valiant king, one fearless queen!

Yea, there would be an end of war!

If but one could be heard or seen

To follow Christ; to bravely cry

"Put up thy sword, put up thy sword,

And let us dare to live and die

As did command our valiant Lord;

With sword commanded to its sheath,

The blessed olive boughs beneath."

THE HEIGHTS, OAKLAND, CAL.

The Independent.

THE DRESS PARADE AT WEST POINT.

(SUPPLEMENTARY)

In the brief reply of "F. 49" to my late article under the above caption, the writer states that while he fully agrees with me, "as to the horrors of war," as well as "the general irreligious tendencies of the common soldier's life," still, "while not defending the profession of arms," he nevertheless believes, that, "war is an evil which human effort can never entirely eradicate from this world." The most effective preventive of its dire consequences is a thorough, constant readiness for its terrible prosecution. John the Baptist did not direct the soldier to abandon his profession as essentially contrary to godliness, neither did the blessed Master himself. I think it can work no harm to the cause of the Master, if we examine whether these things be so.

Believing that the military profession is not accordant with the benign princi-

ples of the Christian religion, I could show, I think, by abundant evidence, did space permit, that the irreligious tendencies of the war system are not confined to "the common soldier's life." I will only advert, however, to the demoralization among our army officers, especially those absent on leave, or stationed in Washington. The Chicago TRIBUNE, after giving the names of a number of those of prominent rank now arraigned for various offenses, and after alluding to the drunkenness and gambling, fearfully prevalent, to which their idle life has subjected them, adds the information: "A regular 'poker' ring has been organized, whose members not only play with each other, but spread their toils as industriously and skillfully as the professionals, who gather in and fleece the greenhorns in the army, and in some instances have not only relieved these victims of their ready money, but have induced them to hypothecate their pay for a year ahead."

—The nature of the subject forbids me to go into particulars concerning that mis-called "necessity," which procured the enactment of the Contagious Diseases Act in Great Britain,—the vocation of the harlot thereby receiving, in garrison towns, official recognition at the hands of a professedly Christian State.

Secondly, believing in the Divine inspiration of the Scriptures of Truth, I am so far from conceding that "war is an evil which human effort can never entirely eradicate from this world," that it is a source of inexpressible consolation, in the face of those recurring out-breaks of war, and of the vast preparations for war, which "the lusts that war in (men's) members" still make possible, that those beautiful prophecies of Isaiah and Micah are moving on to fulfillment: "Nation shall not lift up sword against nation, neither shall they learn war any more."

This is surely not said of angels or of the heavenly host, but of men, whose "human effort" must cooperate with the Divine purpose in its accomplishment. Next, how are we to understand that "the most effective preventive of (war's) dire consequences is a thorough, constant readiness for its terrible prosecution," when we see before us the hapless condition of the continent of Europe, with millions of men in arms or subject to instant call, and the people crushed beneath the terrible burden? What, indeed, are the present political, social, and religious aspects of the German Empire,—that European State, which, beyond all others, stands the most thoroughly equipped for the "terrible prosecution" of its defensive or offensive purposes? Politically, we behold an empire with an immense standing army and a trained reserve, where, in view of powerful and equally jealous or ambitious enemies without, and ever alert plotters within, the soldier and his occupation hold the first place. As regards

religion, the feeling of indifference may be inferred from the fact that, in Berlin, the capital, with a population of upward of a million, less than fifty thousand persons attend any place of worship,* whilst the beer-gardens and all resorts of mere amusement are thronged, and on the first day of the week perhaps more than any other. It was but a few weeks ago that the KREUZ ZEITUNG, remarking upon the frolicsome manner in which the day of national fasting, prayer and penitence was observed, says: "If we look at the moral condition of our country, must we not be horrified in our inmost soul? What an increase of coarseness and bestiality! Every newspaper tells of murder, of suicide, of terrible derangement in houses and families, of unheard of atrocities, of a moral degeneracy which must fill us with horror. And turning to our social state, we see ourselves going downward on the path of destruction." A slight glimpse of the social condition of the people may be had in the following from the London ECHO: "A Continental journal states that there are myriads of mendicants wandering over Germany. In some districts the soldiery have had to be used to intimidate them. Their misery is so great that the prisons afford many of them a welcome shelter. In Baden, a most prosperous part of Germany, before the war of 1870—71, and in Wurtemberg, the violence and robbery by mendicants are so threatening, that many persons have to keep guard, over their houses and property with loaded guns. Such are some of the results of Bismarck's militarism."

And Bismarck? "If it were not for me," he once said, when in a despondent and remorseful mood, "the world would have seen three great wars less, and eighty thousand who died in their bloom might have lived; and how many parents, brothers, sisters, and widows would have been spared their grief and tears!" Who is there of us who craves for this republic such an empire and such a leader, where the god Mars, enthroned in his Walhalla, waits in "a thorough, constant readiness for the terrible prosecution" of war, far above the lowly figure of the Prince of Peace?

But, it is further claimed, that, "the blessed Master Himself" did not explicitly counsel the soldiers to forsake their occupation. Well, I remember to have read, that when young William Penn became livingly convinced of the truths of Christianity—of the simplicity, the spirituality, and, as it seemed to him, the peaceable nature of the Redeemer's kingdom—he applied to that faithful man of God, George Fox, as to what he ought to do with his sword. Fox replied, "Wear it as long as thou canst." It is

*A late observer, residing in the city of Berlin, places the number of attenders at not more than half the above.

needless to say that the weapon was soon unbuckled from the belt.

Now, what do we learn from the whole ministry of Him whose coming upon earth was heralded by the angelic anthem "Peace on earth, good-will to men?" Near the beginning of his public ministry, we find him, in the Synagogue on the Mount, insisting upon meekness, forgiveness of injuries, love of enemies, (not an eye for an eye, and a tooth for a tooth, as of old), and the promise to the peace-makers of the most exalted of blessings, in that "they shall be called the children of God." Then in the course of his labors, when his face was as though he would go to Jerusalem, and the people of a certain Samaritan village would not receive Him, how sternly did he feel called to rebuke those of his disciples who desired their Lord to consume with fire from heaven the offending village. "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." And finally, the last public act of his life as a free-will agent (if we may so speak), before his crucifixion, was the lesson so strongly enforced at the hour of betrayal, when, having for the purpose which He had in view, inquired of his disciples concerning the swords, He presently rebuked the impulsive act of Peter in essaying with force to defend him. "Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

According to this, therefore, the early Christians, in the simplicity of their faith, believed and practiced; while Tertullian, speaking most forcibly and conclusively hereupon, says: "How will a Christian in a man war; nay, how will he serve even in peace, without a sword, which the Lord has taken away? For albeit soldiers had come unto John, and had received the formula of their rule; albeit, likewise, a centurion had believed, still, the Lord afterward, in disarming Peter, unbelted every soldier."

It may be said that such advice would serve very well in primitive days, before Constantine and his legions in the Christianity the religion of the Roman world, and before the imperious Charlemagne taught the refractory barbarians of the German interior how to accept the same faith at the point of the sword; moreover, that the exigencies of modern civilization and the maintenance of "the balance of power" are such, that it is needless to look for the re-exemplification of such non-fighting principles and practice this side of the Millennium. Can that be our sorrowful case? Read the following strange, but true, narrative, and say whether Christians ought to accept, with the fatalist, so hopeless a conclusion.

Basil Patras Zulu, a Greek, the chief of a band, was born in the year 1804. He was educated as a warrior, with a most

intense hatred of the Turks, the oppressors of his nation. When not yet twenty years of age, he took part with his band in the noted defense of Missolonghi, and a few years later, saw the Ottoman yoke cast off. Sickened by the horrible scenes of war which he beheld, and particularly the cold-blooded murder of a captive band of Turks by his own countrymen, he retired from the army with disgust. Leaving his native land he found his way to Dublin. At a hotel in that city he heard prayer offered up by a Moravian woman, which was so different from anything that he, as a Greek Catholic, had ever listened to before, that it immediately secured his serious attention. In short, he became earnestly interested in the history and religious belief of the Moravians and was taken into fellowship by them, though he scarcely knew how to give up his persuasion that the Lord Jesus Christ and his Apostles, had been yet in the flesh, would have had no mercy on those bloody tyrants, the Turks. One day, however, Basil surprised one of his new friends by entering his room, and in great agitation exclaiming: "Come now! Come! I see it now!" Hastily leading him who had been his instructor, to his own apartment, the late soldier pointed to the text: Matthew 5:44, "Love your enemies! Love your enemies!" I see it now!—even the Turks! It bids us love our enemies; even the Turks! Even the Turks!" He died at the early age of forty, with words of hope and resignation upon his lips, a loving, peaceable, forgiving Christian, his loss lamented by a bereaved family and a sorrowing Church.

Is there not reason, therefore, to unite with that conclusion of President Mark Hopkins, expressed not many days ago, that the world's estimate of war and military glory is "all wrong;" and with the recent remark of the CHRISTIAN INTELLIGENCER that, in apologizing for war, "the Christian world has borne its inconsiderate part;" so that, should the day come when we too must declare the reason for the hope that is in us, we may take no lower ground than did the conscript Maximilian, of Numidia, when in answer to Dion, the pro-consul, the intrepid Christian made reply: "I am a Christian, therefore, I cannot fight."

"The best harvests are the longest ripening."

"He lives long who lives well, and time misspelt is not lived but lost."

THE parents who rear their sons in idleness are doing them an unspeakable harm. Every boy is entitled to know by actual experience what hard manual labor means, and to get the blessing that comes from toughened muscles and a sun-tanned skin.—Nashville Christian Advocate.

THE PRINCE OF PEACE.

"What means this glory round our feet,"
The magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"To-day the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good-will to men."

'Tis eighteen hundred years or more
Since those sweet oracles were dumb,
We wait for Him like them of yore,
Alas! He seems so slow to come.

But it was said, in words of gold,
No time or sorrow e'er shall dim,
That little children might be bold,
In perfect trust to come to him.

All around about our feet shall shine
A light like that the wise men saw,
If we our willing hearts incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And kindly clasping hand in hand,
Sing, "Peace on earth, good-will to men."

For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing,
"To-day the Prince of Peace is born."

NOTHING TO LOSE, OR THE EXPRESS TRAIN.

Written by LA MARECHALE BOOTH-CLIBBORN when shut up in prison at Neuchatel, Switzerland.

"He has nothing to lose," a Major said to me the other day in speaking of one of our soldiers*. These words rang in my ears as delicious music. "Ah," I thought, "there will be no 'ifs' and 'buts' or fear of consequences, he has counted the cost; he is ready to follow until the end. Glorious liberty! Blessed freedom! Perfect salvation! Here is the secret of victory—nothing to lose; nothing to fear!"

The soul, the spirit, the body, all is given up—abandonment in the hands of Jesus—to act, to fight, to die in this war against all sin, no other will but that of God, no other life but that of Jesus, no other care but that for the millions of souls who perish. Everything else has disappeared: the end of life is to glorify God.

"Nothing to lose!" Then I understand their rapid march—saved from themselves, from all other care—they know nothing, they desire nothing but to lead the lost masses to Jesus. It is for that they breathe, suffer, fight and die.

Persecution, suffering, imprisonment, and all the devices of the devil are alike powerless to slacken the speed of this express train. Oh, there is a motive power, a secret spring which nothing can resist—

* Member of the Salvation army.

† With the spiritual weapons against the principalities and powers of Satan.

the power of the Holy Ghost—nothing can annihilate it. All the efforts of the devil combined can never succeed. It is this power that sustains them in the fire, comforts them in suffering and persecutions, which lightens their darkness and inspires them to go forward in the face of hell.

But I remark, how far in advance is their train to others, and ask the reason. It is plain—the passengers being dead to the world, crucified with Christ, have nothing to lose.

And why are the others so slow? Ah! there is so much BAGGAGE. Let us examine it. Here is a great trunk—"REPUTATION." It is very heavy, a mass of trunks labeled the same thing. The owners are not willing to be counted the "off-scouring of all things," like Paul.

Another labeled and registered—"FRIENDS." This is also a very heavy one, and almost everyone seems to have these boxes. Yet in looking at them, comes to my mind these words, "He that loveth father and mother more than Me is not worthy of Me."

More baggage labeled—"LOVE OF THE WORLD." It is very sad to see so many who say they follow Jesus who are burdened with this baggage. Yet the Book says, "If any man love the world, the love of the Father is NOT in him." That is true or it is false!

Another trunk is labeled—"MONEY." The owners know they ought to do more with their money to save the world—know they ought to deny themselves of their ease and luxury—ought to give their every cent to God, but they hold to it. This is a precious package!

"ORNAMENTAL BAGGAGE—DRESS." This is supposed to be very necessary; it means a great amount of thought, time, and expense, all of which should be dedicated to the kingdom. The Book is very clear on this subject—"Be not conformed to this world." "Ye are NOT of this world." It is high time that we were distinct from the worldlings in dress, in conversation, our entire life.

The people with this baggage do not like the uniform of the Salvation Army. They say they believe in being right in their hearts. Yes, comrades, but we believe in being right in the exterior also. If the heart is right all will correspond.

Are you a soldier of Christ? Then let the world see it! I am tired, ashamed of anonymous soldiers. Know ye not that "the friendship of the world is enmity against God? We who are occupied with the highest business in the universe, have no time nor thought for such trifling, worldly baggage.

Another trunk is labeled—"DRINK." Let us for Christ's sake wash our hands clean of this awful traffic which brings destruction to body and soul. Your arguments, your moderation system, all the excuses you can plead, sink into oblivion

before the facts, mind, your theories must conform to facts, and not facts to theories, and oh! WHAT ARE THE FACTS?

Then have no plot or lot in the work of darkness, but lift up clean hands and a pure heart. Ah, this is a very heavy trunk, and eternity has revealed how it has marred the influence and spoiled the happiness of many and many a thousand.

It is the devil's trap for souls. I warn you as you value your peace of soul in a dying hour, to stand clear of it, to raise up your voice against it.

Here is a great trunk called "COWARDLINESS," with a similar one at the other side of it—"PRUDENCE." The owners of these trunks would, we fear, be much embarrassed were they in Paul's or Daniel's position. They would not risk opening their windows three times a day to pray to the Eternal, IN SPITE OF DECREE, nor would they do as Peter and John when forbidden to speak in the name of Jesus. Note, however, that THE RELIGION WHICH COSTS NOTHING IS WORTH NOTHING; it will be rejected in THAT DAY.

Here is another trunk, and there are many of this kind—"FEAR OF CONSEQUENCES," you may know the owners of these things, they are always using the words "If and But." They forget that God is almighty, that he holds their hearts in His hands, and that "all things are possible to him who believeth." They are frightened to go all lengths. They cannot face Calvary alone! I have much pity for these people, for I once carried this box myself, and found it a great hindrance.

Still another trunk—"POSITION, SOCIETY OR FASHION."

"What will they say?" These passengers are very uneasy and restless, constantly agitated about what is going to happen. Many of them who carry this various baggage come to our meetings; the Holy Spirit convicts them; we invite them to get into our express train, but the baggage is the difficulty; they go back to see after it, and we go on without them, now, there will come a time when they will have to leave it all—at their dying hour. If the consecrations made on death-beds were only made years before, what glorious things we should see! Then they must leave all, eternity is before them, nothing else is worthy of a moment's consideration.

What a thousand pities they have been troubled with this baggage all their lifetime, instead of being gloriously free to win the world for God!

Ah! my comrades, when you HAVE LEFT ALL YOU HAVE FOUND ALL—nothing to lose, all to gain.

But here is another trunk, very nice-looking one, covered, strapped and labeled with great care. It is registered—"EASE—COMFORT," astonishing how peculiar these passengers are, and how they hold to their baggage.

I follow the man who had no home—carried no baggage (excepting His cross), nowhere to lay His head—born in a stable, because there was no room for Him in the inn, and it seems there has been "no room" ever since. The stable, the woods, the cellar, too good for Jesus—hunted, expelled, despised, forsaken, spit upon, called the "prince of devils," yet forward He went, straight on to Calvary—to suffer, bleed, die for the crowd who cried, "Crucify Him!"—for a world who never said, "Thank you!"

I follow Him, I love Him, I live to be like Him!

SUNDAY-SCHOOL LESSONS.

LESSON II.—January 10.

A SONG OF SALVATION.—Isa. 26:1-10.
Golden Text.—Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.—Isa. 26:4.

Note.—Most critics place these chapters in Hezekiah's reign, B. C. 701, but some as late as the return from their exile. The time these chapters were written is altogether uncertain. Place.—Uncertain, but probably Jerusalem which was Isaiah's home.

DAILY READINGS:

M. A Song of Salvation. Isa. 26:1-10.
T. Sal. for the Egyptians. Ex. 14:14-22.
W. Sal. for the Ammonites. 1 Sam. 11:1-15.
F. Salvation with joy. Isa. 12:1-6.
T. Salvation through Christ. Isa. 53:1-9.
S. Salvation by Waiting. Lam. 2:22-36.
S. Salvation Wrought out. Phil. 2:1-13.

INTRODUCTION.—The name "Isaiah" means "The Salvation of Jehovah." Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. His ministry extended over a period of from 40 to 60 years. In addition to the book which bears his name, he was the author of (2 Chron. 26:22; 32:32) a history of the reign of Uzziah, and a work containing an account of the reign of Hezekiah. "Isaiah died with the gospel on his lips." His death was probably in the earlier years of the reign of Manasseh, at the advanced age of between 70 and 90 years. In the second century the story became current that he was placed in a rifted cedar tree, and then tree and prophet were sawn in two lengthwise.

LESSON III.—January 17.

OVERCOME WITH WINE.—Isa. 28:1-13.
Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

Note.—B. C. 725. This prophecy was spoken about three years before the fall of Samaria.

Place.—Probably Jerusalem.

DAILY READINGS.

M. Overcome with wine. Isa. 28:1-13.
T. Noah overcome with Wine. Gen. 9:18-27.
W. Nazarites to drink Wine. Num. 6:1-13.
T. Rechabites Abstain from Wine. Jer. 35:1-19.
F. Woe of the Drunkard. Isa. 5:11-24.
S. Warning against Drunkenness. Luke 21:34-38.
S. Drunkenness of the Wicked. 1 Pet. 4:1-7.

INTRODUCTION.—The International Sunday School Committee has chosen this as the Quarterly Temperance Lesson. The evils of intemperance are so enormous in the land that it has been considered in place to have one lesson on this subject in each quarter. Every teacher should study how to teach most effectively a lesson from each part of the Scripture under consideration.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN } ASST. EDITORS.
A. B. KOLB }

January 1, 1892.

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1892! A new year of grace opens up before us! God has led us to its threshold. May he guide us all in the different paths which we may have to pursue in this year. May he direct our thoughts, words and actions. May we with renewed energy and zeal seek to do his will. What more could we wish each other than the peace of God which passeth all understanding and makes us happy for time and eternity.

MENNONITE PUBLISHING CO. STOCK.—Since our last issue we have to report two additional shares of stock sold.

The amount previously reported was.....\$ 825 00
Joseph Summers, Elkhart, two shares..... 50.00
\$ 875 00

The brethren in Canada and other places are still diligently engaged in working up an interest in this cause, and we trust our brethren every where who have the interest of the church and the publication cause at heart will do what they can to help in the work of spreading the gospel. We would especially invite all who are able and who have not yet done so to give a helping hand. You can do no better work for Christ and the church than to assist in spreading the gospel truth.

ON ACCOUNT of the smaller amount of space available for reading matter in the last two numbers of the HERALD a number of articles have been crowded out of the paper. They will appear in due time.

CHANGE OF ADDRESS.—Pre. J. B. Shoup, whose former address was Columbiana, Columbiana Co., Ohio, has changed the same to Mt. Eaton, Wayne Co., Ohio. His friends and correspondents will please notice.

PRE. JOHN ALLEBACH, one of the Mennonites' ablest speakers in this section of the country, and Christian, his son, also a minister of the same creed, were both at the Deep Run meeting last Sunday a week (Nov. 29th, 1891), where both the father and son preached. The father is a man of 87 years and can preach as eloquently as at the age of 50.—*Central News.*

THE MAN who seeks to obtain the blessings of divine light and life by works only is acting just as wisely as he who would put windows into the floors of his cellar to obtain light in his house. The windows would only serve as dangerous pitfalls into which the man, groping around in the dark will inevitably fall. Light and life come only from above, and we must seek it there.

THE VALUE OF THE HERALD.—What the HERALD is worth to one of its readers is plainly stated by that reader as follows: "It is the best religious paper I ever read. I cannot do without it. It brings joy to my soul." The above reader lives in a place where he has not the privilege of attending our meetings for public worship, but the HERALD brings him good tidings from God's word and from the churches, and he feels encouraged. May the HERALD ever faithfully fulfill its loving mission in this respect.

B. A. HADSELL, whose advertisement appears on the last page of this paper, in verification of his representation of Arizona, sends us a box of very nice ripe oranges which were grown by the "Arizona Improvement Co." near Phoenix, in Salt River Valley, Arizona. The trees

were planted in 1889, and were two year old buds when planted. A partial crop was gathered in 1890. The ordinary orange of commerce reaches the market in February and March. These oranges were ready for shipment November 10th, ripening much earlier than the ordinary orange. He will please accept our thanks for the favor.

AN EXPLANATION.—It will be remembered that Bro. Abraham B. Herr and John K. Ranck of Lancaster Co., Pa., made a long trip through the western states visiting in September, and October, Oregon, California and other states and preaching in various places. There are some under the impression that they traveled on means furnished by the Evangelizing Committee from the Evangelizing Fund. This, however, is not the case. They traveled altogether on their own means, not using a single cent of missionary money, even where they had to go out of the way to visit churches and preach the gospel to them. We are glad to make the explanation in behalf of the brethren and hope their work in the vineyard may be appreciated by all the friends at home as well as it was appreciated by those whom they visited while abroad.

IDOL AND IDLE. An idol is an image which is made an object of worship. One who worships an idol or an image is called an idolater. We make an idol of anything, that we love to excess, or that we love more than God.

The word idle has a very different meaning. It means first, useless, unprofitable, inactive, doing nothing, averse to labor or employment.

When God says in the 2d Commandment, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven or in the earth, thou shalt not bow down thyself to them nor worship them," he means that we should not worship idols.

When the apostle says: Little children keep yourselves from idols, he means that we should not love anything to excess, nor anything more than God.

When Jesus says: "That every idle word that men speak, they shall give an account thereof in the day of judgment, he means words that are vain and useless,

unprofitable; words that are not edifying. We should take heed to our words that they may "minister grace to the hearer."

We should be careful to note the difference in the words and not become confused in their use. There is sometimes a great deal in the meaning or the application of a word.

SINS OF COMMISSION AND SINS OF OMISSION.—A sin of commission is to do something that is wrong, and a sin of omission is to neglect to do what we know is right, or which we know to be a duty. To steal, and tell lies, and slander our neighbor and similar things are sins of commission. When we neglect to tell the truth when others suffer by our silence, when we neglect to do what we can when others are made to suffer by our inactivity, we are committing sins by omission. Judas sinned by commission when he betrayed his Master. The man who hid his talent in the earth when he should have traded with it, committed sin by omission. Sin however is sin, whether done by commission or omission, and all sin is displeasing to God. Sin is said to be any thought, word, action, omission or desire contrary to the Law of God. It is any want of conformity to, or transgression of the law of God.

John says (1 Jn. 3:4) Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law of God. Reversing this declaration we, with equal propriety and without doing violence to the sense of the Scriptures can say: Whosoever transgresseth the law committeth sin, so that it is plain that all transgression is sin, and no person can commit sin or transgress without being responsible for it. The source of sin is in a secondary sense in the heart, in a primary sense sin is of the devil; therefore, says the apostle (1 Jn. 3:8): "He that committeth sin is of the devil, for the devil sinneth from the beginning." The Savior says: "From the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile the man" (Matt. 15:19). James says (James 1:14, 15): "Every man is tempted when he is drawn away by his own lusts and enticed. Then when lust has conceived it bringeth forth sin." This explains to us the origin of sin, and shows us that sin, as the prophet says, is a re-

proach to any people, and that it, "when it is finished bringeth forth death." "The wages of sin is death," says the apostle Paul. We must therefore conclude that all sin is from the devil. There is no other source to which we can trace it. He is the author of sin from the beginning.

For this purpose Jesus, the Son of God was manifested that he might take our sin upon himself, overcome the devil and thus destroy his works. (1 Jn. 3:8.) Now the sinner must come to Christ to be made free of sin. The Christian must not sin, but if through weakness of the flesh, or by not being watchful as he ought to be, he be overtaken in a fault, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins and for the sins of the whole world. But in order to obtain forgiveness of sin, when we as Christians have transgressed, we must repent, and ask the Father for Jesus' sake to forgive us. Thus we must seek reconciliation, and if we confess our sins "he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." 1 Jn. 1.

The idea held out by many of our day that the Christian's sin is no sin because he is a Christian, and that a man may sin and not be held answerable for his sins is a corrupt doctrine and leads men to deceive themselves. We understand well that such doctrines are taught, but the very men who justify this principle in themselves, violently condemn it in others who place the matter in a little different form. Men are indeed, in many ways very inconsistent creatures. We have no inclination at this point to follow out the line of thought that opens here, and therefore we will leave it for the present, with this one remark that sin is sin in whatever form it comes, and by whosoever committed, and that he who sins must repent, and by faith, trust, and obedience consecrate himself anew to God, and God will forgive for Jesus' sake, and thus we are his disciples when we do whatsoever he commands us.

J. F. FUNK.

ORDINATIONS TO THE MINISTRY.

Dec. 21, 1890. Jacob Martin and Erasmus Shank, Augusta Co., Va.
Dec. 27, 1890. Bernard Kroeker (to the ministry) and Peter Epp (deacon), York Co., Neb.
Jan. 1, 1891. Simon Heatwole and Emanuel Heatwole, Rockingham Co., Va.

Jan. 7, 1891. Andrew Shenk, Allen Co., O.
Jan. 7, 1891. Levi A. Blough, Cambria Co., Pennsylvania.
May 10, 1891. Isaac Weaver, Kent Co., Mich.
May 26, 1891. Moses A. Mast, Wayne Co., O.
June 4, 1891. Moses Horning, Juniata Co., Pennsylvania.
June 7, 1891. E. A. Mast (to bishop's office), Howard Co., Ind.
June 7, 1891. Jacob Bowers, Frederick Co., Virginia.
June 7, 1891. Christian S. Zehr (to the ministry), Jacob Litchy (deacon), Waterloo Co., Ontario.
June 14, 1891. Reuben Rhodes and Elias Brunk (both to office of deacon), Rockingham Co., Va.
July 5, 1891. Peter Spengler and Andrew Nafziger (to the ministry), John Albrecht [deacon], Perth Co., Ontario.
Aug. 22, 1891. Martin Risser, Lancaster Co., Pennsylvania.
Aug. 30, 1891. Andrew Werder and Joseph Kinsinger, Flanagan, Ill.
Sept. 20, 1891. Jacob Ringenberg, Bureau Co., Ill.
Sept. 27, 1891. George Coffman [deacon] Fayette Co., Pa.
Oct. 4, 1891. John M. Miller, Holmes Co., O.
Oct. 18, 1891. John Miller, Holmes Co., O.
Oct. 22, 1891. Henry Shelly [deacon] Bucks Co., Pa.
Oct. 19, 1891. John Newfield [ministry], Henry Newfield [deacon], McPherson Co., Kan.
Nov. 1, 1891. John Blosser, Hancock Co., Ohio.
Nov. 1, 1891. William Angspuerger, Livingston Co., Ill.
Nov. 7, 1891. D. B. Smith, DeKalb Co., Ind.
Nov. 13, 1891. D. W. Maust (deacon), G. D. Miller [minister], Somerset Co., Pa.

CORRESPONDENCE.

HENDERSON, YORK CO., NEB., DEC. 15, 1891.—Received for the meeting-house in Jefferson Co., Neb.,

Amos Herr, Lancaster Co., Pa. \$10 00
Jonathan Kolb, Chester Co., Pa. 10 00
Elkhart, Ind., church. 25 00
A brother. 2 00

The receipt of the above moneys is gratefully acknowledged by

ISAAC PETERS.

FROM THE FAIRVIEW CHURCH, SEWARD CO., NEB.—Bro. Joseph Schlegel of Thurman, Arapahoe Co., Colorado, came into our midst on the 6th of December. He filled an appointment the same afternoon, preaching an impressive sermon from a part of the fourth chapter of Paul's Epistle to the Hebrews. At another appointment made for him Monday evening he preached from the text Phil. 2:12. Tuesday, the 8th, he left for Johnson Co., Iowa, where his daughter resides. From there he goes to Illinois, where he formerly lived. May God bless his labors on the way. Cor.

FROM GAGE CO., NEB.—We are glad to learn that the aged brother, Henry Yother of Blue Springs, Gage Co., Neb., is still active in the Master's work. He preaches every three weeks at Sabetha, Brown Co., Kansas. He held a thanksgiving service there and expects to preach at Bro. James Price's on Christmas. May the Lord bless the labors of our aged brother.

FROM HOPEDALE, TAZEWELL CO., ILL.—Dea. Joseph Burky and wife of Shibleoth, Decatur Co., Kansas, are with us on a visit, and will remain here several weeks. Bro. Jacob Oswald and family moved from here to Westpoint, Nebraska on the 21st of December. May God be with them in their new home and strengthen them in the faith and bless them. COR.

FROM ROCKINGHAM CO., VA.—The latter part of November, the church at this place enjoyed a pleasant, and we hope, a profitable visit from Bro. J. S. Coffman, of Elkhart, Ind. He held 24 meetings in this county, including one funeral service, but only held two and three meetings at each church. Many of the brethren and sisters were edified and encouraged on their pilgrimage through life, and we hope some words of encouragement may have touched the hearts of some poor souls, who are yet out of the covenant of God's grace.

From here he went to Augusta and Fauquier counties, to still further hold forth the pure gospel of peace to others. May the good Lord still graciously bless the dear brother in all his efforts for good wherever he may go. COR.

FROM LOUISVILLE, STARK CO., OHIO.—On Nov. 28, nineteen persons were received into church membership in the Louisville church (Amish) by baptism on confession of their faith. It is indeed encouraging for the brothers and sisters to have such a recruit of young people come into the fold of Christ and shun the beggarly elements of this world, and accepting Christ as their salvation. In the evening communion of the Lord's Supper was observed at Sister Bena Smucker's, she being unable to attend the following day (Sunday) on account of infirmities.

There was a goodly number in attendance who partook or testified to the Lord's death once more before he comes. May the Lord cause an outpouring of the Holy Spirit that much good may be done and many souls come to the foot of the cross, is our prayer. COR.

NEWTON, KANSAS, DEC. 18, 1891.—We are now having a number of meetings in the Pennsylvania meeting-house. Bro. John M. Shenk and Bro. John Blosser are with us. The latter will take the train this morning for home.

We felt sad yesterday evening to bid him good bye, but also glad that he has the blessed assurance that the prayers and sympathies of the brethren and sisters here follow him. We cannot refrain from tears when we think of the place where we heard him weeping aloud as he felt the responsibility that has been committed unto him to preach the gospel. The Lord keep him meek and lowly in heart so that the power of God can attend his labors to the saving of souls.

There are now a number of converts here, and the number is still increasing. After the meetings are closed and the proper instructions given and as we gain a further assurance of their willingness to forsake every sin and live for God and heaven, we may write again. R. J. H.

FROM HOCHFELD, MANITOBA.—On the 11th of October one person was received into church membership by baptism at the Reinland church, Bisl. John Wiebe of Rosengart officiating. Communion was observed at the same place, Sunday Oct. 18, at Chortitz on the 25th, and at Rosenort on the 1st of November. The total number of brethren attending at these three places was 721.

We have in all some 28 or 30 schools in our church here. We had an abundant harvest this year, but prices are so low that many will not be able to pay all their debts.

A good many families of our faith continue to arrive here from Russia. Many are supplied with passes from here. On the 30th of November ten families arrived, and we hear that there are more to follow. According to the statements of those just arrived, next year will see still more come. Many would gladly come, but are unable to do so on account of poverty. COR.

FROM THE HOWARD AND MIAMI CO., IND., CHURCH.—On the 29th of November the brethren, J. P. Smucker of Nappanee, Ind., and J. S. Hartzler, from the Hawpatch, Ind., came to us and staid with us ten days, and preached to us 16 very interesting and impressive sermons. During these meetings brethren and sisters have been revived very much in the good work for the Lord. Also 12 precious souls came out on the Lord's side, to forsake Satan and sin. These meetings were well attended. One Brother, also, that had been from the church for a few years, renewed his covenant with God and was admitted to membership again and was welcomed by the brethren and sisters. May God bless the dear brother in his new resolution.

Bro. Isaac Miller from Wayne Co., Ohio, came to us on the 7th of December and took part in the last few meetings, and visited friends and brethren and sisters till Sunday the 13th, when he preached in the forenoon, and in the evening, and

also on Monday evening, and during those three meetings three more persons came out, making in all fifteen that became willing to renounce the world and its follies. May God bless these dear ones, that they may stand firm and be faithful in the good work. God bless these dear ministering brethren in the good work, and use them as faithful instruments for his cause. We wish many more such brethren would come to us. There is much to do here as well as at other places. May the Lord add his blessing. COR.

FROM THURMAN, ARAPAHOE CO., COL.—By the grace of God we were richly blessed during the past year, both in body and soul. We have reason to thank God for all his benefits, for we can say that we are not in want. On God's side there has never been a lack, but when we behold ourselves we have reason to bow before God and say, Father, forgive us our debts as we forgive our debtors.

We were, moreover, visited by many dear brethren and sisters from the east; also by several ministers. In the early part of autumn the ministering brethren, Daniel Orendorf and Christian Zimmerman of Livingston Co., Ill., came here and later on the brethren, Joseph Gascho and Joseph Rediger of Seward Co., Neb. These brethren earnestly admonished us in the way of life.

On the 15th of November 13 young people were received into the church by baptism. On the 29th of November communion services were held.

On the 4th of December Bish. Joseph Schlegel and wife of Seward Co., Neb., started on a trip through Iowa and Illinois. May the Lord add his blessing to their labors. COR.

FROM BUCKS CO., PA.—Pre. Lewis Shank, his wife and her sister, of Broadway, Shenandoah Valley, Va., Pre. Christian Hess and wife, of Cumberland Valley, Cumberland Co., Pa., and Bro. Abraham Metzler and wife of Lancaster Co., Pa., spent a part of last week in Montgomery and Bucks Co's. On the 12th inst. they had meeting at the Doylestown Mennonite meeting-house, on Sunday, the 13th inst., at Deep Run, where the house was well filled with members of the congregation, and many spectators who were eager to hear the speakers, and were highly gratified. Both ministers are good speakers. All listeners departed for home feeling that they had received a benefit, something that may have imbedded principles of Christian love and duty into the heart of many a young budding flower, and though it may perhaps lie dormant for years, the time will come, sooner or later, when the seed that has been sown by the brethren during their visit, will spring up and yield fruit. We hope that their faces

and words may ever be remembered by the many listeners who were present at the time. On Tuesday morning they left for Philadelphia, accompanied by Bro. John Gross and wife. All enjoyed the day in the city very much. They took the evening train at Broad and Market Sts., for Lancaster Co.

FROM SPRINGDALE, VA.—On Sunday Nov. 15, the following brethren and sisters were with us:—Daniel Brunk and wife, from Ohio, Abram Weaver and wife, Pollie Shenk, Betsy Heatwole and Maggie Blosser from Rockingham Co., Va. In the morning Bro. Brunk spoke to us of the importance of not being deceived, his text being Eph. 6:7, "Be not deceived." In the afternoon we met again, when he spoke to us from 1 Peter 4:17, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" May the Lord add his blessing to the brother's efforts for good.

On Dec. 3d and 4th Bro. J. S. Coffman of Elkhart, Ind., was with us and preached to us three times. He presented many truths, and my desire is that we may take them to heart and obey them. I feel assured that if we do we shall not regret it in the time to come. From here he went to Fauquier Co., Va. May the Lord bless his labors for good and for the upbuilding of Christ's kingdom here on earth. A. F. GROVE.

ZURICH, ONTARIO, DEC. 20, 1891.—Dear readers of our beloved church paper. I rejoice to inform you, that we, as a small membership were regularly visited every four weeks during the past year by the ministering brethren of Waterloo county. The last visit for this year was from Bro. S. Gehman, Dec. 6, he held two meetings, on the 7th one, and on the 8th one. If the Lord will we are to be visited the same way in the coming year. On Jan. 3d, we expect our young Bro. I. A. Wambold. Who can express how much such visits are appreciated by scattered members! May God richly reward them and bless them in time of need. May God help us all to go hand in hand. You who are thus scattered, do not be discouraged; if God be with you you may rejoice, for you are richly blessed. I remember hearing a minister say that a tree planted or singled out in the field where the wind has a free blast from every side is deeper rooted than those in the thick forests, and if one in the forest will fall, a number will generally fall together. Therefore, dear brother, dear sister, if you are singled out do not be discouraged when storms arise, but be rooted firmly in Christ Jesus (not in formality); he is our help in time of need.

Dear ministering brethren, toil on; even if you do not see much fruit of your labor among the scattered members. Look at the farmers. See how much they lay in store from year to year; but if they would quit toiling would not their families soon have to suffer? Therefore feed the scattered sheep and try to gather the lambs into the fold. COR.

HARPER, KANSAS, DEC. 13, 1891.—We have cause to rejoice for the many blessings the Father has bestowed upon us in past months. He has answered our prayers and has sent several ministering brethren among us without any efforts from any of us, as they all came unexpectedly with exception of a short notice from them before their arrival. Bishop B. F. Hamilton of Marion Co., Kansas, arrived here Nov. 13, and preached four times. On the 15th communion services were held and in the evening he had his last meeting. From here Bro. Hamilton went to Cherokee Co., Kansas.

Pre. D. F. Driver from Missouri arrived here on the 21st and held a meeting the same evening, but the weather was very stormy and the congregation consequently was very small. During his stay we had five meetings and on the 27th he left for McPherson Co., Kansas.

On the 28th Bish. John Shenk and Pre. John Blosser of Ohio, came here and preached eight times for us. Dec. 3, at noon Pre. Samuel Yoder of Elkhart, Ind., arrived and Pre. John Blosser left on the 4 o'clock P. M. train. Bros. Shenk and Yoder had services in the evening at Bro. Wenger's in Harper, and in the evening of the 4th at the Hillsdale schoolhouse.

During all these meetings seven persons were led to see the necessity of a change of heart, and confessed the Lord Jesus Christ. On Sunday, the 6th, we had baptismal services, when all the converts were received into the church. Bro. Shenk then left on the 4 o'clock train for McPherson Co., and Bro. Yoder preached at Hillsdale schoolhouse in the evening, and on the 7th at 4 o'clock he left for Olathe, Johnson Co., Kansas. May we all work for the honor and glory of God and cast off all selfishness. COR.

FROM CHAMBERSBURG, FRANKLIN CO., PA.—On the 27th of November we were favored with a pleasant, and, I hope, profitable visit from the following brethren and sisters, Pre. Lewis Shank and wife of Rockingham Co., Va., Dea. Isaac W. Eby and wife, and Sister Elisabeth Martin, of Hagerstown, Washington Co., Md., and Bro. Samuel Martin and wife of near Greencastle, of this county. Those dear brethren and sisters all come in private conveyances.

On Saturday, the 28th, Pre. Daniel Brunk and wife, and their little son Jesse,

came to Chambersburg on the morning train from Washington Co., Md., where they had stopped to visit the church and their friends. I met them at the station and conveyed them back to the Strasburg church, where an appointment had been made for them. The brethren spoke words of encouragement and warning to an attentive audience. On Sunday, the 29th, they filled the regular appointment at the Rowe church. In the afternoon I conveyed Bro. Brunk and wife to the funeral at Bro. Samuel Leshar's (see death notice); the rest of the brethren remained with friends near the Rowe church all night.

On Monday Bro. Brunk and wife bade farewell to us all and started on their homeward journey, they had been absent from their home some five or six weeks visiting his aged mother and their many friends in Virginia. On the same day Bro. Lewis Shank filled an appointment in the Chambersburg church, with a fair attendance. The school near by, numbering about 45 pupils, also came in. They were greatly delighted at the privilege of attending the services in a body. May the seed that was sown sink deep into these young hearts. May God bless the dear brethren in their efforts in declaring the counsels of God to a dying world. Indeed, we had quite a refreshing shower for us all. My prayer is that they may go on in the good work.

On Tuesday Bro. Lewis Shank and wife and Sister Elisabeth Martin left for Cumberland Co., Pa., and if the Lord will they expect to make an extended trip through Lancaster, Bucks and Montgomery counties. Bro. Isaac Eby and wife and Bro. Samuel Martin and wife started the same day for their respective homes. May God bless the dear brethren and sisters for their kind visit. COR.

OUR DEAD.

The following number of death notices appeared in the respective issues of the HERALD during the year 1891.

| | |
|--------------|---------------|
| Jan. 1, 15. | July 1, 17. |
| Jan. 15, 29. | July 15, 12. |
| Feb. 1, 24. | Aug. 1, 15. |
| Feb. 15, 42. | Aug. 15, 14. |
| Mar. 1, 24. | Sept. 1, 23. |
| Mar. 15, 17. | Sept. 15, 33. |
| Apr. 1, 48. | Oct. 1, 27. |
| Apr. 15, 38. | Oct. 15, 23. |
| May 1, 28. | Nov. 1, 14. |
| May 15, 32. | Nov. 15, 20. |
| June 1, 22. | Dec. 1, 18. |
| June 15, 23. | Dec. 15, 22. |

Total number 580.

HANNAH SMITH.

South West, Ind.

SUNDAY-SCHOOL ITEMS.

FROM CANTON, KANSAS.—I can say that God has blessed us in our Sunday-school work. The young people are doing very well, and are taking an interest in the cause. We think that 75 copies of Lesson Helps will suffice for the first quarter of 1892, after which we want the regular number again. COR.

FROM MIDDLETOWN, OHIO.—Our Sunday-school will be closed on Christmas for the year, but we wish to have the Lesson Helps, so as to keep posted on the lessons, that we may not lose the thread between now and the time when we reopen in the spring. COR.

HUNTSVILLE, OHIO, DEC. 20, 1891.—Our Sunday-school at the North Salem church which commenced April 26th with J. K. King as Superintendent, and I. L. Stultzfus for assistant, with 70 scholars enrolled, closed November 8th, with an average attendance of 38. Eight scholars attended every Sunday and ten missed but one Sunday. May the Lord add his blessing to the labor performed in our little school.

FROM THE FAIRVIEW SUNDAY-SCHOOL, SEWARD CO., NEB.—Our Sunday-school closed for the year on Dec. 6. The average attendance was nearly two hundred. The school was apparently very interesting to all the children as well as to the teachers and Superintendent. May God bless the laborers for the work they have done, and also the whole school, so it will bring forth fruits of life, and that what has been learned may not be forgotten. COR.

FROM WAYLAND, HENRY CO., IOWA.—Sunday, Nov. 29, our Sunday-school was closed for the year, however with the expectation, God willing, to reopen the same next spring.

We enjoyed a very pleasant time. After the picture cards with Scripture texts and the prizes had been distributed, the Superintendents and ministers as well as some of the brethren made interesting and edifying remarks on the object and benefit of a Sunday-school.

It is a pleasure to see that the zeal and interest in Sunday-school work is constantly increasing, especially among the parents, for the co-operation of the older members of the church is necessary to the prosperity of the school. The number of Sundays the school was held during the past summer is 25; average attendance of scholars, 120. May God bless every Sunday-school worker, that they may all labor to the glory of God. COR.

FROM MASONTOWN, FAYETTE CO., PA.—The Mennonite Sunday-school, near Masontown, Pa., closed on Nov. 8. The school was successfully carried on for about seven months, with a good attendance. Our neighboring school, "Dogwood," has now also closed. We are glad to say that the two schools assisted each other, having the time of meeting at different hours, thus enabling us to attend at both schools. The Lesson Helps published by the Mennonite Publishing Company were used in both schools, and we believe they were well liked by all who were engaged in the work. We think they are a good help to a school. God willing, we will reorganize next spring.

On Nov. 30, we organized a Bible class. May it be profitable to all who take part in the good work. May God add his blessings to the weak efforts we may put forth. COR.

THE YELLOW CREEK SUNDAY SCHOOL, ELKHART CO., IND., was closed on Sunday, Dec. 13th. The school had an average attendance of about 40. Bro. J. F. Funk was present and addressed the school. Remarks were also made by our aged Bro. John Buzzard who spoke with much feeling, referring to the fact that the future prosperity of the church depended upon the rising generation, and for that reason the teachings of the gospel should be deeply impressed upon the minds of the children. Remarks were also made by the Superintendent, the Asst. Superintendent and others. Each scholar received a small present as a token of encouragement for faithful attendance and the interest manifested in the school. This school as also all the other schools in the immediate vicinity, used only the Testament and question books. We trust they may reorganize early in the spring with a renewed interest in this important work. The school here has labored through many trials and difficulties, but has apparently so far overcome that it is an established fact, with prospects, of much benefit both to the church and the neighborhood.

A VISIT IN INDIANA AND MICHIGAN.

My wife and I left our home on the 5th of October, 1891, to attend the Conference in Indiana. Bro. Jacob Hahn and wife and Bro. Henry Eyman and wife accompanied us on the journey. Each brother had his own conveyance. In the evening of the third day we reached Elkhart and attended services in the Elkhart meeting-house where quite a number of friends, brethren and sisters assembled.

Next day accompanied by many brethren and sisters we proceeded to the Olive meeting-house, where Conference was

held. The same evening a meeting was held there which we attended and remained with Bro. Henry Shaum. Next day we again attended conference, which was largely attended, and we enjoyed ourselves very much. I was glad to see so many who are still willing to contend for our principles of non-resistance.

On the 10th there was another meeting at 10 A. M. in the Olive M. H., and at 2 P. M. at Holdeman's M. H. In the evening services were held at different places, and on the 11th Communion services were held at Olive and Yellow Creek and on Monday at Holdeman's.

During the week we attended a number of meetings, and visited among the brotherhood, among which were several aged and infirm ones, with whom the communion of the Lord's Supper was observed.

On the 16th we went to Elkhart Prairie, lodging with Bish. Daniel J. Johns. We also visited Bro. Herman Yoder. Here we found a young sister who has been sick for some time. She has had her home with Bro. and Sister Yoder for several years, and they take care of her in her sickness. It was a joy to me to learn that although so young she had given herself to God. In the afternoon we went to the Clinton church where an appointment had been made for 2 o'clock. On the 18th communion services were held, at which many participated, among others, Bro. Henry Shaum. The same afternoon we attended the funeral of a young woman at the Dunkard church at Forest Grove, after which we visited Bro. David Speicher, where we met Bro. Jacob Blaich and Bro. Peter Blaich and wife. On the 19th we had services in the evening in the Forks church. On the 25th we attended communion services at the Shore church. In the evening services were held again at the same place. At a meeting on the day before, two young persons were received into the church by baptism.

On the 28th we went to Pretty Prairie, where we attended meeting at the Amish M. H. We remained all night with Bro. Isaac Plank. This Brother was suffering a good deal from rheumatism, and was quite feeble.

From here we went to Branch Co., Mich. The church at this place is in charge of Bro. Harvey Friesner. We held a meeting there in the evening, remained with Bro. Friesner that night and visited his father-in-law, Bro. Abraham Bery, who is suffering from paralysis, and next morning we started on our homeward journey. We went about 30 miles, reaching the vicinity of Kalamazoo, where we held an evening meeting in a school-house near Bro. Christian Bergy's. Next day we traveled about 50 miles, reaching our homes about 8 P. M. The following day we went to Caledonia, where we attended a large meeting. We here also met our aged Bro. Christian Borntrager and wife of Indiana.

It was a great joy to us during our visit to find so many dear brethren and sisters who are zealous in serving God. God bless them all. Thanks be to God for his goodness to us in preserving and protecting us on our way. We also thank our many friends for their kindness to us. May God reward them all.

J. P. SPEICHER.

Miscellany.

GOVERNOR Hovey of Indiana died at Indianapolis on the 24th of November.

Two interesting announcements come from Italy. One is to the effect that under the title of the "Araldo," a new paper has appeared in Rome whose object is to make war on the Papacy in every form. The other and infinitely more important, is to the effect that "during the first six months of 1890, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs, and the Bible is rapidly being introduced into the Italian schools as a reading book."

ROMANISM IN ITALY.—A writer in *The Christian Advocate* says, that when in Italy, he was much impressed by the beggarly attendance of worshippers at the services in St. Peter's and other prominent places of worship. "The priests as a class are very unpopular, especially with the men. It is the marked exception rather than the rule, that the men go to the confessional." He says that the destruction of the temporal power of the Pope broke a spell which had rested over the Italian people for centuries; and that Italy is ripe for the advent of a new religious life.

THE following definition of a limited train, given by an official of a big road, is clear, plain, and will be of interest to thousands: First, it is limited as to its time, second, it is limited as to the number of cars and weight of train; third, it is limited as to the class of cars; fourth, it is limited as to the number and class of passengers permitted transportation thereon. This last limit being adopted so that every passenger may have ample accommodation, and not be crowded or interfered with by other passengers. The fact that an additional fare is charged on a limited train, and, further, that nothing but first-class tickets are accepted for passage, tends to limit the class of travel which is carried.—*Pittsburg Post*.

"BREAKING a child's will" is a favorite phrase among some kinds of parents. One might as well set out to break a child's back. He who has not the patience and poise to direct a child's will find it easier to resort to the gad, scolding, and angry fussing. Whole regiments of children

have been spoiled by mistaken religious dragoons. A good example, patient setting forth and engaging exposition of the better way will win children as sure as they live. Now and then an exceptional child proves almost incorrigible, but the genuine saint "comes in" right at that very point. Just there he will excel in patience. Half the parents who discourse about breaking children's wills never surrender their own wills to God or man.—*Exchange*.

CAN not a general system be adopted to impress deeply in the minds the enormity of cursing, swearing and blasphemy? No sin is perhaps more prevalent among the young. As we walk the streets we hear fearful oaths, profanations of the name of God and our blessed Lord, at every step coming from the lips of what we would suppose to be innocent children. We shudder as though we were at the very gates of Hell when we hear the language of Hell thus openly used. Surely, those who acquire this terrible habit of oaths and curses can never expect to see Heaven. If their language is utterly unfit for the pure and holy abode of God and his Saints, they can never enter.

IN the city of modern Rome, at the foot of the Capitoline Hill, adjoining the ruined Forum, is a deep, dark and terrible dungeon, called the "Mamertine Prison." It consisted originally of two vaulted chambers, one above the other, excavated in the rock of the ancient hill. The upper dungeon was far below the surface of the ground—the lower deep of the one beneath, could be entered only through a small circular opening in the stone floor of the one above; As a man might descend into a well by a rope. No window or loop hole was left for the fresh air to enter into that dread abode. The floor, the walls, the roof are all of stone—damp, dark and cold. That terrible dungeon was hollowed out of the rock 2500 years ago. It is said the Apostle Paul was confined in the lower dungeon when he sent his last message of love and counsel to his young friend and disciple Timothy.—*Daniel March*.

ALMOST every life at some time or other strays from the path of rectitude. The most sincere Christian may not always live perfectly. The mightiest are likely to be led unto temptation and allurements and fall in sudden despair. The wisest will commit grave sins and absurd actions at some time. They must not be censured too severely and left lying in the path behind us while we hasten on, nor must they bring despair to our hearts as we mourn over them, their sins must be truly and heartily repented of and pardon for them sought at the feet of Jesus the author and finisher of our faith, whom

we have displeased and wounded. He has never yet refused to forgive any person who comes to him in the right spirit and prays according to the Father's will. Then we must rise from disaster and defeat stronger, purer, nobler through Christ victorious over our own sins and a conqueror over our own defeat. We cannot be too vigilant to overcome the enemy that is hourly besetting us.

For the Herald of Truth.

"TURN YE, TURN YE, FOR WHY WILL YE DIE?"

Return, Oh wanderer now return
And seek a Savior's grace,
For oh, His heart doth for thee yearn;
Then fly to His embrace,

He will in no wise cast you out,
If you will come to Him;
Then come, oh come, no longer doubt,
He'll cleanse you from all sin.

Yea, from all sin, how sweet the thought,
That we shall then be blest;
And when the fight of faith is fought
We shall forever rest.

From all temptations and all snares
Of Satan and of sin;
And this vain world and all its cares
No more our thoughts can win.

Away from our dear Savior, Lord,
And from His Holy will?
No, let us search His blessed word
And strive to serve Him still.

Then when you hear His voice to-day
Oh harden not your heart;
With Mary of old do not delay,
To choose the better part.

BARBARA SHERK.

Married.

MILLER—MILLER.—On the 3d of December, 1891, in Clearspring Twp., Lagrange Co., Ind., by Samuel Miller, of Holmes Co., Ohio, Peter Miller to Elizabeth Miller, both of Clearspring Twp.

OSHS—MILLER.—On the 3d of December, 1891, in Clinton Twp., Elkhart Co., Ind., by Eli E. Borntrager, Samuel Oesh, of Eaton Twp., Lagrange Co., and Susanna Miller, of Clinton Twp.

SCHLABACH—SCHROCK.—On the 6th of December, 1891, in Eaton Twp., Lagrange Co., Ind., by Eli Borntrager, Seth Schlachach and Anna Schrock, both of Eaton Twp.

LEHMAN—MAST.—On the 10th of December, 1891, in Newbury Twp., Lagrange Co., Ind., by Eli E. Borntrager, Joseph Lehman to Mary Ann Mast, both of Newbury Twp.

ESHELMAN—SHANK.—On the 10th of Dec. 1891, in Ringgold, Washington Co., Md., by Elder Aaron Wenger, Bro. Daniel Esheleman to Anna E. Shank, both of Washington Co., Md.

"In purest love these souls unite,
That they with Christian care,
May make domestic burdens light
By taking mutual share."

MAST-SCHROCK.—On the 17th of Dec., 1891, at the residence of Bro. D. Schrock, near Goshen, Ind., by Bish. D. J. Johns, Bish. E. A. Mast, of Howard Co., Ind., and Sister Clara Schrock, of Elkhart Co., Ind.

STABLY-HOSTETLER.—On the 19th of Dec., 1891, at the home of the bride's parents, near Emma, Ind., by Bish. D. J. Johns, Bro. Christian Stably and Sister Anna Hostetler, all of Lagrange Co., Ind.

SUTTER-SCHERTZ.—On the 20th of December, 1891, by Pre. Christian Nafziger, Jacob W. Sutter, of Seward Co., Neb., and Phoebe Schertz, of Livingston Co., Ill.

RILEY-BECKLER.—On the 26th of November, 1891, at the Fairview church, Seward Co., Neb., by Bish. Joseph Schlegel, Bro. Rudy Riley to Sister Lydia Beckler, both of Seward Co., Neb. May God bless them in their new relation.

EIGST-SMUCKER.—On the 8th of December, 1891, at the home of the bride's parents, near Nappanee, Ind., by Bish. D. J. Johns, Bro. John Eigst, of Bureau Co., Ill., and Sister Ida Smucker, of Kosciusko Co., Ind. They expect to make their home in Illinois.

BRUBACHER-LEATHERMAN.—On the 16th of December, 1891, at the home of the bride's parents in Gaines Twp., Kent Co., Mich., by Bish. H. T. Barnaby, Albert M. Brubacher to Mary Leatherman, all of Kent Co., Mich. May God bless these young people in their new relation.

DETWEILER-KING.—On the 15th of Dec., 1891, at the North Salem church, Logan Co., Ohio, by Bish. J. C. Voder, Jacob L. Detweiler to Mattie A. King, all of Logan Co. After the marriage ceremony the bridal couple and about 50 invited guests repaired to the home of the bride's parents, J. K. and Salome King, and after partaking of refreshments for the natural man, the afternoon was spent in singing hymns of praise and spiritual songs.

O that the Lord would guide their ways,
To keep his statutes still;
Do thou, dear Savior, give them grace
That they may do Thy will.
Order their footsteps by Thy word
And make their hearts sincere,
Let sin have no dominion, Lord,
But keep their conscience clear.

FATAL ACCIDENT.

BURKHOLDER.—On the 10th of December, 1891, near Harrisonburg, Rockingham Co., Va., Bro. Caleb W. Burkholder, aged 34 years, 4 months and 4 days. While he and his hired hand were hauling cornfodder, his team became unmanageable, and while running in the direction of the barn, all of a sudden they made a short turn and ran under an apple tree, a limb striking him and throwing Bro. B. to the ground where he was found unconscious, in which condition he remained for about four hours when he was relieved by death. Bro. B. was an earnest worker for the Lord, in the Sunday school and in the church. He also felt that the preaching of the gospel was committed to him, and did occasionally preach, but although not authorized by the church; but under conviction of duty. He was the youngest son of Bish. Martin Burkholder, deceased. He leaves an aged mother, a wife and four children to mourn their sad bereavement. Funeral services were held at Weaver's church on the 12th by D. S. Heatwole, and C. Good. The large house was filled by hearers saddened by the shock of this sudden death; yet we mourn not as those who have no hope. He delighted in the study of his Bible, and did not neglect his daily prayers.

DIED.

DEFRESE.—On the 28th of Nov. 1891, near Nappanee, Ind., of consumption, Lily Defrese, aged 16 years, 2 months and 16 days. Buried Dec. 16, in the family graveyard. Services at the Maple Grove (German Baptist) church to a large concourse of people, by Joel Beachy, Joel J. Miller and D. H. Bender.

OTTO.—Near Grantsville, Garrett Co., Md., Dec. 13, 1891, of paralysis, Anna, wife of Jacob D. Otto, aged 53 years, 7 months and 3 days. Buried Dec. 16, in the family graveyard. Services at the Maple Grove (German Baptist) church to a large concourse of people, by Joel Beachy, Joel J. Miller and D. H. Bender. Deceased was born near Marburg, Germany, May 10, 1838 (maiden name Bender), where she united with the Mennonite church at the age of 14 or 15. In 1854 she immigrated with her parents and two sisters and a brother to this country where the entire family united with the Amish branch of the Mennonite church, in which church she remained a consistent member until death. She was married to Jacob D. Otto Sept. 25, 1860, whom she lived to mourn his loss, having lived in happiness with him for 31 years. Nine children were born to them, one had preceded her to the spiritual world in childhood innocence.

She was much concerned about the spiritual welfare of her children, and God permitted her to live long enough to see them all but one in the Mennonite church. Her call came suddenly. On the morning of her death (Sunday) she did not feel well, but went to church and united with the congregation in singing the first hymn, but after prayer a stroke of paralysis laid her unconscious. After lingering about 2½ hours, she received a second stroke, which proved fatal in a few minutes. She left every evidence that she was fully prepared to meet the Master, and she certainly met him in a sacred home—the house of God.

May God comfort and console the deeply sorrowful family.

"Well, she is gone, and now at rest,
She sings his praise, who died for her,
And in her hand a harp is given,
And she's a heavenly worshiper."

D. H. B.

BLOUGH.—On the 11th of December, 1891, in Conemaugh Twp., Somerset Co., Pa., of dropsy of the heart, Katie May, daughter of Samuel and Sarah Blough, aged 4 years, 5 months and 16 days. Buried in the Blough church by Samuel Gindlesperger in German and Simon Lehman in English from Job 14:1, 2.

JANTZI.—On the 15th of December, 1891, near Milford, Seward Co., Neb., of Scarlet fever, of which she suffered only about 10 days, Catharine, widow of Joseph B. Jantzi, aged 42 years 6 months and 4 days. Buried on the 17th in the Amish graveyard. She leaves 3 sons and 3 daughters to mourn their loss. The father died ten years ago. Funeral services by Joseph Schlegel and P. P. Hersberger from 2 Cor. 5:1-6.

SALTZMAN.—On the 14th of December, 1891, at Hudson, McLear Co., Ill., of the infirmities of old age, Sister M. Saltzman, aged 80 years. She had been feeble for a long time. Her companion preceded her to the grave some years. Her posterity number 79, of which more than 20 are dead. She was buried on the 16th in Simon Lantz's burial ground. Funeral services by Pre. Goudie in English from 1 Cor. 15, and by John Stahm in German from John 14. The deceased was a devoted sister in the church, and we believe she has gone to her eternal rest. J. S.

FAUS.—On the 15th of December, 1891, in Mt. Joy, Lancaster Co., Pa., Sister Catherine Faus, aged 85 years, 5 months and 8 days. Buried on the 18th in Shelly's family graveyard. Funeral services from Psa. 37:37. Sister Faus was truly a God-fearing Christian. A sorrowing family and two aged brothers followed her remains to the grave. Peace to her ashes.

AMSTUTZ.—On the 11th of December, 1891, in Green township, Wayne Co., Ohio, of paralysis, Simon, oldest child of Bro. and Sister Jacob Amstutz, aged 6 years, 11 months and 10 days. Buried in the Crownhill cemetery on December 13. An unusually large number of people assembled to sympathize with the bereaved family. Funeral services at the Mennonite church by Jacob Nusbbaum and others, from 1 Tim. 2:5.

ZOOK.—On the 1st of December, 1891, at Allensville, Milford Co., Pa., after much suffering for nearly three years, Bro. Jonathan Zook, aged 67 years, 6 months and 9 days. A very large concourse assembled on the 3d to pay their last tribute of respects to the deceased brother. Funeral services by A. D. Zook and Christian Nafziger, of Indiana, from the 33d Psalm.

KAUFFMAN.—On the 13th of December, 1891, near Monitor, McPherson Co., Kansas, Barbara Kauffman, aged 71 years, 11 months and 1 day. Buried on the 15th in the Union graveyard. Funeral services by John Zimmerman and S. J. Swartzendruber in German, and S. Miller in English. She was a faithful member of the Amish Mennonite church. She leaves 9 children, 35 grandchildren and a number of great grandchildren to mourn her death.

FUNK.—On May 9th, 1891, at his home, 7 miles from Tiffin, Ohio, John H. Funk, aged 76 years, 3 months and 12 days. He was a member of the Dunkard church for the last 18 years, and was buried in the Greenlawn cemetery. EMMA FUNK.

KENNEL.—On the 4th of December, 1891, near Thurman, Arapahoe Co., Col., Veronica, daughter of John and Magdalene Kennel, aged 7 years, 3 months and 13 days. Buried in the churchyard near Thurman. Funeral services by Jacob Roth and Joseph Schrock.

LEAMAN.—On the 1st of Dec., 1891, near Rocky Spring, Franklin Co., Pa., of inflammation, Emma C., maiden name Sulleuburger, beloved wife of Benjamin Leaman, aged 22 years, 10 months and 25 days. She leaves a devoted father, brothers and sisters to mourn their irreparable loss. This solemn and sudden calling away of this young companion and mother has cast a gloom over the neighborhood. When she was told by her doctor that she could not recover, she remarked, "I am not prepared to die." The Lord however, lengthened her days, that she could make her peace with her God. She remarked that she saw beautiful visions, and that she felt so happy and composed, that if she had known that a Christian could experience such joy, she would have long ere this time come to Christ. May it be a warning to all the unconcerned, to prepare for death, for many are called to eternity, without the warning this young woman had. Her remains were laid to rest on the 3d of December at the Pleasant Hill church, followed by a large concourse of friends and neighbors. Services were held in the church by Peter Wadle in German and Pre. Myers in English, from Matt. 22:44. May God comfort the sorrowing husband and friends.

HERSHEY.—On the 16th of November, 1891, in Lancaster Co., Pa., Sister Lizzie, wife of Landis Hershey, and daughter of John and Maggie Buckwalter, aged 26 years, 6 months and 3 days. A deeply bereaved husband, parents, brothers, and sisters mourn her death. She leaves one little child.

The disease which ended her life had been preying upon her body for some time. A few months her sufferings were agonizing, but she bore them with much patience. She had no desire to get well, but often said she wanted to go home. Her patience in suffering and words of encouragement will long be remembered. Her last words were, "Praise the Lord!" Though the light of her life has gone out of this world, and now shines, as we firmly believe, in the bright beyond, yet a halo of its brightness still lingers here, and she, being dead, yet speaketh. Services by John Rank and Isaac Eby from 1 Thess. 4:13, 14.

Farewell, sister, sweetly rest,
Till God shall bid thee rise;
Our tears we'll dry, we will not weep,
We'll meet thee in the skies.

Be not disheartened; look to God,
And on his strength rely.

The Lord who gave but took away
His own to his abode;
May we then trust in him, say,
Blest be the name of God.

SNYDER.—On the 9th of Dec., 1891, near Shillbottle, Decatur Co., Kas., of typhoid fever, Martha, daughter of Brother and Sister Frederick Snyder, aged 15 years and a few days. She suffered much pain during her sickness of three weeks. She leaves Father and Mother, three brothers and three sisters to mourn her early departure. She was buried on the 10th. Funeral service by John C. Birkey from Psalm 39:5, 6. Her remains were followed to her grave by a large concourse of friends, to pay their last tribute of respect to the dear one. She was a bright and shining light among her young associates.

C. Z. STOLTZFUS.

BRUBACHER.—December 7th, 1891, near Onoreville, Lancaster county, Pa., Sister Fannie Brubacher, widow, aged 90 years, 1 month and 29 days. Funeral on the 10th. Text, 2 Tim. 4:7. Buried at Petersburg meeting house. A goodly number assembled to pay the last tribute of respect for the dear mother and sister in faith.

HERSHEY.—Nov. 30, 1891, of Bright's disease, near Landisville, Lancaster Co., Pa., Bro. L. Hershey, aged 62 years, 3 months and 26 days. Funeral on Dec. 3d. Text, John 19:30. Buried at Landisville meeting house. A large concourse assembled to pay the last tribute of respect, and deeply sympathize with the bereft family. Bro. Hershey was an earnest Christian.

FREY.—On the 3d of Dec., 1891, near Chambersburg, Franklin Co., Pa., of dropsy, superinduced by scarlet fever, Oliver H., son of years, 9 months and 15 days. Buried on the 5th at the Chambersburg church, where services were held by Peter Wadle in German and Philip H. Parret in English from 2 Kings 4:18-20. His funeral was largely attended. When dropsy and inflammation set in, his sufferings were severe, but lasted only 24 hours. He often remarked, "My head, my head." Thus was the end of a bright, intelligent little boy. He leaves parents, a little brother and sister to mourn their loss.

SAUDERS.—December 2d, 1891, in Florin, Lancaster Co., Pa., Bro. Ezra Saunders, aged 75 years, 5 months and 15 days. Funeral on 5th. Text, Phil. 1:21. Buried at Kraybill's meeting house. Bro. Saunders was a faithful Christian.

BEAM.—On the 27th of Nov., 1891, at the residence of Bro. Samuel Leshner, near Chambersburg, Franklin Co., Pa., of the infirmities of old age, Sister Elizabeth Beam, aged 89 years, 11 months and 15 days. Buried on the 29th at the Chambersburg church, where services were held by Pre. Daniel Brunk, of Allen Co., Ohio, in the English language and in German by Peter Wadle and Samuel Leaman from 2 Tim. 4:7, 8. Sister Beam lived a devoted Christian life and was beloved by all who knew her. As she drew nearer her end, she desired to depart and be with Christ and enjoy that "rest which remaineth for the people of God." Her funeral was largely attended.

BEUTLER.—On the 10th of Dec., 1891, near Wakarusa, Elkhart county, Ind., Emma Catharine, daughter of Willie and — Beutler, aged 4 months and 16 days. Buried on the 12th. Services by M. Metzler and Henry Wadsworth from the Words, "Thy will be done." Matt. 6:10.

"Fond parents, calm the heaving breast,
The Savior called her home;
Grieve not your darling is at rest
Beyond this vale of gloom.
Let hopes bright beams dispel the gloom,
That fills your throbbing breast;
'Twas Jesus kindly bade her come,
And called her to his rest."

For the Herald of Truth. BEARING THE CROSS.

Slauder but makes a Christian's life
Shine brighter day by day;
It brings to light his nobler traits
While on the heavenward way.
A burning lamp sheds brighter rays
When daily trimmed with care;
A Christian shows his Father's ways
In days more dark than fair.
For Jesus is the Christian's light,
In Him we are refined;
To soothe grief's storms is His delight,
He satisfies the mind.

Though Satan may our way oppose
With slanders that dismay;
Cling close to Christ, in him repose
He clears our upward way.

Our Savior conquered death and hell
For all that Him confess;
Then in His footsteps walk and dwell,
In faith His power possess.

S. GODSHALK.

Letters Received.

WITH MONEY.

A—Peter Andreas, Jacob Angusberger, Jacob S. Angusberger, J. G. Angusberger, Barbara Alliger, D. D. Angusberger, John Amstutz, Jos. Amstutz, Mrs. J. Angusberger, B. M. Burkholder, Eli E. Bortneger, John Berkey, J. M. Burkholder, A. M. Brenneman, Peter Basinger, John Baser, Samuel Byler, Mary M. Brand, A. W. Book, John Buzzard, Elizabeth Buzzard, M. K. Buzzard, Billinger, H. R. Baer, Eliza Boyer, Henry Brenneman, B. B. Brenneman, Hannah Brand, D. J. Bender, H. S. Berger, S. D. Brenneman, Lottie Bickler, Jos. Boller, Geo. Becker, D. Bowman, Jacob B. Bechtel, Jacob Burky, Peter E. Bortneger, A. M. Boyer, E. S. Blanche, Nancy Brewer, J. Bortneger, A. M. Blankenbiller, D. Bortneger, H. Boshart, D. Berkey, A. Blankenbiller, J. Bortneger.

C—L. F. Charles, Jacob Cassel, D. W. Claudon, John Christolier, Simon Cressman, John Christolier, B. C. Clemens, Mattie M. Coffman, J. J. Christner, Peter Christolier.

D—G. Dintaman, H. K. Dillinger, A. F. Detweiler, Adam Diller, J. C. Driver, David Diller.
E—H. B. Rly, J. H. Esleman, John Erb, A. E. Ebersole, C. R. Ebersole, H. Ebersole, Samuel Eiler, H. P. Ebersole, Chas. Eymann, John Eymann, Kale Egly, Elias Eby, Benj. M. Eberly, F. S. Eby.

F—B. F. Ferguson, Fisher Bros, Adam Frey, Peter Frey, Leach Frey.
G—S. Gerber, Henry Good, C. Guengerich, Sarah Graybill, J. L. Grater, Geo. Grady, P. G. Goertzen, B. P. Gerg, Jos. Good, S. Gerig, J. G. Graber, M. Gerber, M. M. Goshalk, D. Glingrich, S. G. Gerig, S. Gerber, D. Good, Chas. Good, David Gsell, Jas. Gander, J. W. Grassmeyer, J. L. Gurtler.

H—A. H. Heilmann, J. M. Hunsberger, J. B. Hunsberger, Michael Horst, John H. Hites, Amos Hirschy, Peter B. Hershey, Landis Hershey, Isaac E. Hershey, Jos. M. Hershey, Sarah Hunsberger, Moses Hoover, Frank Hunsberger, Jacob Hershey, Chas. Henning, Samuel Hunsberger, M. Hershberger, Annie S. Hostetler, Jos. Houshalter, Michael L. Hoyer, D. Hooty, C. J. Hostetler, Mrs. Mary Hershey, John Harder, H. N. Heckler, P. Halter, B. Hostetler, Jacob Holter, J. M. Hammond, P. Hertzler Sr., J. Hube Heckman, H. N. Hostetler, Annie L. Hershey, John Hertzler, John H. Hostetler, Samuel Harold, E. Hostetler, S. H. Hallman.

J—Benj. Janitz.
K—Abram Kerschner, F. Krull, A. Kauffman, D. E. Kimporis, Jacob Kinsinger, Chas. King, John Kauffman, Jacob Kindy, E. Kenagy, Levi J. Kauffman, J. Kenagy, John Kreider, Daniel Kurtz, Jacob Kehr, John H. Kreider, Abr. Kerschner, Magel Kehr, Christina Kehr, Anna Kindig, H. Kinsinger, T. R. Kreider, J. D. Kreider, Mary A. Kreider, Mrs. R. Kohler, Jacob Krob, Peter Kellar, Jos. King, John M. King, John Kemp, Jacob Kitter, Jacob Kauffman, Jacob Kreider, J. K. King, Chas. Kindig.
L—J. L. Lechleier, C. P. Livengood, Jos. R. Loucks, Daniel Lee, Mary Leash, Mrs. Leash, Lydia Hamilton, John Lais, Catherine Lamos, L. D. Lelewer, D. E. Leaman, Peter P. Lehaman, Amos Laadis, Lydia S. Laadis, Jos. Landis.

M—E. S. Miller, Milton B. Miller, Henry Metzger, A. Metzger, A. B. Mense, Jacob S. Myers, C. W. Metzger, A. Miller, Henry Miller, Jos. Meyers, J. W. Myers, A. Metzler, J. E. Metzler, E. B. Mense, M. A. Miller, Geo. Mamm, Daniel Martin, A. Miller, Israel Martin, Noah Mast, K. M. Mast, Jos. Miller, Francis Mylin, John Matt, Peter S. Miller, A. Mast, B. Mast, D. Messenger, Adm. Matlin, A. B. Mast, B. A. Mast, D. Messenger, J. A. Miller, Jacob H. Miller, Herman S. Mast, Jos. Miller, Jos. Musseleman, J. Y. Miller, John M. Miller, M. W. Miller.

N—Anna N. Nissley, John Nickel, J. J. Neufeld, Jos. Nafziger, J. Neuenfelder, Peter Nafziger, Samuel Numbaker, Jacob Nold.

O—F. C. Ortman, Lydia Oswald, Peter Oswald.
P—Anna Peters, Henry Pletcher, J. W. Plank, Edward Patton, Jos. Plough, D. C. Peachy.

R—A. H. Riser, A. B. Ramey, John Richer, Peter Rediger, Elam Rohrer, S. Raymer, John Reiser, David B. Rott, David Rull, C. C. Rose, C. L. Rupp, Sarah R. Rudy, Jos. Roggy, Chas. Rulley, Chas. Risher, J. Reiger, Mary Rosenberger, John Rutenacht.

S—Rebecca A. Sherk, Daniel Schneider, Chas. Stuckey, Chas. Stouffer, Jos. Stuckey, John Schweitzertraler, Philip Schrock, Elmer Snyder, John Shink, J. Schenck, Anna B. coggin, Elizabeth Smith, D. Stauffer, D. Schrock, Mary Schadt, Wm. C. Schluwecker, Mary Somer, S. L. Shuam, J. J. Smucker, Jos. Stuckey, D. J. Stahly, C. Schuam, J. J. Stutzman, N. C. Skinner, Chas. Springer, D. Schrock, Peter Schmitt, John P. Schmitt, Chas. Schmitt, Henry Summers, Rudolph Springer, V. Springer, Jos. Stiefen, Chas. A. Sommer, D. Sauder, Barbara Scheits.

T—N. Z. Troyer, Isaac Troyer, Abm. Thomas, E. Troyer.

U—M. Unicker, J. P. Urrish.

W—J. Wyse, Chas. Werry, D. S. Walerman, Jos. Westen,berger, Jos. Weldy, Abm. Weldy, Chas. Witmer, Jacob Winger, Chas. Wisner, A. Willms, Caleb Winer, D. W. Wenger, Jacob Wanner.

Y—Jos. P. Vorly, Jacob Voder, Herman Volter, E. D. Voder, Lewis Voder, Daniel Voder, J. D. Voder, Peter Vancy, Hannah Vaggy, J. K. Voder, M. S. Voder, C. Vutry, Peter Vancy.

Z—Mennu Zook, M. B. Zehr, N. Zimmerman, Solomon Zook, John Zimmerman, Anna Zimmerman, Andrew B. Zehr, J. B. Zimmerman.

MISSION FUND.

Barbara Barr, Bellon, Mo., \$2.00; Amish, Iowa \$5.00; B. W. B. Co., Overpecks, \$8.00; Church in Burauco Co., Ill., by Joseph Burkey, \$2.00; By E. K. G., \$36.50.

FREE HERALD.

M. Horst, \$5.00; Overpecks, O., \$5.00; J. Hertzler, \$1.00; S. Graybill, \$1.00.

TRACT FUND.

Andrew Shenk, \$5.00; J. S. A. Overpecks, \$2.00; Allen-ville, Pa., \$2.00.

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23-23-92

INVITATION.

The Officials of the territory of Arizona, knowing of the integrity and enterprise of the Mennonite people, extend a cordial invitation to come and colonize in the beautiful Salt River Valley, around Phoenix, the capital of the territory, which now has a population of seven thousand, with the modern improvements of an Eastern city.

All will remember me as the proprietor of the plain clothing house in Chicago. I have left my clothing business in charge of my clerk, and all business there will be attended to as though I were personally present.

On account of my wife's health, and the repeated invitations from the Officials of the territory, I have moved my family, and expect to make Arizona my future home for the following reasons:—This valley has six hundred thousand acres of the finest valley land, with a soil of from 5 to 30 feet deep, under a high state of cultivation by irrigation, where the citrons, semi-tropical fruits, grow to perfection, superior to the most favored spots of southern California, and ripen one month earlier; where grain yields in abundance, and alfalfa is mowed five or six times, and then furnishes pasture knee high the balance of the year, on which cattle and hogs keep fat. Land is still cheap, but is sure to advance rapidly. This is also sure to be a great railroad centre. For health, the enjoyment of life, and the opportunities to gain competency, I know of no place to equal it. All information gladly furnished. Address

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23-91-1-92.

COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R. from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D. to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood. 11-91-10-92

LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after Nov. 15th 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3:00 A. M.
No. 9, Pacific Express..... 3:45 "
No. 13, Chicago Mail..... 6:30 "
No. 27, Chicago Acc..... 7:30 "
No. 15, Boston & Chicago SpL..... 11:59 P. M.
No. 3, Chicago Express..... 3:05 P. M.
No. 5, Fast Chicago Ex..... 5:55 "

GOING EAST—MAIN LINE, leave

No. 4, old No. 14, New York Mail..... 11:10 A. M.
Carries Passengers daily, chair car and day coach
Chicago to Buffalo Sunday only—
No. 16 old No. 12, Night Express..... 3:30 A. M.
Train A Grand Rapids Express..... 4:45 "
No. 22, Mail..... 11:20 "
Train C Grand Rapids Express..... 1:35 P. M.
No. 8, old No. 6, Fast New York Ex 6:15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11:25 A. M.
No. 6, old 16, Chicago & Boston SpL 1:35 P. M.
No. 12 old 4, (Lim.) Pass. for Buffalo, 8:30 "
No. 24, To Goshen only..... 8:40 "
No. 14, old No. 8, Atlantic Express..... 11:40 "
Train E to Goshen only..... 7:45 A. M.
Train G to Goshen only..... 3:10 P. M.

SUNDAY TRAINS.

Nos. 16, 4, 6, 8, 14 and 12 old No. 4 East.
Nos. 21, 9, 13, 15 and 5 West.

The Lake Shore via Cleveland, in connection with the Erie and P. & L. E. R. Ry's forms the quickest and most direct route to Pittsburg.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.
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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Aug. 23d, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9:02 A. M.
No. 4, Mail and Express..... 4:36 P. M.
No. 6, Cincinnati Express..... 4:45 A. M.
No. 10, Accom., Sunday only..... 7:40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express..... 7:20 P. M.
No. 3, Mail & Express..... 12:05 P. M.
No. 5, Night Express..... 12:54 A. M.
No. 9, Accom., Sunday only..... 8:37 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with P. C. C. & St. L. At Granger with Chicago & Gr'd Trunk R. R.

At Anderson Junction with C. C. C. & St. L. R. R'y for all points East, West and South.

N. P. RAMSEY, Gen'l Manager.

W. R. BALDWIN, Gen'l Ticket Ag't.

O. W. LAMPART, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 2.

ELKHART, IND., JANUARY 15, 1892.

Whole No. 459.

THE SABBATH CHIME.

Now to the Lord a noble song!
Awake, my soul! awake, my tongue!
Hosanna to the eternal name,
And all His boundless love proclaim,
See where it shines in Jesus' face,
The brightest image of His grace;
God, in the person of His Son,
Has all His mightiest work outdone.

The spacious earth, and spreading flood,
Proclaim the wise and powerful God;
And thy rich glories from afar,
Sparkle in every ruling star.

But in His looks a glory stands,
The noblest labor of thine hands:
The pleasing lustre of His eyes,
Outshines the wonders of the skies.
Grace! 'tis a sweet, a charming theme;
My thoughts rejoice at Jesus' name!
Ye angels, dwell upon the sound,
Ye heavens, reflect it to the ground,

O may I live to reach the place,
Where He unveils His lovely face,
Where all His beauties you behold,
And sing His name to harps of gold!

—Selected.

For the Herald of Truth.

NEW YEAR'S GREETING.

"Thou, O Lord art our Father and our Redeemer, thy name is from everlasting." Isaiah 63:16.
"Neither is there salvation in any other (name), for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.
"And blessed be his glorious name forever; and let the whole earth be filled with his glory." Psa. 72:19.
"Thy Name is as ointment poured forth." Songs 1:3.

Oh! may this day His ointment be poured forth over us, that we may walk in the sweet savor of it and in the strength of His holy and sanctified name throughout all this New Year.

May the divine strength of the Holy Ghost wherewith he is anointed without measure be poured out, not alone in our hearts, but may its sweet fragrance spread over all the world. He is Father. He is Redeemer. A Fatherly Redeemer, a Redeeming Father.

The Patriarchs of old called and knew him, praised and adored him as such. though he was not as well known to them as to us, this precious name, Jesus Christ.

Then why should not we praise and adore him with all our hearts and strength; for is he not the Chief Corner stone of our Faith, our only hope and salvation? His name is a Testament, a treasure-casket, where all the treasures and knowledge of the wisdom of God are hid, a missive of God wherein all the resolutions of our salvation are made known, a never-failing fountain out of which we can draw all the Divine strength we need.

With this name in our hearts let us enter upon the New Year, with full confidence that his blessing will follow us if we trust in him. With this name let us begin every day of the year, every hour of the day and also end it. In this name let us work and rest, watch and sleep, eat and drink. In this name let us do and endure everything. In him let us abide forever. Amen.

Precious is the name of Jesus,
Who can half its worth unfold,
Far beyond angelic praises,
Sweetly sung to harps of gold.

Precious is His death victorious,
He the host of hell o'erthrews,
In His resurrection glorious,
Victor crowned, o'er all his foes.

Precious, Lord, beyond expressing
Are thy beauties all Divine;
Glory, honor, power and blessing
Be henceforth forever thine.

Breslau, Ont. BARBARA SHERK.

For the Herald of Truth.

BORN OF THE WATER AND OF THE SPIRIT.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

This famous text has unhappily given rise to widely different interpretations. On one thing only respecting it, nearly all commentators are agreed. It is the same truth that is laid down in the third verse, only laid down with greater fullness in compassion to Nicodemus' weakness of understanding.

But what does it mean? The expression, "born of water" is peculiar to this place, and occurs nowhere else in the Bible. It cannot be literally interpreted. No one can be literally "born of water." What then does the phrase signify? When

can it be said of any one, that he or she is "born of water and of the Spirit?"

The first and commonest interpretation is to refer the text entirely to baptism, and to draw from it the inseparable connection of baptism and spiritual regeneration. According to this view of the text, our Lord tells Nicodemus that baptism is absolutely necessary to salvation, and is the appointed means of giving new birth to the heart of man. "If you wish to belong to my kingdom, you must be born again, as I have already said, and if you wish to be born again, the only way to obtain this mighty blessing is to be baptized. Except a man be regenerated or born again by baptism, he cannot enter my kingdom." This is the view of the text which is maintained by the Roman Catholic writers, by the Lutheran commentators, and by many noted ministers and so-called divines down to the present day. It is a view which is supported by much learning, and by many strange and far-fetched arguments, such as Gen. 1:2. It is, however, a view which to my own mind is utterly unsatisfactory.

The second, and hardly less common interpretation is to refer the text partly to that real regeneration of heart, which a man may receive, like the penitent thief, without having been baptized. According to this view our Lord tells Nicodemus that a new birth is absolutely necessary to salvation, and that to be baptized, or "born of water," is one of the appointed ways by which regeneration is effected. Those who hold this view deny as stoutly as any that there is any inseparable connection between baptism and regeneration. They hold that multitudes are "born of water" who are never "born of the Spirit." But they maintain that the word "water" must be intended to point us to baptism, and that by the use of the expression, "born of water," our Lord meant to defend both John's baptism and His own, and to show their respective value. This is the view of the text which is maintained by some few of the best Roman Catholic writers, such as Rupertus and Ferus, by almost all of the English Reformers, and by many excellent commentators down to the present day. It is a view, which to my own mind seems not much more satisfactory than

the former one already described, on account of the strange consequences which it involves.

The third, and much the least common interpretation, is to refer the text entirely to the regeneration of man's heart, and to exclude baptism altogether from any place in it. According to this view, our Lord explains to Nicodemus, by the use of a figure, what he had meant when he spoke of being "born again." He would have Nicodemus know that a man must have his heart as thoroughly cleansed and renewed by the Spirit as the body is cleansed and purified by water. He must be born of the Spirit working on his inward nature, as water works on the material body. In short, he must have a "clean heart" created in him if he would belong to Messiah's kingdom. Most of those who take this view, consider that baptism was certainly meant to point to the change of heart described in the text, but that this text was meant to point out something distinct from baptism, and even more important than baptism. This is the view which I believe to be the true one, and to which I unhesitatingly adhere.

Those who hold that baptism is not referred to at all in this text are undoubtedly a small minority among so-called theologians, but their names are weighty. Among them will be found T. Bullinger, J. Wycliffe, H. Denck, D. Philipps, M. Simon, Pridaux, Whitaker, Grotius, Calvin, Zwingli and others.

On the precise meaning of the word "water," the above are not agreed. But they all hold that our Lord did not mean baptism when He spoke of being "born of water and of the Spirit." The reasons for adhering to this view are as follows:

(1) There is nothing in the words of the text which necessarily requires to be referred to baptism. "Water," "washing," and "cleansing" are figurative expressions, frequently used in Scripture, in order to denote a spiritual operation on man's heart. See Ps 51:7-10; Isa. 44:3; Jer. 4:14; Ezek. 36:25; John 4:10; 7:38, 39. The expression, "born of water and of the Spirit," is doubtless very peculiar. But it is not more peculiar than the parallel expression, "He shall baptize you with the Holy Ghost and with fire." Matt. 3:10. To explain this last text by the tongues of fire on the day of Pentecost is an utterly unsatisfactory interpretation, and confines the fulfillment of a mighty general promise to one single act and one single day. I believe that in each case an element is mentioned in connection with the Spirit, in order to show the nature of the Spirit's operation. Men must be "baptized with the Holy Ghost," purifying their hearts from corruption, as fire purifies metal, and must be "born of the Spirit," cleansing their hearts as water cleanses the body. The use of fire and water as the

great instruments of purification, was well known to the Jews. See Num. 31:23, where both are mentioned together. Chrysostom well remarks that "Scripture sometimes connects the grace of the Spirit with fire, and sometimes with water."

(2) The assertion that "water" must mean baptism, because baptism is the ordinary means of regeneration, is an assertion utterly devoid of Scriptural proof. It is no doubt written of professing saints and believers, that "they have been buried with Christ in baptism," and that "as many as have been baptized into Christ have put on Christ." Rom. 6:4; Gal. 3:27. But there is not a single text which declares that baptism is the *only* way by which people are born again. On the contrary, we find two plain texts in which regeneration is distinctly ascribed, *not* to baptism, but to the word, (1 Pet. 1:23; James 1:18.) Moreover the case of Simon Magus clearly proves, that in apostolic times all persons did not receive grace when they were baptized. St. Peter tells him a very few days after his baptism, "Thou art in the gall of bitterness and the bond of iniquity—thy heart is not right in the sight of God,—thou hast neither part nor lot in this matter." Acts 21-23. The assertion, therefore, that "water" must mean baptism, is a mere gratuitous assumption, and must fall to the ground.

(3) If "water" in the text before us means baptism it follows as a logical consequence that baptism is absolutely necessary to salvation, and that all who have died unbaptized since these words were spoken, have been lost! The penitent thief was lost on this theory, for he was never baptized! All infants who have died unbaptized have been lost! The whole body of the Quakers, who die in their own communion are lost! There is no evading this conclusion, unless we adopt the absurd and untenable hypothesis that the kingdom of God in this solemn passage means nothing more than the visible church. Where our Lord, in declaring a great general truth, makes no exceptions, we have no right to make them. If words mean anything, to refer "water" to baptism excludes unbaptized persons from heaven! And yet there is not another instance in Scripture of an outward ordinance being made absolutely necessary to salvation, and specially an ordinance which a man cannot confer on himself. A new, regenerate heart is undoubtedly necessary to the salvation of every one, without exception, and it is of this only, I believe, that the text before us speaks.

(4) If we accept the theory that baptism is the ordinary means of conveying the grace of regeneration, that all baptized persons are necessarily regenerated, and that all who are "born of water" are at the same time born of the Spirit, we

are irresistibly involved in the most dangerous and pernicious consequences.—We pour contempt on the whole work of the Spirit, and on the blessed doctrine of regeneration. We bring into the church a new and unscriptural kind of new birth, a new birth that cannot be seen by its fruits. We make out that people are "born of God" when they have not one of the marks of regeneration laid down by St. John.—We encourage the rankest antinomianism. We lead people to suppose that they have grace in their hearts while they are servants of sin, and that they have the Holy Spirit within them while they are obeying the lusts of the flesh.—Last, but not least, we pour contempt on the rite of baptism itself. We turn it into a mere form, where faith and prayer have no place at all. We lead people to suppose that they can have their children baptized into fellowship with God, or that if water is sprinkled or poured, or the child immersed, and certain words are used, an infant is, as a matter of course, born again. Worst of all, we induce people secretly to despise baptism, because we teach them that it always conveys a mighty spiritual blessing, while their own eyes tell them, that, in a multitude of cases, it does no good at all. I see no possibility of avoiding these consequences, however little some persons who hold the inseparability of baptism and regeneration may intend them. Happily I have the comfort of thinking that there is an utter want of logic in some hearts which have much grace.

(Concluded in next number.)

For the Herald of Truth.

REGENERATION.

The very important and interesting subject of regeneration is one that demands our earliest and deepest consideration. Upon it depends our future destiny. Regeneration is the new birth. It means a reproduction, a bringing forth anew. In its spiritual sense it signifies a change of heart and mind, which will bring all the carnal propensities into subjugation and develop within us everything which is good and noble. The Savior very plainly and emphatically tells Nicodemus, "Except a man be born again, he cannot see the kingdom of God." This, then truly makes it a very important matter with us. The nature of the workings of the regeneration we know very little of. When Nicodemus marveled at the Savior's words, He replied, "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. It is God's work in the hearts of his creatures. It is then of a divine nature, and we need not understand its operation, but we must see and feel its effect for it will bring forth

a new creature. Paul tells his Galatian brethren, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "Therefore if a man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5:17. This new creature will then surely manifest itself in various ways. The once profane and blasphemous sinner will not only cease to blaspheme the name of God, but will with the same lips, reverence, and praise and adore him. And instead of calling upon God to damn his soul, and the souls of others, he will pray to God to have mercy and bless every soul, even the souls of his bitterest enemies. The heart which has been the seat of all kinds of wickedness, the dwelling place of evil spirits, the temple of Satan now becomes the seat of love, joy, and happiness, the dwelling place of all good things, the temple of the living God. The former associations with the vile, the riotous, and the ungodly scroffer will be given up, and he will love to associate with the pure and noble, the children of God, the household of faith. Instead of frequenting theaters, gambling dens, saloons, circuses, horse-racing and many other places of worldly amusements and ungodliness, he will resort to the house of God, visit the sick, the widows, and the fatherless, and assist them in their distress. Instead of spending his money to gratify his sensual desires, such as strong drink, or to satisfy a gluttonous appetite, or to bedeck his body (which is the image of God) with jewelry, superfluous or fine, costly clothing, merely to appear well in fashionable society or to gratify his carnal desires, he will give it to relieve the poor and needy, to assist in spreading the gospel or any other charitable purpose of a Christian character.

Instead of lying for mirth, or gain, by deed or action, he will speak the truth on all occasions. The conversation which has been of a worldly nature, made up of foolish talking and jesting, mocking and backbiting, will also be changed; we will love to converse on those things that are heavenly and divine. We will love to converse with those who have never given their hearts to God, about the welfare of their souls, and thereby may be the means through which souls might be brought to Christ. The once covetous man who had no promise of rest in the world to come, will then feel that the "earth is the Lord's and the fullness thereof," and that "a man's life consisteth not in the abundance of the things which he possesseth," but that all that he has is only entrusted to his care, and at the final day of reckoning he will be called to account for his stewardship. Instead of spending time reading all kinds of novels and trashy literature, which only excites the mind and creates a desire for more of the same kind—all of which will leave no valuable influence behind—he

will delight in reading the law of God, and meditating thereon day and night; for in them he finds many consoling promises which will elevate the mind and give renewed energy to search out many of the seeming mysieries contained therein.

The avaricious man, who was ready to take every advantage of his fellow-man, in order to get gain, will then not only feel to seek his own wealth, but also another's wealth. Instead of laying up treasures only on the earth, his great desire will be to lay up treasures in heaven, "where neither moth nor rust corrupt; nor thieves break through and steal." He will feel that godliness with contentment is the greatest gain.

Indeed the results of a true regeneration of the heart are marvelous. The changes which it brings forth are so many that we can scarcely enumerate them. It is then that the soul becomes illuminated with light divine, the heart and mind become filled with all that is lovely, the fruits of the spirit are then made manifest which Paul says are these, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." It is then that man becomes "the salt of the earth, the light of the world, the city on the hill, the candle on the candle stick." It is then that "men may see your good works and glorify your Father which is in heaven." It is then, and not till then, that man can become an effective worker in the vineyard of the Lord, and present his body "a living sacrifice, holy, acceptable to God, which is your reasonable service." It is then that "your life is hid with Christ in God." "When Christ, who is our life shall appear, then shall ye also appear with him in glory."

Then, dear reader, should not such thoughts as these fill your hearts with rapture and delight, and create within us new desires and new energies to labor in our Master's cause. Let us set our affections on that which will make us eternally happy, let us not rest neither day nor night until we feel sure that we have been regenerated and washed in the blood of the Lamb. Then when we come to the evening of life all will be tranquil and serene; death will have no sting, the grave no terrors; our exit from this world will only be a passing into a nobler and holier life, a life beyond the surging billows of time and sense, when we shall not only rest from our labors, but where we shall meet with all the blood-washed saints who have labored before us, and join with them in worshipping Him whom we worship here with mortal tongues; then a new song will be put into our mouths and we can worship him with immortal tongues. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." S. M. BURKHOLDER.

For the Herald of Truth.

CHRIST'S PRAYER FOR HIS DISCIPLES.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John 17:15.

What cheering words to the Christian! It is a pleasing thought to know that while Jesus was yet here upon earth he prayed to the Father in our behalf. His prayer was not only for the disciples then, but also for us, for in the 20th verse he says, "Neither pray I for these alone, but, also for them which believe on me through their word."

It is a mystery to me how we can read the 17th chapter of John and yet be so careless and cold in our Christian life. There we have every encouragement ofered us. The Savior shows his unchanging love by committing us into the Father's hands. He pleads with the Father to keep us through his name, that we may be one as he and the Father are one. He also pleads for our protection from evil. What more could we ask? If Christ and the Father are for us, who can harm us? If we were very poor and some one should give us a home, but his time has come to die and he commits us to the care of another, would we not be very careful to please that friend? But how often we disregard the wishes of that dear Friend who has made far greater provision for us.

When tempted to do wrong this prayer should soften our hearts to repentance. If it were engraven on our hearts we would not say so many harsh words, and a great many unkind acts would be left undone.

Jesus came down to this unfriendly world and trod the path before us, and thus he knows how to sympathize with us. Let us take courage and strive earnestly for the good cause, for our Leader has conquered every foe, and prayed for us that we might do the same.

When the way seems dark and dreary let us not become discouraged for the Father is our protection and the Son is still interceding for us, a continuation of that grand, glorious prayer in our behalf. Life is not so dark as we sometimes make it. May God bless these feeble efforts to his honor is my prayer.

CLARA M. BRUBAKER.

Those who go upon errands of love for Christ must start with clean feet.

You can't tell who is in the coffin by the length of the funeral procession.

It is the tree that stands the straightest that does the most to resist the wind.

A RELIGION that does not make us bleed somewhere does not come from God.

A THOUGHT IN SICKNESS.

"He took him aside from the multitude."
Mark 7:33.

Aside with Jesus! Is it hard to be,
O blessed Master, thus alone with thee?

Aside with Jesus, parted from the strife,
The turmoil, and the care of daily life.

Aside with Jesus, basking in His smile,
Brought to the "desert place" to "rest awhile."

Aside with Jesus, His sweet voice to hear,
Speaking "the word" to me, as I can "bear."

Aside with Jesus, gazing in His face,
And gathering thence fresh stores of needed grace.

Aside with Jesus, His blest touch to feel,
The deafened "ear" the faltering "tongue" to heal,

Aside with Jesus, help me Lord to use,
The blest retirement as thou shalt choose;

That back to work returning, all may see,
And "knowledge take" that I have been to thee!

Sol. by LENA N. GINGERICH.

For the Herald of Truth.

PRESENT SALVATION.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

If we would be saved in the end, we must be saved *now* from the things that lead into evil, for Jesus said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." If Jesus is to be our King he must have full possession, and work in us, "both to will and to do of his good pleasure." What a joy for the true Christian to retire from the world, and with a sense of his own shortcomings and Christ's overpowering love and perfection to enjoy sweet converse with Jesus! It cannot be possible for those who are dwelling in the love of God and enjoying from the heart the religion of Jesus, to conform to the world, and by their words and acts show that they love the things that are an abomination to God; for if we are risen with Christ we seek and set our affection on things above, and not on the things on the earth.

We may be professors of religion, and seem very religious, and yet upon a careful examination find that our religion is not "pure and undefiled," consequently vain, and even worse than none. We might thereby be sadly disappointed, and while we look for joys above, be found, alas! among those on the left hand, who, astonished, will cry out, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" O, what a sad disappointment if we must hear, "I never knew you, depart from me, ye that work iniquity!" How neces-

sary then it is that we examine our motives and actions, and, like David, pray, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

It is only by scrutinizing the heart that we can know it. We should not only examine our conduct, but also our opinions, not only our faults, but our prejudices, not only our propensities, but our judgments. Every Christian has his secret faults, from which he desires to be cleansed if he is sincere and is willing to do the will of his heavenly Father. He has not the grosser vices of the ungodly to confess, but becoming daily more acquainted with the spirituality of God's law, and the deep depravity of his own heart, he finds himself continually liable to err. We discover within ourselves a variety of things of a sinful nature which we desire heartily and sincerely to confess at the throne of grace. Through Jesus alone we have access with boldness, to the throne of grace. He is our advocate with the Father; for "he ever liveth to make intercession for us." All that will be necessary for us in the hour of death, and all that can minister to our felicity in a world of glory hath God promised if we ask in faith and fully trust him, and are obedient to his will, for to be a true Christian is to be obedient and Christ-like. Paul fulfilled this so fully that he could say, "Be ye followers of me, even as I also am of Christ." His character was proof against every assault. Neither trials, nor hardships, nor threatening, nor persecution could quench his zeal for Christ. Near the end of his life, he could say, "I am now ready to be offered. I have fought a good fight. I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness," etc.

Are we thankful when Christ appears and convinces us of sin and righteousness, or do we try to justify ourselves? Are we quite willing to forsake all for Christ's sake, or do we confer with flesh and blood yet sometimes? When we believe, repent, and conform ourselves unto the gospel of Christ, we receive his Spirit, and that quickens us, bestows life and strength, governs and directs us in all his ways. We become changed beings, new creatures in Christ. The sinful pleasures we once loved, we love no more. We receive grace to overcome evil, to deny ourselves, to take up the cross, and follow Christ. We have now no pleasure in the ungodly associations of wicked and impious companions and ungodly friends. We are to be a living epistle, known and read of all men. What we are is sometimes more important than what we say or do. The grace of God manifested in a redeemed soul cannot be hidden. We should hate sin, because it is hateful in the sight of God. We should seek to be delivered from its dominion by earnest prayer, and

depend alone for salvation on the merits and righteousness of Jesus, who is the Lord our Righteousness; for all dependencies upon our own good works will only prove a means of delusion and danger to our souls. For after all we have done or can do, we are only unprofitable servants. Let us not feign to walk upon that straight and narrow path, professing to believe the truth, while with our works we deny it. Let us do as Paul says of himself, "Walk strictly in the commandments of God and keep our bodies into subjection, lest that by any means we try to teach others, and we ourselves be castaways."

As long as we are unwilling to accept Christ as our Teacher, and will not try to imitate him, we cannot be his disciples; for these only are his disciples who are preparing themselves for a future state, and this we cannot do without learning of Jesus, and being obedient to his word and will. We cannot expect to be the object of God's love as long as we are unwilling to receive his instructions. A. M. C.

For the Herald of Truth.

THE CALL FOR WORKERS.

How often we are admonished, exhortated and urged to work for our Lord and Master! We hear it from the pulpit; we read article after article in the religious papers and books: Sabbath-school workers and all that feel an interest in the welfare of the church and the salvation of souls in general, see the necessity of a greater zeal and more earnest efforts to bring a lost and ruined world to a realization of its true condition, which will lead it to forsake sin and come to the Savior. The poet says:

"The least that is done for Jesus,
Is precious in His sight,"

which is verified in the case of the widow's mite. We are very apt to think that the work all belongs to the ministry, or the Sabbath-school workers. It is true that a very large proportion does belong to them, but they are also qualified to perform it without so much effort. But here is a brother or sister with so little talent that it is scarcely worth their while to try to do anything. They attend church regularly and listen to the preaching attentively and after meeting go home probably without speaking to any one about their salvation, or saying a word for the Master? Have we not at some time, or perhaps often done so? What work is done for the Master under such circumstances? Is there any? True, the church is a school for the young and old to learn the ways of the Lord more perfectly, and be qualified for the work of the Master. But when church is regularly attended year after year without any visible growth in the grace and knowledge

of our Lord, not so much probably as to induce us to read and pray (although earnestly exhorted to do so) in the family at home, I mean to say, that if attending church year after year will not prepare us better for the Master's use then better stay at home and pray for the minister (praying should be done under all circumstances for him) that he may be enabled to more perfectly point out to us our duty to those directly under our care, which is a work that but few have not the opportunity of performing.

We believe that the opportunity for acquiring many of the qualifications necessary for more earnest work in the Lord's vineyard could be greatly improved by using all the means of grace offered to us through the Scriptures, or by being more earnest in the use of them. Prayer, the only avenue to the unsearchable riches of God's grace, and the only way that we are authorized by Scripture to receive the equipments we so much need to fight the Lord's battles, is by many too much neglected, in the closet, family and church. Confessing and witnessing for Christ is another qualification or grace needed to work for the Master. "Ye shall be my witnesses," is the language of the great Teacher himself.

This confessing and witnessing is made effective in the Master's work, only by living out in our lives by precept and example the Christ-life that we as a church or body of believers claim to possess. The power or influence that confessing and witnessing for Christ (which is sometimes termed prophesying by the apostle) has over the unbeliever or sinner is plainly stated by Paul in his first letter to the Corinthians 14th chapter, 24th and 25th verses. Our words carry conviction to the heart of the unbeliever only when spoken by the impulse of the Spirit. It is apparently a very small matter to speak to the unconverted, yet we sometimes have so little moral courage that we are very timid about it, so that it takes grace from God to do even this or any work in the vineyard of the Lord.

We cannot work in a field until we come into it. So we must come to God through repentance and receive the new nature before we even have any desire to work for the Master. Then we may have seemingly very little success, as it seems such an easy matter for the impatient to misconstrue our motive when trying to do good.

Good and evil are antagonistic elements, and as long as they exist we may expect nothing but opposition from all that is in any way evil disposed, hence the great need of the Christian church is, using all proper means to encourage the young within her walls to seek for such endowment of power for successful work, which can come only from a life consecrated to the Master's cause. And this is not acquired by education, culture and re-

finement, but by coming to a throne of grace with incessant, earnest and fervent prayer.

Matt. 18:19 reads: "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Here the Savior limits the number to two, as receiving anything they ask for. How much more then would he bless the united prayers of scores and hundreds of his children, if they desire to work in His vineyard!

Would that the need of this great and only avenue to success in the Lord's work could be so felt and appreciated that the house of every brother and sister in the land would become a "house of prayer"! Then indeed there would be no lack of effective and earnest workers in the vineyard of the Lord.

Smithville, Ohio. A. K. KURTZ.

For the Herald of Truth.

LIFE ETERNAL.

"Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6:12.

Thus Paul instructs his spiritual son, Timothy, and gives him the means whereby he may lay hold on eternal life, by practicing a living faith, teaching him to abstain from all appearance of evil, since he had professed a good profession before many witnesses. Thus he set a good pattern for all that would strive for King Emanuel in sincerity, knowing that without him we can do nothing. If God hath thus fitted thee, dear Christian, in this manner for the happy mansions above, then surely he has set thee apart for himself; he has begun eternal life in thee; also the dawn of eternal glory is risen upon thee, and he will bring thee into the complete noon of blessedness. "Arise and shine, Oh Christian, for thy light is come; the glory of the Lord is risen upon thee;" for if thou hast been transformed from a carnal into a spiritual man, thy name is surely written in the Lamb's Book of Life; heaven is begun within thee, and God will fulfill his work, for thus it is written, "Be thou faithful unto death, and I will give thee a crown of life."

What a solid comfort to poor, mourning, troubled, afflicted souls, under all their sorrows, their frailties, their temptations, and infirmities here on earth, that they have a clear evidence of heaven within them.

This is such a peace as Jesus Christ left to his disciples by legacy (John 14:27). This is a fountain of constant and divine consolation to those that seem to be worn out with old age or the infirmities of nature, and they complain they are fit for no service in this world; but if they can feel in themselves this holy fitness for the enjoyments of heaven they have a rich and living fountain of pleasure in their

own breasts, ever springing, ever flowing, and such that will give them daily supplies of pleasure, through all this wilderness till they arrive at that land where all the rivers of blessings meet and join in a full stream, to make the inhabitants forever happy.

Dear reader, dost thou delight in spiritual and holy conversation? Does thy zeal for the honor of God and his Son Jesus, carry thee forth to those actions which are suitable to thy station, for the advancement of religion in the world? Be assured then that God is training thee up for this heavenly state, and has in some measure prepared thee for it. God has begun in thee the business and blessedness of the upper world in the midst of all thy sorrows and complaints here below. Peace be with thee, and joy in the Lord, for thy salvation, and thy felicity shall be complete.

How vain and unreasonable are all the hopes of sinners, that they shall ever arrive at heaven without any preparation for it here? There is nothing divine and holy begun in them in this world, and yet some hope to be made happy in the world that is to come. O vain, delusive thought! May they yet turn to Jesus, repenting in the day of grace, that they need not call upon the rocks and mountains to fall upon them.

S. GODSHALK.

For the Herald of Truth.

TRUE HAPPINESS.

The only way to be truly happy is to do our heavenly Father's will. Often when going to a place of pleasure I would feel very happy for a while, but when I came to my home and lay down to rest, and thought of the past it would often cause me sad feelings and unhappiness to think I had disobeyed my God.

Reader, are you happy? You can all be happy by giving yourselves into the hands of the Lord our God, for God does all things well. Life is uncertain. Is it not well worth our while then to think of eternity, and to live so that when we are called to that eternal home that we may all be prepared to meet our God and all his holy angels?

Dear readers, let us not be "half-way" Christians; for they fail to reach heaven. The word of God tells us if we lack one we lack all; therefore let us all be busily engaged in reading the Scriptures, for in them we have life everlasting. And if we read anything that we do not understand, let us stop and think over it. Let us not think that there is little in this or that passage of Scripture, or because this or that brother or sister does thus and so that we can do likewise and it will be all right. Let the life of God in us be a light in the world so that when our life is ended we may be one of the blest.

Osborn, Ohio. JAC. E. GREIDER.

For the Herald of Truth.

HAPPINESS IN DOING.

"If ye know these things, happy are ye if ye do them." John 13:17.

Although Jesus spoke these words shortly after he had washed the disciples' feet, yet these words are very valuable to secure our happiness in our daily life and duties; for we know how unhappy we feel if we try to avoid many things which Scripture teaches us to do, or by doing things which Scripture teaches is wrong.

By doing or obeying the commands of God we can render pleasing service to God, for in the "doing" will come the blessing. In obeying God's commandments we have the promise from Christ that we will be loved by the Father and the Son and that Jesus will manifest himself unto us. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Oh, how much unhappiness it causes us in knowing God's commands yet being unwilling to do them; for "he that knoweth to do good and doeth it not, to him it is sin," and John once said, "Love not the world, neither the things which are of the world; for if a man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

"It is right" that we manage well with the things God has given us; but we are bound to use them to the glory of God. We all have our duties to do in this world, but first, and above all other things, we are to "seek the kingdom of God." Then what is best for us will be given us. This, however, we so often and so easily forget, and store up all we can, with the vain idea that it may conduce to our happiness and comfort, but it is only in the use of lawful and charitable means that we have any reason to expect God's blessing and help. Let us ever watch and pray that we enter not into temptation; and "put on the whole armor of God, that we may be able to stand against the wiles of the devil."

True happiness consists alone in true and real religion. It alone gives true peace, contentment, and real happiness. The Christian may be the happiest on earth, if he be faithful and devoted; and yet there are many religious persons that are not happy. There are various causes, and if every cause cannot be perfectly cured in this life, it can at least be greatly relieved. Then why are so many of the Lord's people unhappy, and why do so

many not rejoice in God through our Lord Jesus Christ?

Peter tells us not to think it strange concerning the fiery trials which are to try us, as though some strange thing happened unto us. "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory is revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Jesus happy are ye: for the Spirit of glory and of God resteth upon you." This is the happiness of the true children of God Paul said, we are "As sorrowful, yet always rejoicing; as chastened, and not killed."

Very much unhappiness is caused in our trials and sorrows in not fully trusting and putting more dependence in God, in knowing the will of God, yet not being willing to deny ourselves and take up the cross and be obedient to the will of God. Often the Holy Spirit is quenched and grieved so that the Spirit of God takes its flight, and leaves us a seared conscience and reprobate mind. Words cannot express the misery and unhappiness of that soul which has lost its union with the Fountain of all good, for in losing this we lose the possibility of happiness. For the comforts of the Holy Ghost are only to be enjoyed as we walk in the fear of the Lord and maintain our communion with God. For want of a little more dependence upon God, how often does an excellent beginning come to an unhappy conclusion. The more enlightened we are the more the enemy of souls is engaged in trying to mislead us if we do not fully trust in the living God. We read that he comes like an angel of light, and will deceive many. Even the very elect, if it were possible. How dreadful the thought to have missed being eternally saved,—to aim well, and yet to permit the world, the lust of the flesh, and pride of life, etc., to hinder us from being saved! Truly there is no happiness in such thoughts. They who are at peace with their own conscience, and feel that it is well with them in their relations to God and eternity, love to think and exclaim with David, "I hate vain thoughts, but thy laws do I love!" He knew that to love both was impossible, for he sets them in direct opposition to each other. Evil deeds are nearly always preceded by evil thoughts. If the last is carefully excluded from the mind, the first will rarely be committed. But while the true believer loves to think of God, of Christ, of truth, of salvation, and of eternity, and exclaims with the sacred writer, "My meditation of him shall be sweet, I will be glad in the Lord. It is my meditation all the day. How precious also are thy thoughts unto me. In the multitude of my thoughts within me, thy comforts delight my soul," etc., I say while to the believer the precious thoughts of God are delightful, and sweetly breathe of peace, and he would be wretched without this

thinking, to the unbelievers they are repulsive, unwelcome, annoying, and they think they would be happier if it were not for this thinking. But *all must think* sooner or later; in eternity, if not amid the closing scenes of time. Let us all inquire for ourselves to what subject our thoughts most gladly and frequently recur, and how happy are they, who, after such an investigation can sincerely exclaim, "O, how I love Thy law: it is my meditation all the day!" How needful to watch and to pray daily, and hourly with David, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer." SISTER C.

For the Herald of Truth.

CHRIST OUR PATTERN.

The true Christian will try to imitate Christ in everything he does. God has not only provided for our redemption, but has left us a Divine Model whom we may consult in every perplexity. Plain as the way has been made, we often step aside from the path of righteousness, and after all the wise provisions that have been made for the Christian life, we sometimes follow the world rather than Christ. This ought not to be so. We are so apt to become weary and discouraged with the burdens of life, but let us see what our Divine Pattern would do under the circumstances. When he came to Jacob's well, though all exhausted he forgot his thirst and weariness when the woman of Samaria came to draw water. He knew at once that she was in need of that living water which he alone could give. Thus we might forget our own troubles by helping others.

We often become angry and offended when we are ill-treated in any way, but what did our Savior do when he was persecuted and derided? When he healed the withered hand and the Pharisees were filled with madness because he healed on the Sabbath, we do not find that he was offended, but retired to a mountain and continued all night in prayer.

How often do we murmur when we are afflicted, but how contrary to the example of our blessed Savior! When he reviewed the awful suffering before him he resorted to the Father in prayer, and when he hung on the cross he prayed for those who were so cruelly punishing him. Oh, what boundless love to suffer so much for our sakes! Is not such a glorious life worthy of imitation? How can we be so careless? We should be more careful in our walk and conduct. In our daily walk and conversation let us ask ourselves the question: What does Jesus teach concerning this matter? If we do this we will leave a great many wrong things undone. In our efforts to win souls let us ever point them to Christ the Divine Model. CLARA M. BRUNAKER.

For the Herald of Truth.

A WORD OF ENCOURAGEMENT.

December 15, 1891. As I am this day eighty years old I will try again to write a few lines for the HERALD OF TRUTH. One year ago I wrote a small article for the HERALD, not knowing but that it would be the last time I could write anything for the readers of the HERALD, but as the Lord spared me another year I will try by the help of God to write a few words of admonition and encouragement to those who have lately started out to serve the Lord, here and elsewhere, and have made a covenant with God and were received into the church.

St. Paul, generally, when he wrote to his brethren, wished them "grace and peace from God the Father, and from the Lord Jesus Christ;" I feel like wishing you the same blessing, hoping that the Lord will abundantly bless you on your journey heavenward.

Jesus promised his disciples that he would be with them "always, even unto end of the world," and he will also be with us if we are his disciples and do what he has commanded us. I can truly say with David of old, "I have been young, and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread." I too made a covenant with God many years ago, and have never regretted it; all that I regret is that I did not always live up to the requirements of the gospel as closely as I should have done; but by the grace and mercy of God I am yet spared on this side of the grave and eternity, and when I look back over my past life I am often made to think with the patriarch Jacob, that I am not worthy of all the blessings the Lord has bestowed on me.

Yet my passage through this world these eighty years has not always been strewn with flowers, but like the children of Israel, I sometimes came to where the waters seemed very bitter. My three companions and five of my children I have followed to their graves, besides many other things that I had to see that were not pleasant to me. But afflictions, as well as pleasant days, are calculated for our good. St. Paul wrote to his Roman brethren (Rom. 8:28): "For we know that all things work together for good to them that love God." So I would say to you young brethren and sisters, Do not be discouraged if things do not always go as you wish to have it. Remember that our Saviour when he had fasted forty days in the wilderness was tempted of Satan, when he knew that he must now be hungry he said to Jesus, "If thou be the Son of God, command that these stones be made bread." Satan said, "If thou be the Son of God." I believe he knew that he was the Son of God, and that he had power to change those stones into bread. But the Savior said, "It is

written, that man liveth not by bread alone, but by every word of God."

If, then, Satan was not ashamed to tempt Christ much less will he be ashamed to tempt you. He may not come to you personally as he did to the Savior, but he has many servants in the world whom he uses to do his work.

Our Savior warned his disciples to beware of false prophets that come in sheep's clothing, but inwardly they are ravening wolves; "ye shall know them by their works, their fruits." There were already false prophets in the world in the apostle's time; for Paul writes of such (2 Cor. 11:13, 14), and says, "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as ministers of righteousness."

I believe the world is full of such false prophets and ministers at the present time, but of course they would all be offended if they were called such; therefore it is highly necessary that we read the word of God carefully, that we may know, when we read or hear anything, whether it agrees with the word of God or not. St. Paul wrote to the Ephesians to "put on the whole armor of God, that ye may be able to withstand in the evil day," then goes on to enumerate the different weapons with which we should be armed, and the last, but I think not the least, weapon he names is the "sword of the Spirit, which is the word of God." Read Ephesians 6:11-18. Jesus compares his followers to sheep that follow their shepherd. John 10:27 he says, My sheep hear my voice and I know them and they follow me, and I give them eternal life."

Let us then follow after him that he may own us as his sheep and give us eternal life. JOHN BUZZARD.

Goshen, Ind.

For the Herald of Truth.

HE KNOWS.

"He knows my frame, that I am dust, He knows my heart, in Him I trust; He knows what sore temptations are, He knows I love Him, trust His care."

If, then, the dear Lord knows all about us and cares for us, why are we ever cast down or afraid?

We sometimes wonder why God permits certain trials and sorrows to come to his children, and why he sometimes so suddenly calls one away who has been dear to us, and that too, when that one seems to be needed. We are often led to wonder why such things happen, and we sometimes grow discontented and worry about what we know nothing about, and even if we did we could not manage life's affairs as he does.

Why then do we fret? Does not God do all things well? Is not he able to guide us through life? And he knows just what is best for our development. What a comfort it is if we are God's children, that we can know that God knows what is best for us and he will guide us. How much trouble and worrying would be forever done away with if we always remembered this!

Our greatest trials are sometimes for our good, and if we are faithful and true to him, our richest blessings may result from our severest trials.

"Be thou faithful unto death and I will give thee a crown of life." L. Z.

SUNDAY-SCHOOL LESSONS.

LESSON IV.—January 24.

HEZEKIAH'S PRAYER AND DELIVERANCE.—Isaiah 37:14 21, 33-38.

Golden Text.—The righteous cry, and the Lord heareth and delivereth them.—Ps. 34:17.

Time.—About 701, B. C., toward the latter part of Hezekiah's reign. This was about twenty years after the end of the kingdom of Israel.

Place.—Jerusalem.

DAILY READINGS.

M. Hezekiah's prayer and deliverance. Isaiah 37:14-21, 33-38.

T. David's prayer of thanksgiving. 1 Chron. 16:7-36.

W. Solomon's dedication pr. 2 Chr. 6:12-42.

T. Prayer for the peace of the church. Psalm 122:1-9.

F. Prayer for more laborers. Matt 9:32-38.

S. Importunate prayer. Luke 18:1-9.

S. The Lord's Prayer. Matt 6:9-13.

INTRODUCTION.—Other passages of Scripture relating to this incident are found in 2 Kings 18:17-37; 19:1-37; 2 Chron. 32:1-22. At this time Hezekiah was king of Judah, and Sennacherib king of Assyria. The light thrown upon the times of this lesson by the Assyrian monuments, so lately discovered, has been very great, and it all goes to confirm the general accuracy of the Bible records. Difficulties have been removed, and doubtless more will be removed, as future excavations may fill up the imperfections of the record.—Sayce.

LESSON V.—January 31.

THE SUFFERING SAVIOR.—Isaiah 53:1-12.

Golden Text.—The Lord hath laid on him the iniquity of us all.—Isaiah 53:6.

Time.—The time this prophecy was written is somewhat uncertain; but the shortest date that can be accepted places it at least five hundred and fifty years before its fulfillment.

Place.—Likely Jerusalem.

DAILY READINGS.

M. The Suffering Savior. Isa. 53:1-12.

T. The Redeeming Savior. Rom. 3:22-31.

W. The Atoning Savior. Rom 5:1-11.

T. The Justifying Savior. Gal. 3:1-13.

F. The Sanctifying Savior. 1 Peter 1:1-12.

S. The Priestly Savior. Heb. 2:10-18.

S. The Glorified Savior. Rev. 1:1-7.

INTRODUCTION.—The New Testament refers to this prophecy as fulfilled by Christ. Verse 1, John 12:38; Rom. 10:16. Verse 3, John 1:29; Heb. 4:15. Verse 4, Matt. 8:17; Phil. 2:6-11; 1 John 3:5. Verse 7, Rev. 5:6. Verses 7, 8, Acts 8:32, 33. Verses 8, 9, 1 Cor 15:3; Matt. 27:57. Verse 12, Luke 22:37; Mark 15:28.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN } ASST. EDITORS.
A. B. KOLB }

January 15, 1892.

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THE MENNONITE AID PLAN.—The Mennonite Aid Plan is an institution in the Mennonite Church by which those who suffer losses by fire or storm or lightning are aided in bearing the loss. This institution has existed about ten years, and its last bi-ennial meeting was held in Elkhart, Indiana, on Dec. 30th, 1891. There is property represented in the Aid Plan amounting to \$1,338,900. The losses paid during the last year amounted to \$3,422.00. Martin D. Wenger, Elkhart, Indiana, is the General Secretary, to whom all inquiries and all business connected therewith should be addressed.

MENNONITE PUBLISHING CO. STOCK.—Since our last report two additional shares of stock have been sold. Amount previously reported, \$875 00 Christian Stauffer, Washington, Mahoning Co., O., two shares, 50.00 \$925 00

We have reports also from several localities aside from those already reported where the brethren are trying to work up an interest for the Publishing House, from which we hope for good results. We would especially invite all who are able and who have not yet done so to give a helping hand. You can do no better work for Christ and the church than to assist in spreading the gospel truth.

TO OUR CORRESPONDENTS.—For the satisfaction of some of our correspondents we will say that a number of letters, as well as articles, have not received attention on account of our absence from home and other outside work. We will now however as soon as possible give attention to them. Please have patience until we can get to them. J. F. FUNK.

WELL DONE.—Our brother H. E. Horst of Newton, Kansas, in sending in six new names for the HERALD, adds the significant remark: "Every Mennonite family in this district is taking the paper now." From how many districts shall we hear the same encouraging news? We would like to hear from you everywhere.

THE BUCKS COUNTY INTELLIGENCER published at Doylestown, Pa., has within the beginning of the present year, again enlarged its size and added other improvements. This is the fourth enlargement since it started five and a half years ago. The *Intelligencer* has always been a first class newspaper and these improvements are indications that the people appreciate it.

EVANGELIZING MEETING.—The Annual Meeting of the Evangelizing Committee will be held Wednesday, Dec. 20, in the Salem meeting house, Elkhart Co., Ind., on which occasion reports will be read of the Evangelizing work during the past year. A sermon will be preached on Evangelizing, after which a collection for the Mission Fund will be taken. All are cordially invited to attend.

SISTER BARBARA HOLLENBACH of Shawnee, Niagara Co., N. Y. claims that the HERALD is one of the best of religious papers, and thinks every family should take it and read it, especially the young. Sister H. is another one of the isolated members, and as such appreciates the HERALD all the more, "because," she says, "it, with the Bible, is a light to my path and food for my soul and I love the paper too well to be without it."

SIX MORE NEW NAMES.—A young sister in Pennsylvania who is doing what her "hand findeth to do," and who has already sent in new names for the HERALD, sends in six more new names with the explanation that she wanted to make

the number ten before sending, but that unfavorable weather prevented her from accomplishing her object. Such reports are a real pleasure to receive, and we hope many others will be able to report a large number of new subscribers from their respective localities.

IT IS WITH feelings of pleasure that we publish in this number a "word of encouragement" from our dear old brother John Buzzard, now past the eightieth milestone of his life. While his item is intended more particularly for the young soldiers of the cross, it is just as encouraging for our older readers. There is something so helpful and dear in the words of one who for many long years has trod the path of life, and who has had an experience far beyond what most other people now living have had, and when such an one says he has never regretted making a covenant with God, it certainly means a great deal. May our dear Brother yet be spared many years to encourage us our way.

BRO. TESTEN BENNER, in renewing his subscription for the HERALD adds: "I sometimes thought of stopping the paper, having been taking it so long. But why should I stop my church paper that brings me nothing but goodness and righteousness and tells me of all our churches and how they prosper and what they are doing all over the country." We would like to show such letters to our many people who are not taking the paper. If you know such in your neighborhood send us their names and address and we will send them sample copies. We want to reach all our people and give them the benefits others are enjoying.

A YOUNG MINISTERING BROTHER says that in thinking of how he should spend his Christmas holidays (he is a teacher), he decided to give all the time to the Lord. Is not that after all the best gift we can bestow?—All our time to the Lord—working for Him as He can best use us. We might add that this brother went out to a neighboring county and held a number of meetings, during which a number of young people confessed the Lord Jesus. Just here the subject would open up for a long talk on how we might often spend our so-called "leisure" time, but we will simply ask us all to be careful that we do not waste time which might be used to the glory of God and the salvation of souls.

CHURCH NEWS.

FROM THE HOWARD AND MIAMI CO., IND., CHURCH.—On the 20th of Dec. 14 persons were received into the church by baptism. Bro. E. A. Mast officiated at the services. Bro. N. Metzler, from Elkhart Co., Ind., also came to us that day, just as the close of the services. He had expected to come on the evening before, but by poor connection of the trains he failed to reach his destination sooner. He preached a very interesting sermon to a large audience in the evening. From here he went to Tazewell Co., Ill. May God bless the brother in his work is my prayer. COR.

ISAAC ROSENBERGER,
Elbridge, Mich.

FROM OCEANA CO., MICH.—If any of the Mennonite brethren in the vicinity of Elkhart, Ind., should be going north we would be very glad to have them give us a call. They will be at no expense after reaching Hart. Call on L. P. Hyde, Express Agt. or E. S. Palmiter, Editor of the *Argus*, for information of my whereabouts. I shall be glad to pay all expenses here, and will do better than that if necessary.

CUREALL, Mo., DEC 28, 1891.—Pre. Isaac A. Miller, of Wayne Co., Ohio, came into our midst and held a number of meetings, all of which were well attended, considering the few members that live here. On Sunday Dec. 27, communion was held at N. D. Troyer's. We could truly say with Peter, "It is good to be here." May the good Lord bless this work that it may benefit us. Let us go more hand in hand and so live that our names may be written in the book of life. Come again, dear brother!

J. C. BONTRAGER.

FROM MASONTOWN, FAYETTE CO., PA.—Bro. D. H. Bender, of Tub, Somerset Co., this state, came into our midst on Dec. 26, and remained until Jan. 2. During this time he held several meetings, which were well attended. An unusual interest was manifested in an out of the church. Nine precious souls confessed Christ and expressed a willingness to forsake sin and live a consecrated life. May others see the same necessity and come out from sin. May God bless the dear brother in his efforts to win souls for Christ.

A. F. DURR.

ARAPAHOE, NEB. DEC. 28th 1891.—I wish all the readers of the HERALD OF TRUTH a happy New Year, and wish too that some of the traveling ministers would visit us. There are only two families of Ami-Mennonites here. Ministers of the old Mennonite church are just as welcome. We have not had a visit for over a year. I wish some more Mennonites would settle here. The land is fertile and the climate healthful, with plenty of wood and water, and land is cheap. A man with small means can get himself a home. I will be glad to answer all correspondence. CHRISTIAN HIESER.

FROM CASS CO., Mo.—The church in this part of the West was visited from Dec. 11th to 14th by Pre. Samuel Yoder of Elkhart, Ind. He preached at the Bethel church three times and once at Sycamore Grove. From the 16th to the 18th Pre. Jonas Nice of Roseland, Neb., labored with us and preached for three

evenings at Bethel. These visits were much appreciated, and the wholesome instruction given will be long cherished and remembered.

The former left on the 14th for Morgan Co., while the latter took passage on the 19th for Jasper Co. this State. L. J. H.

FROM MAHONING CO., OHIO.—Services were held at the Oberholtzer church on Christmas day. Pre. Joseph B. Shoup with his family moved to Wayne Co., O., and Bro. Frank B. Showalter and family moved to Rockingham Co., Va.

Bro. M. S. Steiner, of Allen Co., O., recently paid us a pleasant visit, but was taken sick while here so he could not meet with us on Christmas day as he had intended.

Bish. Joseph Bixler has been confined to a bed of sickness since Christmas, and at this writing (Jan. 2d) is no better. His illness has assumed quite a serious form, but we trust his days in the service of the Lord may yet be lengthened out, and that his familiar voice may not yet be hushed. COR.

WOODBURN, MARION CO., OREGON, JAN. 5th, 1892.—Winter, so far, has been very mild here, but we had more rain than usual. We had a few frosts, which was all the winter we had. Our spiritual affairs are as well as can be expected. On account of the muddy roads our meetings are generally small.

We just returned home from Lane Co., a few days ago, where we have been able to rejoice over the addition of a few more souls which the Lord added to the flock at that place. We held eleven meetings between Christmas and New Years, and in this time two persons who confessed Christ were added by baptism and three by letter. We also had the privilege of commemorating the Lord's death with the brethren while we were with them. Brethren pray for us. P. D. MISHLER.

ROCKTON, PA., DEC. 31, 1891.—We again rejoiced to see our beloved Bro. J. N. Durr come here on the 13th of Dec. He remained one week, holding 7 evening services and three in the day, one Thursday forenoon and one Saturday forenoon, the latter a preparatory service. After this we elected two church trustees, in accordance with a resolution of late conferences granting each church the privilege of having three persons to care for its property, but having a small membership here and owing to sickness all the members not being present, we decided to wait until some future time to elect the third trustee.

On Sunday Dec. 20 we commemorated the sufferings and death of our blessed Master. Dearly beloved, remember us at a throne of grace that we may be united in our work and that we may continue

faithful unto the end; for we know the crown of righteousness is only reserved for those who continue faithful through this life and unto death.

ANNA PARRISH.

FROM ELKHART, IND.—Sunday, Dec. 27, 1891, one person was received into church membership at this place.

Beginning with Friday Jan. 1, 1892, Bro. Coffman held a number of meetings in our meeting house. Although at first the weather was very unfavorable and the congregations correspondingly small, the Lord blessed the efforts made in behalf of the unsaved. Up to date (Jan. 10), eleven young persons have openly confessed Christ as their Savior and have signified their intention to unite with the people of God. We praise God for his work among us in bringing these intelligent young men and women to see first the necessity of accepting Christ for salvation and then experience the blessedness of the life that is "hid with Christ in God." May they ever use their natural and acquired talents faithfully and unreservedly in the service of their Master. Our young brethren and sisters especially are encouraged in the work by this addition to their ranks. God grant that we may unitedly press onward and upward, manfully contending for and living out the plain and simple teachings of the gospel. COR.

EUGENE CITY, LANE CO., OREGON, JAN. 3, 1892.—We have been having abundance of rain lately, but no cold weather as yet and no snow in the valley, although some fell in the hills.

In our spiritual affairs we have cause for rejoicing. Bro. Mishler, from Marion county, came here Dec. 24th, accompanied by his wife and Sister Mowery, wife of Joseph Mowery, from Lynn county, Oregon. They remained with us until Jan. 2, 1892.

Two souls were received in to church by baptism and three by church letter. We believe that some others were almost persuaded to yield themselves to God. We also had the privilege of commemorating the death of our Lord and Savior Jesus Christ at this time. The reason for having our communion so late was because we had expected Bro. Schlegel, of Nebraska to be with us this Fall, but on account of poor health he was unable to come. We are always glad to have faithful ministers come and help us in our spiritual affairs. Greeting to all the brethren and sisters in this new year of grace, 1892. J. D. MISHLER.

OPAL, FAUQUIER CO., VA., DEC. 28, 1891.—We had a refreshing season of enjoyment by having the pleasure of a visit from Bro. J. S. Coffman. He came

on the 5th and remained until the 13th, during which time we had ten meetings. Some very deep impressions were made on the minds of our dear people, and two were led to acknowledge their Savior. I hope that his preaching may be the means of bringing many more to see their need of a Savior. May God bless our dear Brother that his work may prosper and and much good may be done.

As it is cloudy on this Christmas day my mind has been drawn to view two lines of enjoyment, that of the worldling and that of the Christian. It is very common to hear the cry, "Are you ready for Christmas?" This is with joy of the worldling. If we were to ask the question, "Are you ready to meet your Savior?" it might throw quite a different light on him. The sinner's joy commences a while before hand. He looks forward for all the enjoyment of the pleasures of this life, such as dances and frolics and all amusements of this world's pleasures. The time is fast passing away and he is beginning to think over his enjoyments, and they are gone and there is a dark cloud coming over him and everything becomes dark to him and there is no joy in him. The Christian sees the great preparation made for worldly pleasure and sees the great evil. It pains his heart, and this world becomes gloomy to him. He thinks of a Savior born, and in celebrating his birth, his joy increases.

Brethren and sisters, let us be careful not to get both sides mixed and thus get entangled in these worldly joys. There are great temptations set before us, especially for the young people, but may we all feel that we must live for Christ alone if we would have true happiness in life and in death.

I would yet say that we are always glad to see the brethren come to see us and this part of Virginia. We still hope that the time is not far off when we will have a church here. I think it would be well for those seeking homes to come and see this country. We will make all comers as comfortable as we can. Three families all of them of the Amish brethren.—D. D. Hershberger. Christian Schwartzentruber and — Beachy, of Somerset Co., Pa., will move here. I hope many more will come. Settlement by such people is all this country needs.

H. L. RHODES.
Bealeton Station. Opal, Va.

SUNDAY-SCHOOL ITEMS.

FROM ELKHART, IND.—Sunday Dec. 27, closed the work of our Sunday school at Elkhart for the year 1891. The result of the work during the past year has, in many respects, been very encouraging. The interest in Sunday school work has steadily increased, as has also the attendance. The average attendance of pupils

for the year is 99; total average attendance 128; total collection \$55 75. The classes in the Primary Department received nice books as awards for regular attendance, as did also those in the other classes who had not missed a Sunday. Bro. J. S. Coffman who was present gave a short talk on Sunday school work, and emphasized the fact that a Sunday school properly conducted is not a play-school nor a show-school, but a *work-school*. His remarks were listened to with marked attention by the school and the large audience which completely filled the house. May God continue to bless our dear Sunday school and all who take part therein. MARTHA FUNK,
Sec. and Treas.

LARNED, KANSAS, JAN. 2, 1891.—The Eureka Sunday school was closed December 27, 1891, with an average attendance of 45. We had a pleasant school all summer and we also hope a profitable one. The exercises were opened by singing three hymns, and prayer by the superintendent, after which an other hymn was sung. Then the lessons were read as usual. Opportunity was then given to all to read or speak something in which quite a number took part. The closing prayer was offered by the assistant superintendent. A collection was also taken for the Mission fund to which young and old contributed.

We have organized a Bible class to continue throughout the winter every two weeks. The Lord willing we will organize our school in the spring.

D. S. KING.

MUMMASBURG, PA. DEC. 31st, 1891.—Our Sunday school is getting along as well as can be expected. All appear to take an interest in the work, for which we should feel truly thankful. I will give you the report of the Secretary which he read on Christmas as we had some of our review on Christmas so it would not take so much time at our regular service days. No. scholars on roll 80. The average attendance for term of 32 Sundays out of 34 has been 44. The average absent for this quarter of 12 Sundays has been 41. The average attendance of officers for this quarter 3. The average attendance of teachers for this quarter 8. The percentage of attendance of the smaller scholars exceeds that of the larger ones. During this term over 500 verses of scripture were read and explained by the different teachers of this school. We can truly say with Samuel of old, "Hitherto hath the Lord helped us." This old prophet was lent to the Lord, not for a few days or years, but for life. May we so lend ourselves to do the service of our heavenly Master. We are keeping our school open all winter.

JACOB F. BUCHER.

FROM BERLIN, ONT.—Our Sunday school at Eby's church is open all year, with the winter attendance as large as the summer attendance. We rejoice at the success of our Sunday school. To the honor of God, I will give a few statistics of our school within the past few years.

| | | | |
|------------------|-----|-------------|------------|
| Increase in 1889 | was | 6 per cent. | over 1888. |
| " " 1890 | " | 17 " " | 1889. |
| " " 1891 | " | 22 " " | 1890. |

"Neither is he that planteth anything, neither he that watereth; but God who giveth the increase." 1 Cor. 3:6. Our superintendent for the coming year is Bro. Isidore B. Snyder, assistant supt. Bro. David Shuh; with 15 teachers and 10 substitute teachers. Total average attendance of school last year is 154.

On New Year's day our church was filled with scholars, parents and visiting brethren. It was the scholars "Reward Day." The services were opened with singing and prayer, after which the teachers gave short addresses to the school, followed by a rehearsal of the Ten Commandments, (from memory) by the scholars at the request of the superintendent. After this the children were rewarded with prize books. Following this the Lord's prayer was repeated. The visiting brethren, ministers and Sunday school workers then spoke to the school. Their interesting remarks were attentively listened to, and will also leave a good impression on the minds and hearts of those present. We hope that the scholars may be led to see that what we receive of this world's goods, whether books or farms or the whole world is as nothing; but alone the gift of God, which is eternal life; availeth us anything for heaven.

May every brother and sister in Christ Jesus "put on the whole armour of God" (Eph. 6:11), declaring the non resistant doctrine (Matt. 5:38, 39, 43, 44); spreading the message of Christ (Matt. 28:19, 20); living by faith in the son of God (Heb. 11:1); to make this year (if it be our last) fruitful in every good work, which is indeed precious in the sight of God; so shall we reap, if we faint not.

COR.

BRESLAU, WATERLOO CO., ONTARIO, DEC. 28th, 1891.—The Sunday school at Cressman's meeting-house was closed for the year 1891 on Christmas day, when a very pleasant afternoon was spent in distributing prizes to the smaller scholars, and listening to the many words of encouragement and good cheer by teachers and visitors. The desire was expressed to continue the good work. I, for my part, was greatly interested with the interest the brethren and sisters and scholars showed in attending our Sabbath school during the past year. It is very encouraging where nearly all the members of a church district show by their actions that they are interested in the

cause of Christ and in the Sabbath school work, and it is my continual prayer that the labors thus spent may not be in vain, but that many may yet be brought to Christ and accept him as their Savior and that the young and rising generation be instructed in the word of God so that when they grow up it may be to them as "a lamb that shineth more and more unto the perfect day" or as a guide to lead them in the ways they should go. Therefore I would yet say, Brethren and sisters, let us not grow weary in the good work for our Master.

I will now give the report of our School for the year 1891, ending Dec. 25th. The Breslau Sunday school was reorganized January 11, 1891. Bro. Jacob Z. Kolb was elected superintendent, Bro. Joseph Shantz assistant superintendent, and Bro. Jacob S. Woolner, secretary. School was opened with 15 classes and 18 teachers. In June Bro. Shantz let us to assist in the work at Hagey's church, where they for the first time organize a Sunday school and Bro. Henry Wahl was appointed to fill the vacancy. The school was continued up to the close of the year with an average attendance of 118 scholars, 15 teachers and 18 visitors, making a total average of 151. Highest number of marks obtained by any of the teachers for regular attendance was by Bro. Philip Zeller, who was present every Sunday (50); Scholar obtaining highest number for attendance was Henry Dedels, greatest number of verses learned by any one, Simeon Moyer.

Dec. 27th our school was again reorganized for the year 1892, with Bro. Jacob Z. Kolb superintendent, Bro. Isaac H. Moyer assistant and Bro. Jacob S. Woolner secretary. The school opens with 16 classes and 22 teachers. May the interest shown in the past year be increased during the coming year in our school and all other schools likewise. May the blessings of God rest on all his faithful children.

JACOB S. WOOLNER,
Secretary.

VISIT IN MISSOURI AND KANSAS.

On the 5th Nov., 1891, in company with Pre. John Blosser, I started for Ononogo, Jasper Co., Mo., where we arrived on the 7th. We remained with the church at this place 12 days, holding meetings and visiting among the friends. On Saturday, the 14th, Bro. Joseph Good was ordained to the Deacon's office, and his wife to that of Deaconess. May God richly bless them that they may go forth in the earnest and power of the Spirit, to the glory of His name and the upbuilding of his beloved Zion. On Wednesday, the 18th, three precious souls who had been willing to make a covenant with God were baptized and received into church fellowship. It was truly a matter of rejoicing to

see these young souls take their stand on the Lord's side. May they be strong in the Lord and earnest workers in his vineyard.

On the same day Communion was observed. Our prayer for the brethren and sisters at this place is that they may be perfectly joined together in the bonds of christian love and peace; that their lights may so shine that more souls may come to the glorious light of the gospel.

Our people here are situated in a beautiful country with a fertile soil, which is proving also to be very rich in minerals. They desire to be frequently visited by the ministering brethren, and would be glad to have more of our people make their homes among them.

On the morning of the 20th we started for Neutral, Cherokee Co., Kan., in company with Pre. Joseph Weaver and wife, who took us in a private conveyance a distance of 30 miles. We reached Bro. Henry Mishler's the same evening and held a meeting at a school house near by, where we were permitted to meet for the first time Bish. B. F. Hamilton. The next day a preparatory meeting was held in Neutral, and on the following day communion services were held at the same place. Several other meetings were held here and a warm interest was manifested by both old and young. May the good work go on and many souls ere long be gathered into the Christian fold through the prayers and faithfulness of the good people here. On the 25th we went a distance of 30 miles into the Indian Territory to visit Bro. Joseph Myers and family. Friend Samuel Mishler kindly took us in a private conveyance. Bro. Henry Mishler also accompanied us. On our way down we passed through a long belt of timber, and for a distance of 12 miles we saw no improvements save occasionally a little hut. We reached Bro. Myers' the same evening. We spent a season of devotion and spiritual refreshing with this dear family who are living so far away from any of their own faith. The next morning we again started for Neutral, Bro. Myers also accompanying us. On our way we stopped a few minutes with a well-to-do Indian farmer. We were glad to shake hands and converse for the first time with an Indian, and thus give expression to the sympathy and kind feeling which we have always cherished for them. We also stopped a short time at the Wyandotte Mission School. There are at this school about 160 pupils, ranging in age from about 5 to 20. They are clothed, educated and taught to work, by the government.

We next stopped at a place called "The Promenade", on the banks of the Spring river, and one of the greatest natural wonders we ever beheld. It is about 400 feet in length. In beholding it one is reminded of the grandeur of Solomon's Temple.

We reached Neutral the same evening, where we again held services, stopping all night with Pre. A. Kuhns who has charge of the church at this place. May the Lord abundantly keep this brother and sister in their important calling.

From here we went on the 26th to Arkansas City, Cowley Co., Kan., where we were met by Bro. Abm. Means who conveyed us to his home. We held two meetings here and were glad to see the warm interest manifested in religion by old and young. Bro. Means took us to the Chillico Mission School, 4 miles distant. There are at this school about 180 Indian pupils who are cared for by the government the same as at the Wyandotte Mission. An interesting feature of this visit was to see the pupils gather in to dinner. After they were all seated at the tables a momentary silence ensued, after which they joined in singing, "Praise God from whom all blessings flow," etc. To hear those young Indians so sweetly sing that good old song was truly very impressive.

(To be Continued.)

J. M. SHENK.

Marion Centre, Kan., 1-6-1891.

Married.

KING—MORRELL.—On Dec. 23d, 1891, near Holden, Johnson Co., Mo., by L. J. Heatwole, Bro. Amundus P. King of Cass Co., and Sister Minna Morrell of Johnson Co., Mo. Shortly after the nuptial vows were taken the newly married pair took the train for northern Indiana, on a visit to relatives there.

STUTZMAN—DILLY.—On the 23d of Dec., 1891, in Bellefontaine, Logan Co., Ohio, Sim Stutzman and Belle Dilly, all of Logan Co., Ohio.

YODER—STUTZMAN.—Dec. 24th, 1891, at the residence of Bro. Benj. D. Yoder, by S. H. Detweiler, Bro. Eli D. Yoder to Sister Fannie F. Stutzman, both of Logan Co., Ohio.

HARTZLER—STUTZMAN.—Dec. 31, 1891, at the residence of the officiating minister, by S. H. Detweiler, Bro. J. T. Hartzler, to Sister Amanda A. Stutzman, both of Logan Co., Ohio.

CHRISTOPHEL—BURKHOLDER.—On the 12th of Nov., 1891, at the residence of the bride's parents in Scotland, Franklin Co., Pa., by Pre. George Hegge, Noah Christophel of Columbiana Co., Ohio, and Rebecca J. Burkholder of Scotland.

ZIMMERMAN—TROYER.—On the 22d of December, 1891, at the home of the bride's parents, by J. Schwartzentruber, Bro. Jacob J. Zimmerman and Sister Lizzie Troyer, both of McPherson Co., Kan.

HOCHSTETLER—TROYER.—Dec. 20, 1891, at the residence of John J. Miller, in Clinton Twp., Elkhardt Co., Ind., Bro. Levi Hochstetler to Susanna Troyer, both of Elkhardt Co., Ind.

BITSCHEV—ERB.—On the 24th of December, 1891, at the residence of widow S. Lembrecht, by Eli E. Bortrager, Joel Bitschey to Catharine Erb, both of Lagrange Co., Ind.

WELL DONE.

In memory of C. W. Burkholder, by a friend.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.
The voice at midday came,
He started up to hear;
A mortal arrow pierced his frame,
He fell, but felt no fear.

Tranquil amid alarms
It found him on the field,
A veteran slumbering on his arms,
Beneath his red cross shield.
His sword was in his hand,
Still warm with recent fight,
Ready that moment, at command
Through rock and steel to smite.

At midday came the cry,
"To meet thy God, prepare."
He woke—and caught his Captain's eye;
Then strong in faith and prayer,
His spirit with a bound,
Left its encumbering clay;
His tent, at sunset, on the ground
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ,
And while eternal ages run,
Rest in thy Savior's joy.

DIED.

FUNK.—On the 29th of Dec., 1891, after a brief illness, contracted while attending the funeral of his sister, in Elkhardt, Ind., James Funk, aged 71 years, — months and — days. He was born in Pickaway Co., Ohio, and removed to Elkhardt Co., Ind., where he lived 43 years and died as above stated. He leaves a sorrowing companion, three sons and a daughter, with 17 grandchildren to mourn his death. He was buried on the 31st. Services by W. D. Parr assisted by W. Lash and J. F. Funk. Text, Jan. 14:19, "Because I live ye shall live also." May God bless and comfort the bereaved hearts of this household, and gently lead them in the ways of the Lord and in the footsteps of the dear Redeemer until the mansions of the blest shall receive them to the rest of the people of God.

GEIST.—On the 27th of December, 1891, at his residence near Mangauville, Washington Co., Md. Bro. Isaac Geist, aged 38 years, 5 months and 3 days. Deceased was a faithful and beloved member of the Mennonite church. A bereaved wife and four children survive him. He was buried on the 29th. Buried at Reiff's church. Services by Pre. Henry Baer and Bish. Michael Host. ISAAC W. EBY.

ZOOK.—On Jan 6th, 1892, at Garden City, Cass Co., Mo. Sister Fannie L. Zook, aged 58 years, 5 months and 22 days. Deceased was sick only a few days, and her death occurred very unexpectedly to the family and surrounding community. Services on the 9th at the Sycamore Grove Church by Bish. J. C. Kenagy and L. J. Heatwole from Numbers 10:23.

ZOOK.—November 1, 1891, at East Lynne, Cass Co., Mo. Bro. Simon C. Zook, aged 72 years, 4 months and 13 days. In his old Pennsylvania home, where Bro. Zook spent most of his life he was one of the most helpful men to his poor neighbors. His kindness and peaceable ways make his memory blessed.

JUDY.—On the 23d of November, 1891, in Medina Co., Ohio, Emma, daughter of Aaron and Amanda Judy, aged 19 years, 11 months and 4 days. Her father received word on Thursday, the 18th, about 3 o'clock P. M., and next morning brought her home. She had been working in Medina, and took sick that day and the next Tuesday morning about 4 o'clock she died. She was buried on the 26th. She had been a member of the Jerusalem church a few weeks only before she died. Services by Pre. Smith in the English language. She leaves her sorrowing parents, one sister, and many friends to mourn her early departure.

Farewell, farewell O Emma dear,
Now in your grave you sleep;
Your loving form is resting there
And o'er your grave we weep.
Then parents, cease to mourn and weep
Since your beloved has gone to sleep.
The time is short till life is o'er,
And we may meet to part no more.

Dear sister, you are lonely now,
But make and keep the solemn vow,
To live for Christ, that you may be
With sister in eternity.

Her young associates here below
Will miss a friend where'er they go.
A vacant place they cannot fill—
Her form is cold, her voice is still.

L. F.

RICHER.—At Peru, Miami Co., Ind., on New Year's morning, Jan. 1, 1892, Emma G. daughter of John C. and Sarah Richer; aged 23 years, 6 months and 25 days; leaving her sadly bereaved parents, 3 brothers, 2 sisters and her grandparents, with a great many relatives and friends to mourn their loss. But we all know that our loss is her eternal gain. Her remains were buried on Sunday, Jan. 3d, 1892. Funeral services by Bro. Frank Fisher, from the text: "Death is swallowed up in victory." Dear Emma was a devoted Christian, a faithful member of the Brethren church, earnestly interested in the Sabbath-school. A short time before her departure, she requested those in the room to sing that hymn: "O think of the home over there," etc. (Gospel hymns No. 92.) giving them all a final farewell.

Dear Emma, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the days of life are fled.
There in heaven with joy to greet thee
Where no farewell tears are shed.

SCHANTZ.—On Jan. 1, 1892, in Cullom, Ill., Sister Elizabeth (maiden name Schneider), wife of Isaac C. Schantz. Deceased was born in Pennsylvania in 1806, moved with her parents to Canada, where she was married to Isaac C. Schantz, and where they lived 52 years in Waterloo county, then moved from there with her husband and family to Illinois, on the 6th of May, 1858; died on the 1st of Jan. 1892, aged 85 years and 10 months. She leaves 4 children, 24 grandchildren and 11 great-grandchildren to mourn their loss. Funeral services were conducted by P. B. Snyder, from Num. 23:10.

MILLER.—Nov. 28, 1891, near Amish, Johnson Co., Iowa, of consumption, Anna, maiden name Schwartzentruber, wife of Bro. Eli Miller, aged 24 years, 10 months and 15 days. She leaves her sorrowing husband and infant child, 4 brothers, 7 sisters, parents and many friends to mourn her departure. Funeral services by W. and F. J. Miller.

ZIMMERMAN.—Oct. 22d, 1891, near Mechanicsburg, Cumberland Co., Pa., very suddenly, Bro. Henry Zimmerman, aged 67 years, 8 months and 5 days. Buried at the Slate Hill church on the 25th, where a very large concourse of people met to testify to the loss felt in the death of Bro. Zimmerman. He leaves a wife and one son. He was a consistent member of the Mennonite church for many years. Peace to his ashes. J. M. H.

EBERSOLE.—A sad affliction has befallen this family in Norristown, Montgomery Co., Pa. Since the 27th of Nov., 1890 three of the family have been called away by death as follows:

Milton Ebersole, on the 27th of Nov., 1890, of consumption, aged 30 years.
Albert Ebersole, on the 15th of March, 1891, of the same disease, aged 21 years.

Christian S. Ebersole, father of the family, on the 22d of December, 1891, of the lagrippe and black erysipelas, aged 59 years. Funeral on the 26th. Buried in the Mt. Marie cemetery, near Philadelphia. Services were held by the minister of the Reformed church from 1 Cor. 15:55, 56. He leaves a deeply sorrowing companion, an aged mother of 81 years, two brothers and three sisters to mourn their loss. One daughter had preceded them to the grave some years ago.

"I have a home above,
From sin and sorrow free;
A mansion which eternal love
Designed and formed for me.

Loved ones are gone before,
Whose pilgrim days are done;
I soon shall greet them on that shore
Where partings are unknown."

BRENNER.—December 19, 1891, near Ironville, Lancaster Co., Pa., Sister Catharine Brenner (widow), aged 80 years, 9 months and 1 day. Funeral on the 22d, text: Phil. 3:21. Buried in the Rohrerstown cemetery. Sister Brenner was blind the few last years. She had a longing desire to depart and go to rest.

CORDY.—December 20th, 1891, near Neffsville, Lancaster Co., Pa., of Bright's disease, Bro. Frederick Cordy, aged 69 years, 9 months and 9 days. Funeral on the 23d, text: Psalm 34:20. Buried in Lane's family graveyard. Bro. Cordy suffered very much. He was a faithful brother.

SHELLENBERGER.—On the 6th of Jan. 1892, in Elkhardt, Ind., of cancer and lagrippe, with which she suffered severely only 24 hours, Elizabeth Weaver, wife of Daniel Shellenberger, aged 56 years, 3 months and 11 days. She was born in Juniata Co., Pa., on the 25th of Sept., 1835; was married to her surviving husband Jan. 21st, 1858, at Milford, Pa., and with her husband removed to Elkhardt Co., Ind., on the 6th of April, 1870. She united with the Mennonite church June 9th, 1872, and was baptized by J. M. Srenne at the Olive church, the same place where her funeral services were held. Services by J. S. Coffman and J. F. Funk, from Phil. 1:21, and Heb. 9:27. She leaves a sorrowing husband to mourn her death. She was a faithful member of the church and we trust our loss is her eternal gain.

HILDEBRAND.—On the 17th of Dec., 1891, near Madrid, Augusta Co., Va., Magdalene, wife of Bish. Jacob Hildebrand. She was born on the 22d of June, 1814. She was a consistent member of the Mennonite church for 48 years. She had no enemies and was loved by all who knew her. She was buried at Hildebrand's church on the 20th. The attendance was unusually large. Services by D. S. Heatwole from John 11:28, and A. P. Heatwole from Numbers 23:10.

BAUER.—On the 24th of Dec. 1891, in Elkhardt Co., Ind., of paralysis, Bro. Christian Bauer, aged 62 years, 10 months and 9 days. He was married to Elizabeth Bauer, April 10, 1835. He was the father of 13 children, and now leaves a sorrowing widow, 11 children and 15 grandchildren to mourn his death. He was buried on the 26th at the Olive church, where services were conducted by D. Brundage, A. Mumaw and J. F. Funk, from Matt. 25:31-34, 40, 41. He was a faithful member of the church for many years. May God bless the bereaved household, and comfort their hearts with that divine grace which we all need unto his faithful service.

YODER.—Dec. 28, 1891, at the home of his son-in-law, J. D. Kaufman, near De Graff, Logan Co., Ohio, of dropsy, Bro. Enoch Yoder, aged 71 years, 9 months and 6 days.

STUTZMAN.—Dec. 28, 1891, at the home of her son-in-law, Joseph Byler, near West Liberty, Logan Co., Ohio, from the effects of lagrippe, Sister Lydia Stutzman, aged 70 years, 7 months and 7 days.

The above two deaths occurred less than one hour apart. By marriage relationship they were brother and sister-in-law. Bro. Yoder's wife, who died February, 1891, being a sister to Mrs. Stutzman, whose maiden name was Byler, born in Milford Co., Pa. Bro. Yoder was an intense sufferer for the last three years of his eventful life, indeed his sufferings seemed almost beyond human endurance at times, but a merciful God in whom he trusted to the end, sustained him through it all. He may have murmured a little at times, or wondered "why so long, O Lord," but his faith in his Redeemer seemed always strong, and his desire to feast on the divine word knew no end only in death. Sister Stutzman, (the widow of Pre. Solomon Stutzman who died in Champaign Co., Ohio, several years ago.) was not called upon to suffer in her declining years like Bro. Yoder. Her last sickness was of rather short duration. Grandmother Stutzman (as she was familiarly known by her intimate friends and relatives) was very unpretentious and unassuming in her disposition, quiet and harmless toward everyone. Modest almost to a fault. If we are allowed to judge merely from observation, then we would say that in her silent musings she thought often of the friends over there," and longed to be there too. The funeral exercises of Bro. Yoder and Sister Stutzman occurred at South Union church, near West Liberty, on Dec. 30th, at the same hour. Very few of the very large congregation of sympathizing friends and neighbors had ever witnessed two burial cases carried into the church at the same time. The peculiar circumstances, in connection with the appropriate discourses on the ever memorable text recorded by St. Paul 2 Tim. 4:6-8, by John Warey in German, and Jacob Frantz in English, we trust, made a lasting impression on those present. The bereft friends need not mourn as those having no hope, both were consistent members of the Amish Mennonite church.

KAME.—Dec. 24th, 1891, near Kinderhook, Lancaster Co., Pa., of complications from dropsy, Nora M., daughter of Mr. and Mrs. Isaiah Kame, aged 3 years, 2 months and 2 days. Funeral on the 27th; text: Matt. 18:3. Buried in the Kinderhook cemetery. The deceased was a bright little girl.

BARSHINGER.—Dec. 26th, 1891, near Garber's Mill, Lancaster Co., Pa., of gripple and spasms, Lilly May Barshinger, aged 1 year, 10 months and 14 days. Funeral on the 28th; text: Matt. 11:28. Buried at Salunga cemetery. A goodly number assembled to sympathize with the bereft parents.

SCHOENBECK.—On Dec. 29, 1891, in Danvers, McLean Co., Ill., of cancer, Barbara, maiden name Unsicker, wife of Daniel Schoenbeck, aged 59 years, 9 months and 1 day. She was one of a family of 13, and was born in Canada. She accepted Christ in her early youth, unit-

ESBENSCHADE.—On Dec. 21, 1891, in Soudersburg, Lancaster Co., Pa., Mary Alice, wife of Newton Ebsenschade, and daughter of Henry and Elizabeth Freedek, aged 23 years, 9 months and 4 days. She leaves a deeply bereaved husband and two small children to mourn her early death. She suffered much during the last few weeks of her life, being delicious several days before she died. But now she is gone, and we hope to that beautiful place where suffering and death never come. May God comfort the sorrowing friends, especially the young husband who has been called upon so soon to be separated from the one he loved. She was buried on the 24th in the Stump Town burying-ground where services were held by Bish. Isaac Eby and John Landis.

"Dear husband, don't think of me as in the tomb,
For I shall not fear its dark shadows and gloom;
And I shall not fear, though the river be wide,
For Jesus will carry me over the tide.

I'm going to live with the angels so fair,
I'll look for you, husband, and wait for you there.

Where tears do not flow, and where death cannot come,
Together we'll dwell in that beautiful home."

ROTH.—Dec. 24th, 1891, in Middlebury, Elkhardt Co., Ind., Sister Susan Roth, aged 21 years, 10 months and 26 days. She was a member of the Amish Mennonite church. Buried on Dec. 26. Funeral services by J. Kurtz and J. D. Miller from Ephesians 5:15-16, and Psa. 23:4.

YODER.—On the 2d of Jan., 1892, near West Liberty, Logan Co., Ohio, Anna Yoder, maiden name Zook, after a lingering illness of over ten months. She was born July 13th, 1816, in Milford Co., Pa.; married to John D. Yoder, Dec. 2d, 1836; moved to Logan Co., Ohio, in 1845 where she died, aged 75 years, 10 months and 19 days. She lived with her husband 55 years and 10 days. Funeral services on the 4th, at the Walnut Grove Amish church, by C. K. Yoder and Jacob Frantz. The deceased leaves a husband and 10 children (four children preceded her), 55 grandchildren and 2 great-grandchildren.

HOLLINGER.—Dec. 25, 1891, in Spring Grove, Lancaster Co., Pa., Thomas J. Hollinger, aged 27 years, 8 months and 29 days. He was a son of Deacon John and Hettie Hollinger. He leaves a wife and 4 children. He was a faithful member of the Mennonite church. Buried at the Weaverland Mennonite meeting-house, where a large congregation assembled to pay the last tribute of respect to the departed brother. Funeral services by John Zimmerman, Benjamin Horning and Bish. Isaac Eby.

ZIERLEIN.—On the 20th of December, 1891, of consumption, Albert Zierlein, aged 20 years, 2 months and 29 days. He leaves a deeply bereaved mother, 5 sisters and many friends to mourn his early death. He was a faithful and beloved brother in the church, and was highly respected by all. Buried on the 31st in the Amish graveyard at Indiantown, Breun Co., Ill. Appropriate discourses were held by Joseph Bueckry in German and Em. Hartman of Washington, Tazewell Co., Ill., in English and German.

SCHOENBECK.—On Dec. 29, 1891, in Danvers, McLean Co., Ill., of cancer, Barbara, maiden name Unsicker, wife of Daniel Schoenbeck, aged 59 years, 9 months and 1 day. She was one of a family of 13, and was born in Canada. She accepted Christ in her early youth, unit-

ing with the Mennonite church in Butler Co., Ohio. She was united in matrimony to Daniel Schoenbeck, March 10, 1854. They moved to McLean Co., Ill., where they lived since. Of their seven children two have preceded her in death. Buried on the 31st, followed to the grave by many friends. Funeral services by Christian Guengrich, Joseph Stuckey and Peter E. Stuckey in English and German.

YODER.—On the 5th of January, 1892, in Lagrange Co., Ind., Dinah, maiden name Schwartzendruber, wife of Jonas Yoder, aged 36 years, 3 months and 30 days. She was a faithful sister in the church, a loving mother and a kind friend. She leaves her sorrowing husband and 10 children, also her parents, brothers and one sister. God comfort the bereaved ones in their great loss. She was buried on the 7th in the Yoder burying ground. Appropriate services were held by Daniel Hochstetler from 2 Cor. 5: 1-10 and Eli E. Borntrager from Heb. 4.

BALLY.—On the 23d of December, 1891, near Strasburg, Lancaster Co., Pa., Samuel Bally, aged 76 years, 6 months and 14 days. Deceased came with his parents from Germany in 1831, and settled near Strasburg. They were highly respected and beloved for their consistent christian life. Their mother died soon after their arrival in this country, and the only daughter in the family took charge of the household until 1849, when Bro. Samuel was united in matrimony to sister Maria Stauffer. The father then made his home with them, and they tenderly cared for him in his declining years. He died in 1871, in his 84th year. Bro. S. Bally was an active member of the Strasburg Mennonite Church, and was instrumental in bringing about the organization of a Sunday School. The estate in which he was held by the church and by all his acquaintances was shown by the large number of people who attended his burial on the 29th. Bro. Amos Hertz and Elias Goff conducted the funeral services. The deceased brother leaves his aged widow, three sons and three daughters to mourn their loss.

MARRIAGE.

HUNSICKER BURKHOLDER.—On the 10th of Dec. 1891, at the residence of the bride's parents, in Scotland, Franklin Co., Pa., by Pre. George Hegge, Henry Hunsicker of Chambersburg, Pa., and Sister Louisa Burkholder of Scotland, Franklin Co. May peace and happiness be theirs.

LIZZIE LEHMAN.

YODER-DIENER.—On the 5th of January, 1892, at the residence of Pre. A. Miller, by the same, Charley Yoder and Mary D. Diener, all of Logan Co., Ohio.

ELECTRIC LIGHT IN THE HOLY LAND.

"A decided sensation," says an exchange, "has been caused in Jerusalem by the introduction of electric light into a new and flourishing flour mill lately started there by some German proprietors. The building in which the light has been introduced is near to the supposed site of Calvary, and close to the Damascus gate. It need hardly be said that the Arabs and the Jews are much puzzled to account for a light in a lamp in which there is no oil. Up to the present time, while gazing with wonder they have been keeping at a respectful distance."

TAUGHT BY AN INSECT.

When one keeps his eyes open and goes through the days carefully, he is often enabled to turn even the little things of life to account.

Mark Isambard Brunel, the famous engineer, has told the story how he was indebted to an insect for a great and useful invention.

Brunel one day was in a shipyard watching the movements of an insect known as *Teredo Navalis*, the naval wood-worm—when a brilliant thought suddenly occurred to him. He saw that this creature bored its way into a piece of wood upon which it was operating by means of a very extraordinary mechanical apparatus.

Looking at the animal attentively through a microscope, he found that it was covered in front with a pair of valvular shells; that with its foot as a purchase, it communicated a rotary motion and a forward impulse to the valves, which, acting upon the wood like a gimlet, penetrating its substance, and that, as the particles of wood were loosened, they passed through a fissure in the foot, and thence through the body of the borer to its mouth where they were expelled.

"Here," said Brunel, to himself, "is the sort of thing I want. Can I reproduce it in artificial form?"

He forthwith set to work, and the final result of his labors, after many failures, was the famous boring shield, with which the Thames tunnel was excavated.

DEFINITIONS OF BIBLE TERMS.

A gerah was a cent.
A cab was three pints.
An omer was six pints.
A shekel of gold was \$8.
A firkin was seven pints.
A farthing was seven cents.
A talent of gold was \$13,809.
A talent of silver was \$538.30.
Ezekiel's reed was nearly eleven feet.
A cubit was nearly twenty-two inches.
A bin was one gallon and two pints.
A mite was less than a quarter of a glass.
A shekel of silver was about 50 cents.
A piece of silver, or a penny was 13 cents.
A Sabbath day's journey was about an English mile.
An ephah, or bath, contains seven gallons and five pints.
A day's journey was about twenty-three and one-half miles.
A hand's breadth is equal to three and five-eighths inches. A finger's breadth is equal to one inch.—*Hebrew Standard.*

JESUS praised two women for their liberal giving, but no man gave enough to attract his attention.

Letters Received.

WITH MONKEY.

A—J. Amstutz, John Albrecht, John A. Amstutz, Catharine Augspurger, Jos. Aliebach, Noah Augspurger, J. J. Amstutz.

B—J. Borntrager, H. A. Borntrager, I. J. Buckwalter, S. N. Bentz, Jos. Baughman, C. R. Burkholder, Dan. Brennenman, C. H. Brunk, J. C. Berkey, Rufus A. Byler, B. S. Brubaker, J. B. Beatty, G. S. Brubaker, Jacob E. Bucher, V. Birky, J. L. Brennenman, Peter Brennenman, E. J. Berkey, Esther Boyer, John Baer, Jos. Burck, Samuel K. Bare, Samuel Brunk, D. Book, S. S. Beatty, Testen Benner, B. F. Brubaker, Eli Bachman, Peter J. Brennenman, J. W. Baughman, M. Amos Buckwalter, J. R. Bonberger, C. B. Brennenman, Amos Buckwalter, D. Bugli, Wayne Bare, Susan Boyer.

C—L. Cornell, Henry B. Cassel, John H. Cassel, Mary Clauser, D. Charles, D. K. Conrad, J. M. Curry, H. B. Cassel, Geo. Culp, Chr. Conrad, Peter Christner.

D—John Dalke, Kate Dill, D. Diller, Geo. H. Denlinger, Catharine Davidhizer, S. H. Detweiler, S. Z. Detweiler, Lizzie DeLaMontagne.

E—J. E. Ragle, Christ Engle, J. Eicher, Jacob Engel, S. E. Ebersole, E. N. Eby, Chr. Khresnan, D. B. Eshelman, Samuel Ernst, D. Eshelman, John Kigli, H. Ewert.

F—Abraham Funk, E. B. Frey, Jos. Franz, Anna Peters, George Funk, Henry W. Funk, Jos. K. Fretz.

G—Lucy Garber, E. K. Greenwalt, J. B. Gingrich, Daniel Graber, Samuel Guengrich, D. Gasho, S. G. Grove, J. G. Gabel, Samuel Gell, D. E. Gerber, Jacob Gehman, Amanda Gell, Katie Gerig, Daniel Graber, David Garber, Amos Gosh, B. Garber, S. Good, Elizabeth Gehman, F. Geiger, Elias Gneky, H. W. Gross, E. K. Greenwalt.

H—H. Hackman, M. Hoover, C. S. Hauder, Jacob Heald, E. Hostetler, Sarah Hostetler, Chr. Heiser, E. Hostetler, A. A. Hersberger, Catharine Heistand, H. E. Horst, B. L. Hertz, Fannie Hege, E. H. Hauser, Jos. M. Hershey, B. A. Holtzsch, S. A. Hertler, Anna Horning, C. K. Hostetler, M. Hershey, E. H. Hershey, S. J. Hostetler, D. H. Hilschman, Caroline Hooly, John H. Hilly, E. Hostetler, Samuel K. Hess, J. A. Hartzler, H. P. Horst, D. Householder, Amos Horst, Eliza Hartman, Mattie Hostetler, John Heistand, A. Horst, A. Honderick, M. H. Hess, Abel Horning, J. Hersberger, A. M. Hershey, J. L. Hershey, Wm. Harms, C. Heer.

I—D. Jantz, John Johnson, I. Johnson, K.—Andreas Kaufman, S. B. K. Mrs. John Kraft, S. W. Kratz, D. S. Kaufman, J. A. Krum, Anna Kaufman, Mary L. Krupp, Nick Kling, Samuel Kaufman, David M. King, A. H. Kohn, J. F. Kront, J. H. Kohn, J. K. Kropf, M. Kornhaus, Wm. Kurtz, M. J. Kreibitz, Chr. Kropf, D. Kaufman, Lem. Kinsinger, D. S. King, R. H. Kaufman, John L. Kreider, David L. Kinsinger, J. S. P. Lehman, Jos. Lantz, Jos. Lapp, Tobias Lehman, H. L. Loughery, J. L. Locks, B. Lehman, John L. Laudis, John Litwiler, Isaac Landers.

M—D. E. Mast, Peter Miller, John W. Martin, Henry S. Myers, T. L. Miller, A. Metzler, Leidy Meyers, M. S. Meyer, M. G. Miller, Amelia Mosiman, J. B. Musser, Kate Musser, Frances S. Millenger, A. Miller, Peter Miller, B. F. Metzler, M. D. Miller, Jos. P. Mayer, A. S. Mack, N. B. Miller, Aaron E. Meyers, John Miller, J. B. Musser, A. Miller.

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O—P. O. Wadell, A. G. Oberholzer, Andrew Oesch, P. S. Pletcher, D. J. Plank, David Plank, J. A. Peters.

R—Frank Reed, E. B. Ridenour, N. Ruly, L. A. Kessler, A. S. Ranck, P. W. Ropp, C. Reynolds, A. L. Roth, Mary Rosenberger, George Royer, Jos. W. Rissler, Elizabeth Roth, J. Ringenburger, Esther Ruddy, Jacob Roth.

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T—Mary Throckmorton, M. Troyer, W. Thielenhaus, D. A. Troyer, B. J. Troyer, Magdalena Tucher.

U—W. Mor ha A. Weaver, Leah Wenger, Peter Witmer, Jos. Wagner, C. Wenger, H. Weber, Timothy Wenger, Wolf, Samuel F. Wise, Barbara Wilke, Timothy Wenger, J. G. Wenger, D. J. Wisk, Isaac G. Wismer, J. M. Weber, Y.—Mary E. Yoder, B. M. Yoder, H. S. Yoder, Abner Yoder, Jacob Yoder, G. Yoder, G. A. Yoder, D. Yoder, D. A. Yoder, P. Yoder, J. B. Yoder, Jacob Yoder, A. T. Yoder, S. J. Yoder.

Z—A. R. Zook, Sarah Zook, John R. Zook, S. D. Zook, B. F. Zimmerman, Rachel Zook, Chr. Zehr, S. B. Zook, S. Zimmerman, Rachel Zook.

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No. 3, Chicago Express..... 3.05 P. M.
No. 5, East Chicago Ex..... 5.55 "

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|--------------|-----------------------------|--------------|-------|
| No. 3 | No. 1. | No. 2 | No. 4 |
| 1:06 | 9:12 Benton Harb'r | 9:04 | 3:02 |
| 1:22 | 8:31 Eau Claire | 9:17 | 3:29 |
| 1:37 | 8:28 Berrien Centre | 9:32 | 3:54 |
| 1:52 | 8:07 Niles | 9:47 | 4:19 |
| 2:07 | 7:30 Elkhart | 10:02 | 4:46 |
| 2:22 | 6:50 Goshen | 10:17 | 5:13 |
| 2:37 | 6:25 Wilcox | 10:32 | 5:40 |
| 2:52 | 5:56 Warsaw | 10:47 | 6:07 |
| 3:07 | 5:16 N. Manchester | 11:02 | 6:34 |
| 3:22 | 4:45 Lv. Wabash Arr. 10:49 | 11:17 | 7:01 |
| 3:37 | 4:10 Ar. Wabash Lv. 11:00 | 11:32 | 7:28 |
| 3:52 | 3:45 Marion | 11:47 | 7:55 |
| 4:07 | 3:20 Jonesboro | 12:02 | 8:22 |
| 4:22 | 3:05 Fairmount | 12:17 | 8:49 |
| 4:37 | 2:40 Summitville | 12:32 | 9:16 |
| 4:52 | 2:15 Ar. Alexandria | 12:47 | 9:43 |
| 5:07 | 2:25 Lv. Anderson Arr. 1:05 | 12:57 | 10:10 |
| 5:22 | 1:50 Lv. Indianapolis | 1:12 | 10:37 |
| 5:37 | | 1:27 | 11:04 |
| 5:52 | | 1:42 | 11:31 |
| 6:07 | | 1:57 | 11:58 |
| 6:22 | | 2:12 | 12:25 |
| 6:37 | | 2:27 | 12:52 |
| 6:52 | | 2:42 | 1:19 |
| 7:07 | | 2:57 | 1:46 |
| 7:22 | | 3:12 | 2:13 |
| 7:37 | | 3:27 | 2:40 |
| 7:52 | | 3:42 | 3:07 |
| 8:07 | | 3:57 | 3:34 |
| 8:22 | | 4:12 | 4:01 |
| 8:37 | | 4:27 | 4:28 |
| 8:52 | | 4:42 | 4:55 |
| 9:07 | | 4:57 | 5:22 |
| 9:22 | | 5:12 | 5:49 |
| 9:37 | | 5:27 | 6:16 |
| 9:52 | | 5:42 | 6:43 |
| 10:07 | | 5:57 | 7:10 |
| 10:22 | | 6:12 | 7:37 |
| 10:37 | | 6:27 | 8:04 |
| 10:52 | | 6:42 | 8:31 |
| 11:07 | | 6:57 | 8:58 |
| 11:22 | | 7:12 | 9:25 |
| 11:37 | | 7:27 | 9:52 |
| 11:52 | | 7:42 | 10:19 |
| 12:07 | | 7:57 | 10:46 |
| 12:22 | | 8:12 | 11:13 |
| 12:37 | | 8:27 | 11:40 |
| 12:52 | | 8:42 | 12:07 |
| 1:07 | | 8:57 | 12:34 |
| 1:22 | | 9:12 | 1:01 |
| 1:37 | | 9:27 | 1:28 |
| 1:52 | | 9:42 | 1:55 |
| 2:07 | | 9:57 | 2:22 |
| 2:22 | | 10:12 | 2:49 |
| 2:37 | | 10:27 | 3:16 |
| 2:52 | | 10:42 | 3:43 |
| 3:07 | | 10:57 | 4:10 |
| 3:22 | | 11:12 | 4:37 |
| 3:37 | | 11:27 | 5:04 |
| 3:52 | | 11:42 | 5:31 |
| 4:07 | | 11:57 | 5:58 |
| 4:22 | | 12:12 | 6:25 |
| 4:37 | | 12:27 | 6:52 |
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| 6:52 | | 2:42 | 10:55 |
| 7:07 | | 2:57 | 11:22 |
| 7:22 | | 3:12 | 11:49 |
| 7:37 | | 3:27 | 12:16 |
| 7:52 | | 3:42 | 12:43 |
| 8:07 | | 3:57 | 1:10 |
| 8:22 | | 4:12 | 1:37 |
| 8:37 | | 4:27 | 2:04 |
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| 9:07 | | 4:57 | 2:58 |
| 9:22 | | 5:12 | 3:25 |
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| 10:07 | | 5:57 | 4:46 |
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ious in every way to conciliate opponents, and to support their own Protestantism by appeals to primitive antiquity. When, therefore, they saw that the Fathers referred this text to baptism, and that at best the point was doubtful, we cannot wonder that they held that to be "born of water" was to be baptized. Yet even they seem not unanimous on the point; and Latimer's well-known assertion, that "to be christened with water is not regeneration," must not be forgotten. The famous remarks of Hooker, which are so frequently thrown in the teeth of those who take the view of "water and the Spirit" which we maintain, are a curious instance of the coolness with which a great man can sometimes draw an illogical conclusion in his own favor, from some broad general premise. He lays down the general principle that when a *literal* construction of the text will stand, that furthest from the letter is commonly the worst." He then proceeds to take it for granted that to interpret "born of water" of baptism, is the *literal* construction of this text. Unfortunately this is precisely the point that I for one do not concede; and his conclusion is consequently, to my mind, worthless. Moreover, when we talk of a "literal" sense, there must evidently be some limit to it. If not, we cannot answer the Roman Catholic, when he proves transubstantiation from the words, "this is my body."

I believe that for a true and sound exposition of the text before us, we must look to the Puritans and Dutch (Holland) divines of the seventeenth century. It was necessary for men to be a generation further off from Romanism before they were able to give a dispassionate opinion about such a text as this. The early Protestants did not see the consequences of the language they sometimes used about baptism with sufficient clearness. Otherwise, I believe they would not have written about it as they did. [It might be added here that the apostolic Waldenses and after them the non-resistant so-called Anabaptist writers—whose books were nearly all suppressed or destroyed—maintained any other view of the doctrine of regeneration than that set forth by the writer.—ED.] One of the simplest and best statements made in the seventeenth century on this text will be found in Poole's annotations.

One remaining fact deserves very serious consideration. Those churches of Christendom at the present day, which distinctly maintain that all baptized persons are born of the Spirit are as a general rule, the most corrupt churches in the world. Those bodies of Christians on the other hand, which deny the inseparable connection of baptism and the new birth, are precisely those bodies which are most pure in faith and practice, and do most for the extension of the gospel in the world.

J. C. RYLE.

For the Herald of Truth.

OUR FATHER'S HOUSE.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." 2 Cor. 5:1.

Through the knowledge of Jesus there are given unto us exceeding great and precious promises. The words of this beautiful text were spoken by the Apostle Paul, while in assured hope of immortal glory, longing for a city which hath foundations whose builder and maker is God. The apostle well knew of the inconstancy of earthly things when he said: "Here have we no continuing city, but we seek one to come."

God has prepared for his people, of which he says, "hath no need of the sun to shine in it. The Lamb is the light thereof, and there shall be no night there." It is sometimes called "the city of God," or "city of Light." Jesus refers to the above when he says: "In my Father's house are many mansions." God hath provided room for all his faithful children, and has made it possible for all to enter in. Oh, his wondrous love! it is not his desire that one soul should perish, but that all might become partakers of that glorious inheritance, "an inheritance incorruptible, and that fadeth not away, reserved in heaven."

Who does not long to dwell in that Celestial city, the inhabitants of which never grow weary! Who does not long to join the holy song of praise and honor to Christ our Redeemer, to whom all love and praise belong. When we think of the sufferings our Savior endured on the cross to redeem us, should we not love Jesus more, and be more deeply impressed with the sacrifice He endured for us?

Jesus spoke to his disciples concerning the Father's house when he was about to leave them and go unto his Father. The disciples were troubled because he would leave them. He says: "I go to prepare a place for you." He comforted them with this kind promise, and gave them the sweet assurance that He will come again, and receive them unto himself, "that where I am, there shall my servant be also." This promise was not intended only for them, but for all who should believe in Jesus. He also promises another comforter, the "Holy Spirit," as an abiding helper, and who will guide us into all truth. May we ever be led by that good and Holy spirit.

Let us thank God for his great mercies, and loving kindness to all mankind, and for the many precious promises given in his word unto those who believe, and at the end may Jesus receive us unto himself into the Father's house, and give us "that crown of righteousness which the Lord, the righteous Judge, shall give

at that day unto all them that love his appearing." Blessed thought! "that when he shall appear we shall also appear with Him in glory. We shall be like Him. We shall see him as he is."

"In our Father's house there is no more death,

For the life of God we share;
No thought of sin can enter in,
For we shall be with Him there.

In our Father's house there are blessed saints,
Who His holy image bear;
They find in this their sweetest bliss,
That they may be with Him there."

Lancaster, Pa. SUSAN M. HERSHEY.

For the Herald of Truth.

THE LORD'S CARE FOR US.

"For He careth for you," 2 Peter 5:7.

Dear readers, I see many interesting articles in the Herald, and it affords me much pleasure to read them, and I feel it a privilege to present a few thoughts.

When we look about us and see the love and mercy that God bestows upon us, we cannot fail to see that God careth for us, not only for the believer, but even for all mankind. But to the believer he has given the promise that he will never leave or forsake those who put their trust in him.

That person who looks out and beholds the beautiful sunshine of God's love, and sees and realizes that He has brought us all through many dangers, trials and afflictions, and so loved us that he sent his only begotten Son into this world, that by his grace through faith, we may have eternal life and that we may all know that he careth for us, and that he sends the rain upon the just and unjust, would be ungrateful indeed if he would not do all he can for Him who has done so much for us.

We have launched into another year, and to many it will be the last on this side of eternity. God grant that none who read this will be compelled to say, "The harvest is past, the summer is ended and we are not saved." Therefore "Cast all your care upon God; for he careth for you."

Christ has gone to prepare a place for us. John 14:2, 3, "and if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also." What a glorious promise he has given his children in his word that he will come and receive us unto himself! Let us not forget the goodness which God daily bestows upon us. Though we are sometimes cast down, there are after all many things for which we should praise Him, "for He careth for us."

"These are the words of the Savior,
They who repent and believe,
They who are willing to trust Him,
Life at His hand shall receive."

LEAH A. HORNING.

For the Herald of Truth.

WHAT CAN I DO?

This is a serious and solemn question. How can I most successfully be used in my Master's work? My mind is being led to the noble missionary heroes of the cross. In viewing the time of the apostles and tracing, as it were, a thread from their time to ours, we see not the works of one man, but of many men all devoted to their Lord Jesus. How we esteem and uphold our forefathers and martyrs for their faith and trust in their Savior, and how we wish to be endowed with the same spirit of love to our God, and consecration to His service. If you have longed for this spirit, if you have prayed for this spirit, do not despair. God will make strong pillars of us for his spiritual temple.

Let us look for a moment over the spiritual wave or influence of the world. Let us ask ourselves the question: In what state is the world toward the Lord Jesus Christ? Do not be surprised at these figures; I will not use millions, but I will take a small sum which we all can understand. Out of every 10 people in the world, 7 have not heard the gospel and are living in dark heathenism. The remaining 3 out of 10 are living in a land where they can hear the message of a Savior, a Redeemer, a King. Look at the different churches to-day. But oh! how we love and cherish our noble martyrs, who have opened the way for us! How grand the thought to think that they have died for Christ's sake and the sake of our non-resistant church.

But just here is a point. Do we look to them for our salvation, because they were bold and fearless for Christ's sake till the hour of death? Will that do for us, because we say we belong to that church? No, no, my dearly beloved brothers and sisters. How is it? Do not, oh, do not, rest your salvation on your church or on a great forefather. This will not save you; this cannot save you; nothing but that which saved them, the precious blood of Christ removes sin.

What can I do? Shall I do nothing, fold my arms and take it easy because my forefathers opened the way for the Gospel to be brought to me? God forbid. May we not be satisfied until we have a similar spirit, a spirit to endure persecution, to speak for Christ, to bring the message of this new life to others. Our salvation is a present salvation, not a past salvation. How do I stand before thee, Almighty God? Help us to see ourselves as thou seest us. Some denominations are improving the present time, using the time as a privilege in sending out laborers and missionaries into the heathen lands. We feel satisfied because we can show a good record, we don't want to show our members, but our old martyr

record. My neighbor Christian is looking forward to great things to help to bring the world to Christ. Is it a fact that I follow only the outward form and ceremony of my church? Oh, let us forever lay aside trusting in the past, make haste and "run, that ye may obtain a crown of life that fadeth not away," 1 Cor. 9:24, 25.

What can I do? Personally consecrate myself to God to be ready to answer to the call of duty. Also, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. The harvest truly is plenteous, but the laborers are few," Matt. 9:37, 38.

What can I do? Temporarily, act as a good steward as we are commanded. (Luke 12:42, 43, 44) give of my means and substance to carry on the word of God. Eccl. 11:1. What can I do? Pray for the missionaries of the cross, at home, and abroad in heathen lands, using your influence and talent (Matt. 25:14) in spreading this good, divine and heavenly work. I write this as an appeal to the church, especially to the young people, the rising generation in our beloved church. I write this on behalf of our poor people who are waiting for the Gospel, also for my neighbor in Africa, in China, who is to day asking for my help. May the Lord guide our hearts and minds by His Holy Spirit into all truth.

ELI S. HALLMAN,

Berlin, Ont.

For the Herald of Truth.

"PEACE ON EARTH, GOOD WILL TO MEN."

Ere this article reaches you, dear reader, we will have passed another anniversary of the day on which the above joyful message was brought from heaven to the waiting shepherds.

They received the news of the Savior's birth with joy, and all true Christian hearts rejoice at the thought of Him whose birthday we celebrate and who came to redeem us.

But why were the above words a part of the angel's first message to man after the Savior's birth?

Does not the prophet tell us that Christ's kingdom will be a peaceable kingdom? Peace, then, must be one of the principal characteristics in Christ's kingdom.

True Christians have peace in their hearts at all times. Troubles and trials may come, still there is always peace in the heart of him who trusts in the Lord.

But peace in our own hearts is not sufficient. It must flow out to others, and they too will be blessed by the peace which dwelleth in us.

Our Savior says "By this shall men know that ye are my disciples, if ye love one another."

Christ's kingdom, we believe consists of not only one denomination; but all who love him and obey His word, form a part of his church on earth and He will gather them all to His home some time. Jesus says, "he that doeth the will of my Father in heaven, the same is my mother, sister and brother." When Jesus comes to make up his jewels, party names will denote nothing, only the robe of Christ's righteousness will then be acceptable.

Why then is there so much contention between professing Christians? Why must we continually disagree and talk about one another? It is not my fault if my brother does not do according to my understanding of God's word, and no amount of gossip or slander will ever better matters, no strifes will ever do any good to him and it may even do an untold amount of harm to myself. Jesus does not tell us to talk about our brother's faults to one another, He says "let your conversation be in heaven."

He does not say, "If thy sister does not do as you think she should, denounce her," He says "Judgment is mine." He does not say, "If your brother is at fault, tell your friends and spread it with all speed," but He says "Tell him of his fault between thee and him alone." Where then in God's word do we find the command to talk about a brother or sister's faults to others? It seems to me that is the surest way to put a community or church in such a condition 'that peace is no more there.'

Of course church troubles must be settled according to God's word, but that does not call for that worse than waste of words which people sometimes indulge in to make their neighbors understand just how much wrong that brother has done. God only knows how much harm has been done this way, and how far it has kept some of His professed children from fulfilling the angel's message. "Peace on earth, good will to men."

Now, my reader, do not think "that is just what this or that brother has done, or how clearly that describes my sister's case;" let each one of us consider "how much have I done," and then let us all work at home and try to get rid of this terrible habit of fault finding. May God help us and He surely will if we are in earnest.

What a grand work we could accomplish for Christ if we would once forget disagreement and sectarianism and work only for Jesus!

Then instead of disputing about the mode of baptism, we would talk more of God's love; instead of talking about that church's mistakes we would talk about heaven; instead of discussing that brother's faults we would praise our Savior; instead of telling the world of that sister who has sinned we would plead with her to accept Jesus as her Savior.

There will be no sects in heaven. All who do God's will, will be called His children, and no good can—but a great deal of harm may—be accomplished by gossip and disagreement.

What a terrible thought, If I should keep a sinner away from Christ by slandering my brother!

Dear Christian friend, let me plead with you in Jesus' name, abandon the habit of finding fault, and let our conversation be of a type as becomes followers of the meek and lowly Savior. God knows our hearts, and if we destroy peace instead of increasing and furthering it, it is to be feared we are not wholly the Lord's. When any brother or sister does wrong let us tell him or her and try to right matters, let us pray for them, and in every way in our power let us strengthen the good will of man to man.

"He is our Peace." Eph. 2:14.

L. Z.

For the Herald of Truth.

DANGER OF IMPURE LITERATURE.

This is a subject upon which much is written, yet I believe it is worthy of more attention than it receives, from the fact that young minds are so much influenced by what they read, and they so often read what they should not. Many young people have a taste for reading, and I believe it should be cultivated. But while they are fond of reading, they are often incapable of judging what is best, and instead of choosing good books or papers, select those of a trashy, sensational character, such as are of no benefit, but a decided injury.

A distinguished writer—Edwin P. Whipple—defines books as "Lighthouses erected on the great sea of time." I believe this to be a true definition of good books, but many books I believe should be defined as rocks, that wreck, instead of lighting souls. It is not likely that in any previous age of the world, has there been such an abundance, and such cheapness of reading matter as at the present day. The invention of and improvements upon the printing press, and the improved facilities for making paper and books, have made paper and books so cheap that they are within the reach of almost all. Science, art, history, religion, fiction, and everything almost, that the mind of man can conceive, has been written upon more or less, and all this reading matter has been thrown promiscuously to the public, and we are to select what we want.

As a matter of course much of this is unfit for a Christian or any pure-minded person to read. And if not fit for a Christian to read, it will lead the mind of any one who is not a Christian any way but in the right way, and certainly every

true Christian would wish to see his children or friends enter the fold of Christ, and should try as much as he is able to help them in that direction.

You may be sure, friends, that keeping them supplied with pure religious and moral reading matter—thereby keeping their minds pure and religiously inclined—is no small step in this direction.

You may think they will forget this, or grow out of it. Perhaps they will. If you break down or cripple a tree or growing plant when it is young, it will certainly hinder its growth, and possibly ruin it completely. So it is with the mind. If you despoil, or break off, or allow to be broken off, every inclination to do right, when young, it will have very little mind in this direction when it gets older. If the mind is filled with evil and impure thoughts or imaginations when young, or at any time in life, it will have so much more impurity to get rid of, before it can be led in the right direction. Therefore it is not self evident that the less evil they know, the less they will have to get rid of, and that it is more likely that they will one day be found working for their Savior?

You may think that there is not much danger of your young people reading harmful literature. You may be deceived. I have seen in the hands of young people, literature that would have opened the eyes of their parents had they seen it. Literature that no decent publisher would dare to publish, or that could not be sent through the U. S. mails, without the sender being fined if he were found out. This was read by young men or boys, sons of Mennonite parents. Perhaps, brother or sister, it was your son.

How much better would it be if the young people were supplied with good religious, and moral books and papers—Bible stories, moral and religious stories, and every kind of reading that would tend to elevate the mind, and to bring it nearer its God. You might not see the fruit of your labors at once, but there is reason to hope that it would be forthcoming in its own good time. Young minds do not forget so easily what they learn. I know this by my own experience, and the experience of others. I would not part with some things that I learned when quite young for any money, and I believe there are many others that will say the same.

Brethren and sisters, let us become more awake on this subject, and strive to stay the tide of sinfulness that comes in the way of impure literature, and God will surely bless our efforts. The wise man has said, "Cast thy bread upon the waters, and thou shalt find it after many days."

J. M.

SATAN never runs from the man who doesn't look up before he strikes.

THE CROSS THAT RAISETH ME.

For the Herald of Truth.

"E'en though it be a cross,
That raiseth me."

In the first stanza of that beautiful hymn, "Nearer, My God to Thee," we find the above words. This is a very familiar hymn, and is much used, and I have been thinking of how often we sing it, without realizing its true meaning, just the same as reading a verse of scripture containing a world of meaning, yet we are unable to find much there until we stop to think over it, prayerfully, or have our attention directed to it by some one more interested than we are. We may be asking something of God in these few lines, that we might not be so willing to bear when it comes to the test.

The word "cross" has different meanings or definitions in scripture. Here it is used in the sense of self denial, and the poet undoubtedly has reference to sorrows, trials and temptations to which we are subjected in this life. Self-denial is a great cross to a selfish being, because self loves ease and pleasure and does not in the least desire anything but that which brings self gratification. Hence it is very inconsistent for a selfish person to use the above lines. However when carnality is dethroned in the heart through the purifying influence of the Holy Spirit, we become enabled to regard all these afflictions as welcome messengers as they are the means of bringing us into closer communion and fellowship with our Lord and Master, and as James says: "We count it all joy, when we fall into divers temptations." And as Paul writes to the Romans: "We glory in tribulation; for tribulation worketh patience, and patience hope, &c."

The scriptural injunction is "that we sing with the spirit, and with the understanding also." We can offer prayer by saying as in the hymn above referred to. And it is just as necessary to pray intelligently as it is to sing with the understanding. But is it not true that both are oftentimes done in a careless, meaningless manner? If this were not the case we could better understand God's providence toward us and not grow impatient and all "out of sorts." In such cases the cross is of no benefit to us. It is then the cross that *lowers* us instead of raising us. It takes a fully consecrated soul to sing those lines understandingly and it takes watchfulness on our part to meet in proper spirit the obstacles that may be thrust across our pathway, and which constitutes the cross of Christ, that we may be all cheerfully and thus have the full benefit of "the cross that raiseth me," "then we may grow in the grace and knowledge of our Lord and Savior Jesus Christ," and become true and valiant soldiers under the captain of our salvation,

who himself became perfect through suffering that He might bring many souls unto glory.

The apostle Paul had become so accustomed to and so willing to bear the cross of Christ that when he looked forward he saw only bonds and afflictions awaiting him, yet he could say, "None of these things move me." May the Lord give us more of this spirit.

A. K. K.

Smithville, O.

For the Herald of Truth.

LIGHT.

Who does not love the light! How we appreciate the light of the day after passing through a long, sleepless night. The wise man says, "Truly the light is sweet, and a pleasant thing it is to behold the sun."

Then if it be true that light in a natural sense is so sweet, so desirable and has such a wonderful influence upon this terrestrial globe that the mind of man fails to fully grasp it, how much more is the Heavenly light needed and appreciated by the followers of Jesus, the true light, which will enlighten every soul that will come unto him?

As the moon rising in her beauty, illuminating the world in these long dark wintry nights, yet receiving its light from the sun, so also must the soul look to the Sun of righteousness, the source of all true light, to have its heart illuminated, ere it can be a light to the world. While going home in a dark and dreary night we see a light through a window. We know of a certainty there is a light in the house, for it must be inside before we can see it from the outside.

"If therefore the light that is in thee be darkness; how great is that darkness." "Then will there come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," things which defile the man and drag him down to everlasting destruction.

When we desire to empty a vessel of air, we pour in a liquid which is heavier than air. As the vessel is being filled the air will recede. So if we can but realize the blackness and darkness in our heart when dead to Christ and we fall into the arms of Jesus in faith, light will break through, and darkness must vanish away, the Psalmist says, "The Lord is my light and my salvation."

The heart will now be filled with the fruit of the Spirit, where once came forth foul communications, lying, backbiting, slandering and such things now emanate sweet songs of praise and thanksgiving, prayer and supplication, a heavenly conversation; where once time and money were wasted in perusing literature which is deceptive and misleading, now the Bible lies foremost on the table, and is known to be "a lamp to our feet and a light to our path; when the heart in days gone by

craved for the lusts of the eye, as worldly amusements, wearing of costly apparel, adorning the body to please the world and its father, the lust of the flesh to squander that which God entrusted to our care simply to gratify the perverted nature of the sinful man we now take pleasure in bestowing to the poor, to foreign and home mission funds, visiting the sick, giving words of comfort to the sorrowful, words of admonition to the erring ones.

Instead of being inclined to fault finding, to manifest impatience, contention, a revengeful spirit, unforgiveness, hatred and the like we now possess a meek and humble spirit, deeply interested in the rescuing of perishing souls, from the darkness of sin to the marvelous light of God. O, sad the thought of moving through time to eternity in the midst of thousands of souls who are being lost in darkness.

"Let the lower lights be burning." Because of your light being dim many a poor soul may be groping along in darkness and sin, only a step away from the black, bottomless pit from which the rich man lifted up his eyes—in hell—ever to be excluded from the light of the Lamb, the glory of God.

O let us fully consecrate ourselves to the service of the Lord, that he may sanctify us fit for the Master's use so that we can walk in the light of the Lord and be bright and shining lights in the world, and the promise is that the "Lord will be our everlasting light" and that we can eventually dwell in that city which hath "no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it and the Lamb is the light thereof."

C. Z. YODER.

For the Herald of Truth.

A REVIEW.

In the HERALD OF TRUTH of August 1st, page 233, an answer is given to a previous question, where the writer tries to prove by John 19:14 that it was at the preparation of the Passover when Jesus was before Pilate, and not the preparation of the Sabbath. We see, however, in Luke 22:1 that the feast of unleavened bread is also called Passover. But in the German Testament the translators call the paschal lamb "Osterlamm," and the feast of unleavened bread they call "Ostern."

In the German translation we read (John 19:14), "Es war aber der Ruesttag in Ostern." Here we can understand that it was not the preparation of the Paschal lamb. In Leviticus 23 we learn that on the fourteenth of the month, in the evening, they were to kill the paschal lamb, and on the fifteenth was the feast of the unleavened bread, and that feast lasted seven days. Matthew (26), Mark (14), and Luke (22) all state that Jesus sent

his disciples in the evening before he was before Pilate, to kill the passover lamb, and that they did kill it and ate it in the night. By all this we can see that it was not the preparation for the paschal lamb. It does not say that they needed a preparation day for the passover, but for the Sabbath. In Exodus (16:23) we learn that the children of Israel were to bake and cook on the sixth day for the seventh day. Hence it would seem that this was the preparation for the Sabbath.

JACOB YODER.

REMARK.—We do not know that any special importance is attached to this point, but according to other translations both positions may be partly right and partly wrong. In the Parallel Bible, this passage (John 19:14) is rendered as follows: "Es war aber Ruesttag auf das Passa," or others translate it.... "des Passa"—"in der Passa-woche." Van Ess renders this passage in a way which seems to throw still more light on the question, "Es war aber am Vorbereitungsstage vor dem Ostersabbath." We merely cite these passages without wishing to enter into a discussion of the subject in question.—ED.

For the Herald of Truth.

ARE WE ASHAMED OF CHRIST?

"For I am not ashamed of the gospel of Christ, for it is the power of God unto Salvation to every one that believeth; to the few first and also to the Greek." Rom. 1:16.

Are we ashamed of the gospel of Christ? This is a question that we should all take to heart and ask ourselves, and see if we ever feel ashamed of our dear Father. I hope we can all say with a true heart, "I am not ashamed of the gospel of Christ," for God says in his holy word, "For Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of the holy angels." Luke 9:26.

Therefore let us ever press forward and ever let our light shine before the world, and not feel ashamed of our merciful Father in heaven, who has even sent his only begotten Son to lay down his life, that we through him might be saved.

Dear reader, remember that those only who have become willing to forsake the pleasures of this world and to be an active, faithful child of God, not ashamed of their kind heavenly Father and the lowly Nazarene, will hear those blessed words: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Matt. 25:21.

A. G. N.

Ustick, Ill.

THE HOURS.

The hours are viewless angels
That still go gliding by
And bear each minute's record up
To Him who sits on high:
And we who walk among them
As one by one departs,
See not that they are hovering
Forever round our hearts.

Like summer bees that hover
Around the idle flowers,
They gather every act and thought
Those viewless angel hours.
The poison or the nectar
The heart's deep flower-cup yield
A sample still they gather swift
And leave us in the field.

And some flit by on pinions,
Of jovous gold and blue;
And some fly on with drooping wings,
Of sorrow's darker hue;
But still they steal the record
And bear it far away;
Their mission's flight, by day or night,
No magic power can stay.

So teach me, Heavenly Father,
To meet each flying hour,
That as they go, they may not show,
My heart a poison flower!
So when death brings its shadows,
The hours that linger last
Shall bear my hopes on angel-wings,
Unfettered by the past.

MONEY.

The wise man tells us that "money is a defense," and that "money answereth all things." Eccl. 7:12; 10:19. But though money is an excellent thing if properly used, we are required to regard this earthly boon as a means of doing good, and if we hoard it up, so that it is of no use to anybody, we are guilty of sin. The Bible plainly declares that "the love of money is a root of all kinds of evil: which while some coveted after, they have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6:10.

We often see people who are striving every possible way to accumulate wealth by grasping all the gold and silver within their reach, and then depositing it where they think it will be safe; more anxious to lay up treasures on earth than in heaven, and apparently forgetting that there is a time coming when all their riches can do them no good, and when they, too late, may learn how hard it is for them who trust in riches to enter into the Kingdom of God. Mark 10:24.

He who has more money than is necessary for the support of himself and those depending on him, ought to feel that it is placed in his hands to do good with, and benefit those who are more needy than himself. The wealthy have great influence over others, and certainly ought to set them an example of kindness and benevolence. Let the rich and prosperous think of this, and see that they are

"rich in good works," as well as in earthly possessions.

When men professing godliness are so penurious and avaricious that they never have a dollar to give for any charitable or benevolent object, men are inclined to think their Christianity is not the genuine kind; for if a person truly desires to live up to the requirements of the Bible, it is needful that his pocket-book be converted as well as his soul.

I remember hearing of a man who had been a professor of religion for many years, and whose life would accord with the rich man—who "had kept all the commandments from his youth"—to whom Christ said, "One thing thou lackest." Mr. J— felt that he too lacked in one thing, and one evening, in a prayer meeting, he surprised his friends by rising up and asking for prayers. One of the brethren at the close of the meeting said to him, "Why, I thought you were converted years ago." "I was," he replied, "but my pocket-book wasn't, and I want that converted too." How many Christians are there who feel the need of having their money consecrated to the service of the Lord?

How many are there who would be willing to do as our Savior commanded the rich man when he said, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven!" Mark 10:21.

Beloved in Christ Jesus, if you have opportunity to relieve the wants of the widow and fatherless, the destitute, the unfortunate, or the afflicted, do not be afraid to use your money; and remember for your encouragement that "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17. Let this word be an incentive to every Christian, to give not grudgingly, but gladly, for "the Lord loveth a cheerful giver."

"Oh, give of thy bounty, thy gratitude show,
So freely receiving, as freely bestow;
In mansions so fair on the evergreen shore
Would you be remembered? Remember the poor."

NELLIE M. BLANCHARD.

TRYING TO GET TO HEAVEN WITHOUT A SAVIOR.

Several years ago, as I was passing out of meeting one evening, a lady sought me and asked me to go with her and see her husband who was quite sick. On the way she told me he was anxious about his soul, knowing that he would soon have to die. When I entered the room I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily sufferings, I asked him about his soul; did he think his sufferings would end when his body yielded and death came?

"Well," he said, "I think my chances for getting to heaven are pretty good."

I felt he was not real; so I said: "Do you believe heaven is a reality?"

He said "Yes."
"Is it true there is a hell?"
He replied, "Yes, I believe it."
"And you have an immortal soul that will soon be in one or the other of these places forever?"

"Yes, he said, earnestly.
"You just now said you thought your chances for heaven very good; you believe heaven is a reality, and hell is a reality, and your precious immortal soul will soon be happy in heaven forever. You must have some reason for it. Will you please tell me what it is?"

His voice was weak and I waited for his answer as it came slowly. It was this: "Well, I've always been kind to my wife and children, and I have not intentionally wronged my fellow men."

"That's all very good," I said, "and it is nice to be able to say that; but now tell me, what kind of a place do you think heaven is, and what do they do there?"

"Well, he said, "I think there is no sin or sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Rev. 1:5, I said: "Yes, they do sing there, and I'll just read you a song they sing. It is this: 'Unto Him that loved us, and washed us from our sins in His own blood.' You see they are praising their Savior, the one who loved them and died for them. I'll read it again. 'Unto Him that loved us, and washed us from our sins in His own blood.' I want you to take notice; they have not a word to say about what they have done. It is all about what HE has done. He loved them and died for them. Now, suppose you were up there and had got there in the way you say, because you had been good to your family, and so on. There would be one sinner in heaven that had never been washed from his sins in the blood of Jesus; you could not join in the song they sing, could you?"

I waited for an answer. His head had dropped and his eyes were turned to the floor. I shall never forget his look as he raised his head and turned to answer me. It was as one waking out of a life dream. He was now coming face to face with eternal realities and his only reply was:

"Well I never—thought-of-that-before."
But I said: "God has, and He has written a verse for persons just like you, who are willing to take their chances, as you said, on their good works, and are deceiving themselves by the false hope of getting to heaven in that way. I'll read the verse. It is the 4th verse of the 4th chapter of Romans: 'Now unto him that worketh is the reward not reckoned of grace but of debt.' Let me explain this: When you were well and could work, you

For the Herald of Truth.

AFFIRMATION.

received your wages because you had earned them. You were under no special obligations to the man that paid you. You would come home to your wife and say, 'Here is what I made to-day.' You could talk about what you had done, and what you had got and you would not have a word to say about the man who paid you. That is just what God means by that verse. 'Now to him that worketh is the reward not reckoned of grace, but of debt.' If you could get to heaven by what you have done, there would be no grace about it. You would know nothing of God's love as shown in Jesus. You could not sing 'Unto Him that loved us, and washed us from our sins in His own blood;' for you would be there without a Savior and you would have no song. Do you think you could be happy?"

He was now ready to give up his ground, and for the first time frankly owned what his wife had said, that he was anxious about his soul and wanted to have the question settled. He fully confessed that in spite of all the good he claimed, he was a sinner and needed a Savior. It was with joy that I read to him this Scripture (1 Tim. 1:15) "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He repeated, "To—save—sinners!—to—save—sinners!"

"Yes," I said, "to save sinners—not to help sinners to be saved, but to save sinners. He is not a helper, but a Savior, and God's word is to him that worketh not, but believeth on Him that justifieth the ungodly; his faith is counted for righteousness. And again, 'Believe on the Lord Jesus Christ and thou shalt be saved.' He did believe. I left him that night, after reading over scriptures to him, with a new hope—not based on what he had done, but believing what God says about what Christ has done."

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, I'll have a song now. It will be 'Unto Him that loved us, and washed us from our sins in His own blood.'"

He was with us about a week afterward, and fell asleep, happy in the Lord.

Reader, will you be able to sing that song? Or, will you have to say, "I am tormented in this flame?" It will be one or the other. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. Again: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." John 3:36. And again, "Verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life." John 5:24.

SUNDAY SCHOOL LESSONS.

LESSON VI.—February 7.

THE GRACIOUS CALL.—Isa. 55:1-13.

Golden Text.—Seek ye the Lord while he may be found; call ye upon him while he is near.—Isa. 55:6.

Time.—The same as last lesson. The shortest date that is claimed for this prophecy will make it at least 550 years before Christ. The prophet places himself in vision among the exiles of the Babylonian captivity.

Place.—Probably Jerusalem, the home of Isaiah.

DAILY READINGS.

| | |
|-----------------------|----------------|
| M. The Gracious Call. | Isa. 55:1-13. |
| T. Call of Noah. | Gen. 6:13-22. |
| W. Call of Abraham. | Gen. 12:1-9. |
| T. Call of Moses. | Ex. 3:1-15. |
| F. Call of Samuel. | 1 Sam. 3:1-14. |
| S. Call of Paul. | Acts 9:1-22. |
| S. Call of the World. | Rev. 22:16-21. |

INTRODUCTION.—Chapter 53 of Isaiah's prophecies points to the Messiah making atonement through his sufferings for the transgressions of God's people. Chapter 54 presents a picture of the redeemed city of God the kingdom that was founded by the suffering Messiah. Chapter 55 gives an invitation to every one that has the desire to enter and enjoy this glorious kingdom. The prophecy belongs to all time. The invitation was the best one, the needed one for the exiles in Babylon to return to their own land and take part in the kingdom of the true God. The picture was only in part realized by the exiles returning to Jerusalem and engaging in the worship of God. The full realization was left for those who should partake of the blessings of God and in store for the subjects of his spiritual kingdom under the reign of the Messiah. The invitation is for us individually to leave the world of sin and enter upon the blessings offered by the gospel of Christ; and shall be fully realized in the glory of the life where the faithful shall be "ever with the Lord."

LESSON VII.—February 14.

THE NEW COVENANT.—Jer. 31:27-37.

Golden Text.—I will forgive their iniquity, and remember their sin no more.—Jer. 31:34.

Time.—Jeremiah prophesied for more than 40 years, beginning B. C. 627, in the 13th year of King Josiah, five years before the finding of the book of the law, and continuing till some time after the destruction of Jerusalem. This prophecy was probably after Nebuchadnezzar's first siege of Jerusalem, when Daniel and many others were carried captive to Babylon (605), and after the second carrying away to Babylon (588), but before the destruction of Jerusalem (586).

Place.—Probably Jerusalem.
Scriptures relating to the same Incidents.—2 Kings, chaps. 22-25; 2 Chron., chaps. 34-36.

DAILY READINGS.

| | |
|------------------------------|-----------------|
| M. The New Covenant. | Jer. 31:27-37. |
| T. Covenant with Noah. | Gen. 6:14-22. |
| W. Covenant with Abraham. | Ex. 6:1-13. |
| T. Cov. with the Israelites. | Acts 3:19-26. |
| F. New Covenant by Christ. | Luke 1:67-80. |
| S. Covenant of Ezekiel. | Ezek. 37:20-23. |
| S. Covenant—Everlasting. | Heb. 13:9-25. |

INTRODUCTION.—Jeremiah prophesied during the reigns of Josiah and all his successors to the carrying away into Babylon. Isaiah had been dead 70 years when Jeremiah began to prophesy. In Jeremiah's time Zephaniah and Habakkuk, and Huldah the prophetess, prophesied in Judah, and Daniel and Ezekiel in Babylon during the captivity.

J. W. Case.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN } ASST. EDITORS.
A. B. KOLB, }

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SATAN lives in the same house with the man who is always boasting about how moral he is.

BISH. JOSEPH BINLER, of Mahoning Co., Ohio, we regret to learn has been afflicted for some time. He is still confined to his bed, but we hope the Lord may restore him and spare him yet a while that he may still enjoy the blessings of this life and testify the love of Him who has been the refuge of his people in all ages of time.

BRO. J. S. COFFMAN was called by a telegram to Sterling, Ill., to officiate at the funeral of Pre. Abram Ebersole who died Thursday, Jan. 21. The brethren there, thinking that under the condition of things existing in their midst it was urgently necessary that some meetings be held, prevailed upon Bro. Coffman to labor there for a week. In consequence of this Bro. C.'s visit to Canada will be postponed one week.

CURE FOR HYDROPHOBIA.—A German forest keeper sixty-two years old, not willing to carry with him to the grave an important secret, a receipt which he had used for forty years, which he says saved several men and a great number of ani-

mals from a horrible death by hydrophobia, says the bite must be bathed as soon as possible with warm water and vinegar. When this has dried a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva and relieve the person from all present and future danger.

AN EXPLANATION DESIRED.—One of our old readers and contributors desires a scriptural explanation of the words: "Go ye into all the world and preach the Gospel to every creature." Mk. 16:15. Also Matt. 28:19.

Will some of our correspondents write a scriptural article that agrees with the general sense and tenor of the Gospel; an article that will set forth the duty of Christians in general in this direction, and the duty of the Mennonite church in reference to it and our individual duties in reference to these words. Brethren, let us have some practical teaching on these passages. We want the best thoughts of our people for our mutual instruction and encouragement and will be glad to have a number write us something concerning it.

TRACTS IN OUR MEETING HOUSES.—While speaking with a brother on the publication of tracts the idea was suggested that in every one of our meeting houses a box be placed at the door, and that in this box a supply of tracts—one setting forth the way of salvation, others setting forth the gospel principles of non resistance, and other peculiarities of our faith—be kept. This box might be labeled in a way that strangers would know what the box is for and that they are welcome to select what they want from the tracts. In this way much good might be done, by disseminating the principles of the gospel as we teach and believe them. The expense of keeping a full supply of these tracts constantly on hand would be very trifling. A few of our churches are already following this plan, and we believe it could be made general with very good results. Many strangers who come to our meetings and hear the exposition of the gospel by our ministers would gladly learn more of our principles, and this they could do very readily and without going to any trouble if all our churches would adopt the above proposed plan.

CORRESPONDENCE.

BISHOP ORDAINED.—On the 14th of January a brother was ordained to the office of Bishop in the Cumberland Valley district in Pennsylvania. Two brethren were presented, Benjamin Zimmerman and Jacob M. Herr. The lot fell upon Bro. Zimmerman, and he was accordingly ordained. Three Bishops from Lancaster County were present, beside a goodly number of brethren and sisters, some from a distance.

May the Lord who gives all wisdom and strength to his servants, be with the dear brother and guide and direct him in the work to which he is called. COR.

FROM AUGUSTA CO., VA.—We have again great reason to praise our heavenly Father for the many kind admonitions and investigations given us all to look to Christ for our salvation, and to hear what He has commanded us to do. Three ministers from Pennsylvania, Samuel Rhodes and Martin Whisler from York County, and Jacob Herr from Cumberland County, accompanied by several other brethren were here. They filled five appointments in this county, two of them with us at Springdale, on the first Sunday in January, 1892. We wish them God-speed in the Master's service. May God bless their efforts for good while with us. COR.

SELKIRK, DEC. 2, 1891.—Bro. Moses C. Bowman and Bro. Shuh spent the day in this vicinity on their return from a short visit to Clarence Centre, N. Y., and Bertie, Ont. Bro. M. C. B. preached a very interesting sermon from Luke 2:1—10. When the sermon was concluded Bro. Shuh presided at the Sabbath-school, and his kind endeavors to instruct and enliven the class were much appreciated. The distribution of Christmas cards then ended the work. From the appearance of the pupils I think they were well pleased, and appear anxious to have Sunday-school kept up the year round. Let us be active workers, whether at home or abroad. I often wonder how we would spend our time if we had no Sunday-school. Let us fill our minds with useful literature, something that will profit us and prepare us for our hereafter. COR.

SMITHVILLE, OHIO, January 14th, 1891.—We have many reasons to be thankful to our dear heavenly Father, for his many blessings. Bro. J. S. Hartzler, of Indiana, is with us at present, and is holding meetings. He has preached eight sermons at Pleasant Hill. Owing to the prevalence of "la gripe" our congregations were not so large as usual, but we felt the presence of God, and with His blessing we know no labor is in vain.

Several have already expressed themselves willing to follow Him who has said "I will never leave thee nor forsake thee," and more are almost persuaded. May God help them to choose "that better part," while these precious opportunities last. Meetings are being held in the Oak Grove Church now, a great interest is manifested.

Many brethren and sisters from abroad are with us. Oh, may we all as one united body, earnestly work for our Savior, and do all that we can for the salvation of those around us.

So many are still traveling the downward road, and if Christians do not pray for them and plead with them, who will? May we go in our Redeemer's name and work in His vineyard.

FROM RANSOM, KANSAS.—On the 24th of December I took the train at Ransom, via Hoisington and Great Bend to Garden City, Finney County, where I arrived the same evening. Next day, Christmas, was quite cold and had snowed a little, so that I did not get out to see Shank's until Saturday forenoon. I found them all well and well satisfied. We were very glad to meet each other. We have lived quite near each other (only about 70 miles across the country) for nearly 4 years, and had not met each other before.

We had meeting in the school house near Bro. Shank's that evening, and Sunday and Sunday night. These meetings were well attended considering the few people in the country.

The soil in this part of Kansas is good and there are still chances for obtaining cheap homes. Bro. Shank has meeting every two weeks. May the Lord bless, comfort and prosper the little flock there. I enjoyed my visit with them very much.

Tuesday morning, December 29th, I started back but to stop in Pawnee County on the way. I arrived at Larned the same evening, and was met by Bro. D. H. King, who took me to an appointment for meeting that evening. A goodly number had assembled for worship in a school house, and the next day and evening at the same place, and on Thursday evening at another school house. These meetings were all well attended, but on account of a severe cold I was not able to do very much preaching. Friday evening, January 1, 1892, I returned home and found all well. I feel thankful to God and the kind friends with whom I have been. E. M. SHELLENBERGER.

COLUMBUS, CHEROKEE CO., KANSAS, JAN. 6, 1892.—On the 24th of December we were again blessed with a visit from our beloved Bro. Jonas Nice, of Adams Co., Nebraska. On the 25th we met for worship at 11 A. M., on which occasion

the brother preached a very interesting sermon on the birth of Christ. In the evening we again met at the appointed place for divine worship, where our brother again preached a very impressive sermon to a large congregation of hearers. Much interest was manifested, and we are hoping, trusting and praying that the words spoken by the dear brethren that have been with us have fallen on good ground, and that the words spoken will bring forth abundance of fruit to the honor and glory of God. We are truly thankful to God for sending to us these dear brethren. They have earnestly expounded to us the word of eternal truth, which is able to make us wise unto salvation. How encouraging it is to those who do not often enjoy the privilege of meeting with brethren from a distance! How glad we are to know that we have the sympathies of the brotherhood and that we are not left alone in laboring for the advancement of God's cause. May the Lord help us that our efforts put forth for the advancement of the cause of Christ be so united and consolidated that our prayers from near and far may ascend from our hearts to God as the prayer of one man, that sinners might be awakened from their slumber of sin and might be brought to see the light of the glorious Gospel of the Son of God. Now may the Lord bless the dear brethren everywhere that are putting forth their efforts for the salvation of fallen humanity. In conclusion we would say, if there are any brethren coming west, let them not forget to stop with us and encourage us on our way Zionward.

A. KUHN.

SUNDAY-SCHOOL ITEMS.

FROM KENT CO., MICH.—We have reorganized our Sunday-school for another year. We had formerly closed during the winter, but it seemed to us that the work is a good one, and should go right along. May the good Lord's blessing rest upon us. We have also begun a young people's meeting this winter. All are expected to take part, i. e., read a Scripture passage that has a bearing on the subject under consideration, and make some remarks on the same. COR.

FROM MARION CO., KANSAS.—We have not as large a school as most of those from which we see reports in the HERALD. The attendance averages about 40 pupils. Our school was closed December 27, for the year 1891, on which occasion the question was raised whether the school should be continued or discontinued during the winter. It was decided to hold school every two weeks during the present Quarter and after that hold it every Sunday again. May God bless and prosper our school. A. H. E.

FROM FLANAGAN, LIVINGSTON CO., ILL.—Our Sunday-school closed Dec. 20. We had held it for nine months. Our school had on the roll 132 pupils, 4 officers, and 11 teachers. We have been using the Mennonite Lesson Helps and are well pleased with them and think they are a great help, especially to the smaller classes, although we have been urging the pupils to study the Lesson Helps at home and just bring their Bibles to Sunday-school. We hope the labor that was done is not in vain, and that our reward will be not for what we have done, but for what we were trying to do—in sowing good seed in the young and tender hearts, that it may at some future time produce a bountiful harvest to the honor and glory of God, and to the upbuilding of his kingdom. Quite a number turned out to attend the closing of the Sunday-school. The time was spent in singing and speaking by a number of teachers and brethren.

The school was reorganized and is to begin April 1, 1892. We hope during the long interval the officers, teachers and scholars will not be idle, but will take advantage of the long winter evenings and take the Bible as their text book instead of some love story-paper, or dime novel which is becoming so common among many people of to-day. As true Christians let us try to learn and to memorize more of the gospel truth of our Redeemer.

H. AUGSPURGER, Superintendent,
J. W. BAUGHMAN, Secretary.

LIST OF BURIALS IN MILLERSVILLE BURYING GROUND, LANCASTER COUNTY, PA.

| | |
|----------|-------------------------------------|
| Jan. 27. | Ida May Fehl. |
| Feb. 8. | Ellian Mohr, 21y, 10m, 25d. |
| " 13. | Ezra Walter Kaufman, 6m, 25d. |
| " 17. | John D. Stelman, 66y, 6m, 8d. |
| " 25. | Abram Bender, 22y, 3m, 16d. |
| " 26. | Christian Bowers, about 55y. |
| Mar. 18. | Margaret Keller, 71y, 6m, 10d. |
| " 20. | Annie C. Brenneman, 14y, 1m, 1d. |
| Apr. 3. | Milton S. Kauffman, 17y, 18d. |
| " 11. | Harry C. Kauffman, 21y. |
| " 21. | Infant child of Abram Zellars, 3w. |
| " 22. | Annie B. Shenk, 6m, 11d. |
| May 15. | John M. Becker, 5y, 24d. |
| " 30. | Abraham Denlinger, 72y, 4m, 7d. |
| June 30. | Infant child of C. Flick, about 1m. |
| July 6. | Mary Herr, (widow), 71y, 6m, 18d. |
| " 7. | Herbert D. Lintner, 3y, 10m, 9d. |
| " 27. | Almer Miller, 68y, 5m, 18m, 9d. |
| Aug. 5. | Bessie Rebecca Longsdorf, 9y, 6m. |
| " 16. | Lucy Ella Burkhardt, 3y, 8m, 16d. |
| " 22. | Susan M. Charles, 37y, 7m, 9d. |
| " 23. | Emma Frances Hess, 6m, 14d. |
| " 24. | Benjamin F. Simmons, 2m, 13d. |
| " 25. | Barbara A. Wiker, 47y, 5m, 17d. |
| Sept. 7. | Catharine Heiler, 37y, 5m, 17d. |
| Oct. 4. | William D. Brenner, 1y, 2m, 2d. |
| " 31. | Myra K. Burkholder, 3m, 27d. |
| Nov. 5. | John Jacob Stauffer, 20y, 1m, 9d. |
| " 25. | Mamie Martin, 6y, 11m, 12d. |
| Dec. 3. | Infant son of John Stauffer. |
| " 10. | Minnie Ulrich, 14y, 9m, 15d. |
| " 14. | Mary Catharine Woller, 27y, 8m, 3d. |

M. H.

PRECIPITATION FOR 1891.

Report of the rain and snow fall in the eastern part of Nebraska from January 1, 1891 to January 1, 1892.

| | Snow Fall. | Rain Fall. |
|-------|------------|------------|
| | inches. | inches. |
| Jan. | 14 | 2 |
| Feb. | 5½ | ½ |
| March | 18½ | 1½ |
| April | 8 | 7 |
| May | — | 3½ |
| June | — | 8½ |
| July | — | 6½ |
| Aug. | — | 3½ |
| Sept. | — | 1½ |
| Oct. | — | 5½ |
| Nov. | 2 | — |
| Dec. | 3 | 1¼ |
| Total | 51 | 40½ |

THE WEATHER IN 1891.

BY M. B. WEAVER, HARRISON TWP., ELKHART CO., IND.

| | Clear. | Cloudy. | Rain. | Snow. |
|----------------|--------|---------|-------|-------|
| January..... | 3 | 17 | 4 | 7 |
| February..... | 5 | 13 | 5 | 5 |
| March..... | 2 | 17 | 6 | 6 |
| April..... | 9 | 13 | 6 | 2 |
| May..... | 16 | 7 | 8 | — |
| June..... | 10 | 11 | 9 | — |
| July..... | 13 | 13 | 5 | — |
| August..... | 9 | 17 | 5 | — |
| September..... | 20 | 8 | 2 | — |
| October..... | 13 | 10 | 8 | — |
| November..... | 2 | 13 | 11 | 4 |
| December..... | 11 | 14 | 3 | 3 |

Total.....113 153 72 27
January 1st was warm and rainy. Rainbow in the evening. 6th, 14 above zero; 24 moderate days in the month.

February 3d, 3 below zero; 15th, saw caterpillars crawling around; 16th frogs croaked; 24 moderate days.

March 1st and 4th, zero; 12 moderate days.

April 3d, snow; 5th snow an inch deep; 9th, thunder showers; 25th frost.

May 4th, snow flakes fell; 5th, 6th and 7th, frost.

June 9th heaviest wind and rain storm of the season; 24th, 99 above zero; 25th, 100 above zero.

July 9th, 52 above zero; 14 cool days.

August 8th, 98 above zero; 14th, heavy thunder and rain; 19th, 104 above zero; 22d, 70 above zero.

September 4th, frost; 16th 98 above zero, and then the thermometer rose until it reached 105 above zero on the 23d. On Sept. 6th, 1886, the thermometer was 106 in the shade.

October 8th, frost.

November 14th, first snow, one inch in depth; 29th, good sleighing, with thermometer 20 above zero; 30th, 12 above zero.

December was so mild that I kept no record of the thermometer; 23 moderate days.

ANNUAL REPORT OF THE EVANGELIZING COMMITTEE.

Read at the Annual Meeting, Held in the Salem M. H., Elkhart County, Ind., Jan. 20, 1891.

Another year of labor has closed, and while much that should have been done in the Evangelizing field has been left undone, partly through a want of men to carry on the work, and partly through the inexperience of some who did go, still the glorious results of the direct efforts made for the salvation of souls and the upbuilding of the church, have shown that the blessing of God rests upon this part of the church work, for the Evangelizing work has become an important factor in the upbuilding of our church, and is being recognized as such in the East and West, the North and the South, and we are glad to state that in all the directions into which this work was carried, the Lord has accompanied his servants and given them victory. While the work was not carried over so large a territory as in some previous years, still, where work was done, it was done more directly with the view to the salvation of souls, and the continued efforts that were made in this direction have resulted in the conversion of a large number of our young people, and they are to-day earnestly contending for the truths of the Bible and the principles which we as a Mennonite people, hold to be the principles of the gospel. The results so far as obtainable are as follows:

Total number of accessions to the church through Evangelizing work in 1891 so far as reported..... 558
Last year..... 431
Other accessions..... 227
Last year..... 186

Total accessions in 1891..... 785
Total accessions in 1890..... 617
Difference..... 168

While we rejoice at this result, and thank God for his work in our beloved Zion, it is after all but a small number when we take into consideration the number of men in our church to whom the great command has been given. "Go ye into all the world and preach the gospel to every creature," and in view of the fact that so many calls are made from everywhere, for men to come and preach the gospel to them and their friends who are famishing for want of spiritual nourishment, we as a committee do feel more than ever to urge most earnestly upon our ministering brethren, and upon all our brethren and sisters that we, as a church, do make a more united effort for the salvation of souls. If the principles which Christ and his apostles established, and for which they and thousands of our

forefathers and mothers suffered and died are worth anything to us, if they are so dear to us that we also would willingly lay down our mortal life rather than forsake them, then we should do all in our power to give them to the world. Indeed the field for work seems to open up for us as a church, as it has not for hundreds of years, and the Word says, "Whatever thy hand findeth to do, do it with thy might." Let this be a call to every one present, and let this, and the importance of the work before us, fill our hearts with an earnestness born of a desire to do the will of God, that God may be glorified and we be blessed.

MINUTES

Of the Sixth Sunday School Convention, Held at Churchtown, Cumberland County, Pa.

The meeting was opened by prayer by Bro. J. M. Herr. The first topic discussed was, "How can we best fix on the minds of the young, that the Bible is the Book of books?" The subject was opened by Bro. J. M. Herr. The brethren J. B. Jones, Benjamin and John and Bro. Hess, with others followed.

Some of the thoughts presented were: Let us have the children see that we believe and appreciate the truths we present. Make the truth real. Make forcible the claims of the truth. Have them early acquainted with the stories of the Bible.

The "difficulties that young people meet in accepting the Bible" were given as follows: The natural inclination of the heart toward evil; infidel companions who aim to make the teaching of the Sunday School appear ridiculous in the eyes of the young person; the many false theories of salvation other than through Christ. All will be successfully overcome by a thorough knowledge of the truth.

The next subject taken up was, "How can we create an interest in Bible study?"

Tell the children stories from the Bible. Get a well written story of the Bible. Tell them of good books that make clear the Bible truths. If the truths of the Bible are put in such language that children can grasp them they will give them such an interest as to take the place of all novel-reading matter. Bro. Ben. Zimmerman suggested that some member of the family read the Scripture at the family worship.

The next topic, "Should we have other Bible questions in addition to those given in the Lesson Helps?" was opened by J. B. Zimmerman. The brother thought we should have additional questions. As to the need of additional questions it was observed that the questions given in the Quarterly were for the most of the pupils too difficult and beyond their power to

answer. Questions suited to the capacity of the children were suggested.

The next subject taken up was, "Are we not in danger of teaching that a moral life fulfills all the requirements of the Bible?" It was soon decided that we were much in danger of this. The causes of this danger pointed out were: It is so much easier to understand the advantages and the need of a moral life than of a spiritual life. It is much more common to find this part of the scripture teaching in Sunday School work than the spiritual part. Bro. Burkholder said: "Let us get more of that spiritual life in ourselves." Bro. J. M. Herr: "God requires more than a moral life." Bro. Rupp: "Life does not stop on the earth. If children are taught this they will see that a moral life does not fulfill all God's requirements. Teach that the life to come is the important one."

Topic 31 was, "Why are children who are taught in the Sunday School, better qualified to accept God's offer of salvation than those who are not thus taught? Only those who know of that offer and its conditions, are qualified to accept it. If the Sunday School work is faithfully done the children know of the way. Children in the Sunday School are brought in contact with those who have accepted God's offer, and have thus an example. Such a child acquires in the Sunday-School, a fund of knowledge from the Bible, and does therefore, not need to make the change from unbelief to the belief of the truth.

The meeting closed to convene at Slate Hill, Saturday, Jan. 9, 1892.

M. L. HERR,
Secretary.

REPORT

Of the Annual Meeting of the MENNONITE EVANGELIZING COMMITTEE, Held at the Salem Meeting House, Elkhart County, Indiana, Wednesday, January 20, 1892.

The meeting was opened with a fair attendance at the appointed hour by singing, after which Bro. D. Garber, of Goshen, read a Scripture lesson from Rom. 14, and followed with prayer.

Bro. J. S. Coffman then spoke from the text Matt. 28:19, 20, in which he clearly set forth the duty which rests upon us to-day as a church, of doing more to spread the principles of the gospel, not only where our church and people are known, but also just as much where the principles of our faith, as taught by the apostles, by our forefathers of three hundred years ago, as compiled and accepted by the church at Dort in 1632, are not known, even in lands where nothing is

known of the gospel. He was followed by Bro. J. P. Smucker, of Nappanee, Indiana, in the German language. Bro. Smucker also made very impressive remarks, drawing from his own observations and experience as a minister, to show the great field of opportunity opening up for us as a church. Prayer was then offered by Bro. J. S. Lehman. The offering for Evangelizing purposes by those present amounted to \$23 17.

After this followed the business meeting. Bro. J. F. Funk was chosen Moderator.

The minutes of the last meeting were read by the Secretary, and adopted.

In the absence of the Treasurer, Bro. J. Summers, the Treasurer's report was read by the Secretary. The following is a summary:

RECEIPTS.

Balance on hand Jan. 1, 1891... \$224.17
Total collections for year 1891... 560 67

Total receipts during year..... \$784.84

DISBURSEMENTS.

For traveling expenses..... \$432.87
Postage, etc..... .25
Balance Jan. 2, 1892..... \$351.72

Total \$784.84

RESOURCES.

Mennonite Pub. Co. Stock..... \$175.00
Bills Receivable..... 200 00

Total \$375 00

The report of the Committee, which appears in another column of the paper, was read by the Secretary and approved.

With this Annual Meeting the work of the Evangelizing Committee ended.

As the Evangelizing Committee had heretofore been a local one, and the gradual extension of the Evangelizing work necessitated a change so as to make it more general, and as both the Amish and Mennonite branches of the church were represented, the following preamble, as prepared by a committee prior to this meeting, was presented:

PREAMBLE.

Whereas, The necessity of more active work in the churches and the spreading of the Gospel had been felt for years, and impressed itself deeply upon the minds and hearts of many faithful brethren in the church throughout the land, and

Whereas, As a result of this necessity, on the 13th of October, 1882, a resolution was passed by the Annual Conference of the State of Indiana, authorizing the creation of a fund to be used for Evangelizing purposes, and a committee to have charge of and disburse the same, and

Whereas, This work was organized at Elkhart, Ind., as a local organization,

under the name of the EVANGELIZING COMMITTEE, and as such has now been carried on for nearly ten years with excellent results to the great blessing and upbuilding of the church as the Secretary's record shows, and

Whereas, Through the efforts of this local organization, the work has met with such hearty approval, not only in our own branch of the church, but also among kindred branches, and the calls for work have become so numerous, and have extended themselves over so wide a field, that it has become an urgent necessity to make the organization a general one, and place it upon a more permanent and a better defined basis, and

Whereas, Our Amish brethren have since the existence of the Evangelizing Committee, contributed liberally to this fund, and have always largely aided us in the work of visiting the scattered churches, and at their late conference in Seward County, Neb., in which seven states were represented, passed a resolution to join with us in the maintenance of this fund and work, and appointed also a committee to act in conjunction with our committee, therefore

Resolved, 1. That this organization heretofore known as the Evangelizing Committee, shall hereafter be known as and conducted under the name of THE MENNONITE EVANGELIZING BOARD OF AMERICA.

2. The object of this organization shall be to collect means and maintain a treasury for the purpose of carrying on a general missionary work, and with these means to send men to labor and preach wherever there is need for such work, or wherever a field may open, whether among Mennonites or other classes of people in accordance with the commission of our Savior given Math. 28:19, 20, but especially among scattered members of the church, and churches not supplied at all, or insufficiently supplied with laborers.

3. The Mennonite Evangelizing Board shall be composed exclusively of members of such branches of the Mennonite Church as are in sympathy and in union, in faith and practice with the Mennonite Church and her conferences.

4. The Evangelizing Board shall be composed of not less than seven members, and as many more as from time to time may be deemed advisable, embracing at least one from each conference district. Five members shall constitute a quorum to do business.

5. The members and officers of the Evangelizing Board shall be elected at the Annual Meeting, and shall hold office for two years, or until their successors are elected and assume the duties of their position.

6. The officers of this Board shall consist of a President, a Vice President, a

Secretary and a Treasurer, who shall be elected by the Board.

7. All church members in good standing shall be entitled to vote in their respective districts in the election of members of the Board.

8. The President, or in his absence the Vice President, shall preside at all meetings. He shall call special meetings when necessary, and attend to all duties pertaining to his office.

9. The Secretary shall issue all orders on the Treasurer, and shall keep a record of the proceedings of all meetings, and shall make a general report of the work of the Board to the annual meeting.

10. The Treasurer shall receive and be responsible for the funds of the Board, and pay out the same upon the order of the Secretary, which order must be attested to by at least two members of the Committee. He shall keep a correct account of the money received and paid out and make a full report of the same to each annual meeting.

11. The Treasury shall be located at Elkhart, Ind.

12. A committee of three shall be chosen by the Evangelizing Board, which committee shall be composed of members [of the Board] residing at or near the place where the Treasury is kept. This committee shall decide upon all applications that are made for funds; at least two of their members shall sign all orders issued by the Secretary on the Treasurer, and this committee shall have in charge, the direction and management of the work during the year. They shall also look about to see where work is needed, and provide laborers for these needy places. All applications for funds must be made to the Committee, which shall decide whether such application is in accordance with the purpose for which the funds are intended, and whether the person making the application is the proper person to go, or whether the intended visit is opportune or not. Application may be made by the minister himself, or by his church. Churches desiring to be visited may also make their desire known to the Committee, who shall use their utmost endeavors to supply them.

13. Ministers who shall be entitled to use the funds of the Evangelizing Board, and labor in the churches, shall be men who are in good standing in their respective churches, who are men of acknowledged ability as speakers and defenders of the Mennonite faith and doctrine as maintained and taught by the 13 Conferences of the Mennonite Church in the United States and Canada, and as set forth in the 18 articles adopted at Dort, in 1632; men who are well acquainted with, and well established in the form of doctrine which we teach, as Repentance and Conversion, Baptism upon faith (as opposed to infant baptism) with water, the Peace or Anti-war doctrine, the non-swearing of oaths,

the anti-secret society principle, non-conformity to the world, simplicity in dress, feet washing, etc., and the non-resistant doctrine throughout as taught by our church. Men who are filled with love toward God, and zealous for the cause of Christ and the salvation of souls.

14. The above may be amended or changed by the Evangelizing Board at any annual meeting by a majority of two-thirds of the members present.

After some discussion the preamble was adopted as read.

The following brethren were then elected as members of the Mennonite Evangelizing Board of America:

Herman Yoder, Goshen, Ind.
C. Z. Yoder, Weilersville, Ohio.
Jos. Summers, Elkhart, Ind.
A. B. Kolb, Elkhart, Ind.
Noah Hoover, Goshen, Ind.
Fred. W. Brunk, Elkhart, Ind.
Lewis Culp, Elkhart, Ind.
Daniel Shenk, Elida Ohio.
Christian Albrecht, Bureau County, Ill.
Amos Landis, Sterling, Whiteside Co., Ill.
Levi Yoder, East Lynne, Cass Co., Mo.
J. C. Driver, Excelsior, Morgan Co., Mo.
R. J. Heatwole, Newton, Kansas.
J. M. T. Miller, Milford, Neb.

The following resolutions were then adopted:

Resolved, That the Mennonite Evangelizing Board of America invites and requests all conferences in harmony with the above Preamble and Constitution, to co operate with us and elect one man from their conference as a member of the Evangelizing Board. (Adopted.)

Resolved, That a report of the meeting embodying the preamble and constitution of the Mennonite Evangelizing Board of America be published in the HERALD OF TRUTH.

An appointment was also made by the Board to meet at the rooms of the Mennonite Publishing Co. at Elkhart, Ind., on Tuesday, Jan. 26, 1892, to appoint a managing committee.

The Meeting was then closed. The next Annual Meeting of the Board will be held on the 3d Wednesday in January, 1893, at a place to be hereafter decided upon.

A. B. KOLB,
Secretary.

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

THERE would never have been any salvation from sin if the devil could have prevented it.

WHEN you find anybody who is doing much to help other people, you find one who has suffered.

MOTHERS have it in their power to do as much toward lifting the world to God as the preachers.

THE SUNDAY SCHOOL, ITS VALUE TO THE FAMILY, AND THE CHURCH.

This subject is so very full that, when I approach it I feel like a boy with a ripe June apple in his hand; the question is where to bite to get the most juice—where to take hold of the subject. He is ready to bite, but where to take hold is the problem. That is my situation. The subject is so tremendous. "The Sunday School, its value to the family, and the Church."

Entering into all life in all its phrases, where shall we begin with it? Let us begin with the children. What a singularly refining influence it has on a child. I will not draw on story books, but will tell you of a boy in my Sunday School, who came first about six months ago and brought the dirtiest face and roughest hair I ever looked at; and I put him on the front seat in the infant class, but the children did not care to sit near him. The Sunday School teacher laid great stress that day on cleanliness, and with some effect, for the next Sunday he came again, but somewhat cleaner. In a few weeks there was not a cleaner face in all the School. One day the Superintendent said he would like to have every boy come with a Bible in his hand. When the children were going; the little fellow said to the Superintendent: "Give me a Bible." And every Sunday since that, that little fellow has come to Sunday School with his Bible in his hand. This boy is one of a multitude; cleanliness, manfulness, nobleness, religiousness are the steps that a child neglected at home naturally takes upward under right religious Sunday School training.

We pass to Sunday School influence on the family. The influence over the family by the Sunday School, through children, is tremendous. The children generally take home their lessons; they say strange wondrous things that the family never heard before. I am speaking of families that are not church goers.

A little red-headed, bullet-headed boy in the infant class read the lesson about two bad boys who grew up to be very wicked men, and on their account a great evil happened to all Israel, and he went home and his little sister was crying, and he said to his mother: "You had better stop that child's crying;" and then said to his little sister. "My teacher says you had better stop crying—don't you remember that old man that came to grief? You might fall off that stool." The lessons were brought home. It is singular how they can teach in the family—it is simply wonderful how they catch the truth, how it comes to their minds as a reality, how they take it into their minds and make it a little sermon, and how they talk it right out in the family.

In St. Louis, on Spruce street or somewhere in that neighborhood, a Sunday School was established, and for some time the Superintendent, although he worked hard, met with little success. Atterward I met him and asked him how the work was progressing, and he said: "Do you see that saloon there? That saloon was closed by one of the children of my Sunday School. The child carried the tracts home and showed them to the father, and to avoid the evil influence and keep the child from it, he gave up the saloon!" On one occasion, speaking in a Sunday School for prohibition, I said that if any of the children had parents who keep saloons, close them. In two or three weeks after that, I heard a saloon-keeper had sold his saloon, and the reason was that he could not bear to keep a saloon on account of the influence on the child. Thus in manifold ways it excites a practical influence on the family.

In our city is a certain street, the residents of which are of the lowest and very worst character. It is a pretty hard neighborhood, and this I speak of was the hardest part of it. Some few months ago, the mother of a young woman who is preparing for missionary work, undertook to make up and teach a Bible class composed of the very roughest. I went down to address the Sunday School, and was greeted with "Pull down your vest!" and "Wipe off your chin!" etc., twenty, thirty or fifty saying that; boys who had pistols stuck in their hip-pockets; boys and young men who were dangerous to encounter in the streets at night. I confess I was bothered. I just walked down from that platform and taking hold of a little Arab, told him to keep quiet; then I got a chance to say a few things, which were greeted by a "hip! hip! hurrah!" and a "tiger." Mark the change in a few months! Last Sunday morning at my Bible class there were about a dozen of those roughs present. They had their hair combed and their clothes were clean, and they looked up into my face as if to say: "Here we are, Sir!" Here they were all of them, and what was the effect upon the family? A leavening power, full of positive, practical results.

I pass to the item—"Its value to the Church."

Look at the foreign missionaries! Going out to those foreign countries and preaching to the heathen; and one after seven years getting one convert, and now the Gospel is spreading over all the world with a startling rapidity of power. This impetus comes chiefly through the Sunday School.

Do you know what a man will do when he wants to start a mission? He goes out and rents a house or a big room in which he watches for the children that are going by, and starts a Sunday School. I remember one afternoon a gentleman told

me this story. He said he was going out into Arkansas. This gentleman went down into that country hunting. He struck a neighborhood back among the hills where there were no churches or Sunday School; so he thought as he would be there when Sunday came, that he would get a little Sunday School started. So he did; and he got twenty or thirty together by the next Sunday and organized a little Sunday School. This was two years ago, I think. What are the results? He told me that now, in that neighborhood, they have built a Church, and the good work goes on. In almost every instance church congregations begin with Sunday School.

I tell you the best plan to build up churches is, by first starting Sunday Schools. He is a wise minister who, aware of the fact, gathers the Sunday School children in and gathers them early.

I can only add this: while we are working in our humble way, let us remember that we are working not only for moral reform, but for the salvation of souls, and the last day when the trumpet shall sound, may the great God call us forward up the golden steps and receive us with the welcome. "Well done, good and faithful servant, enter into the joy of thy Lord."—Sel.

SALOONS IN CHICAGO.

Statistics show that the drinking portion of every fifty-seven adult males, in some communities (Chicago for instance,) supports a saloon. This means that a certain number of families are impaired in their resources to precisely this amount, which must be equal to absorbing the total earnings of at least six families out of the proportion of fifty-seven actively engaged in supporting the saloon. These six families have to be supported by the sober element of the group, and therefore the saloon is the pecuniary enemy of all families in communities tolerating them. The pecuniary damage is not lessened if we choose to regard the expense as apportioned upon the average among the whole number. For in any case it means that the saloon subtracts that part of the communal resources, out of which savings and the ornamental part of the expenses would otherwise come. The saloon therefore tends to restrict all families within its influence to a mere struggle for existence, on the lowest and barest plane.—Union Signal.

SATAN don't care how much praying we do against the saloon, if that is all we do.

"BLESSED is the man whom Thou chastenest, O Lord, and teachest him out of thy law."

Married.

HILTY—STEINER.—On the 7th of January 1892, at the home of the bride's parents, near Orrville, Ohio, by Bish. D. C. Amstutz, Bro. Philip Hilty and Sister Mary B. Steiner, both of Wayne Co., Ohio. May God bless them in their new relation. D. C. AMSTUTZ.

BUCKWALTER—MELLINGER.—On the 14th of January 1892, near Leaman Place, Lancaster Co., Pa., Ezra L. Buckwalter, of East Lancaster Twp., and Anna M. Melling, of Strasburg Twp., both of Lancaster Co., Pa. The same afternoon they left for an extended trip to the West. That God will be with them on their journey and bring them safely home again, is the wish of their many friends.

SHANTZ—PLANK.—On the 25th of December, 1891, at the residence of the bride's parents, on Pretty Prairie, Lagrange Co., Ind., by Pre. Peter Long, Jerome J. Shantz, of Wayne Co., Ohio, and Lydia A. Plank, of Lagrange Co.

MOYER SHAUM.—On Saturday, January 16, 1892, in Elkhart Co., Ind., by Daniel Breneman, William Moyer and Salome Shaum, all of Elkhart Co., Ind.

SHANK—METZLER.—January 14, 1892, in Mahoning county, Ohio, by L. M. Kerschner, David Shank and Cora Metzler, both of East Lewistown, O.

SCHERTZ—SCHWARTZENDRUBER.—On the 22d of Dec., 1891, at the residence of the bride's parents, near Carlock, McLean Co., Ill., Henry W. Schertz to Mary Schwartzenrubler. May God bless them.

SCHERTZ—KAUFFMAN.—On the 12th of January, 1892, at the home of the officiating minister, Joseph Stuckey, in Danvers, McLean Co., Ill., David Schertz to Katie A. Kauffman.

SCHERTZ—TROYER.—On the 21st of January 1892, at the residence of the officiating minister, Joseph Stuckey, in Danvers, McLean Co., Ill., George Schertz to Allie Troyer, both of McLean Co.

ZOOK—YODER.—On Jan. 22, 1892, at the residence of the bride's parents in Champaign Co., Ohio by S. H. Detweiler. Brother David W. Zook to Sister Amanda A. Yoder.

STOLTZBUS—HARTZLER.—On the 10th of December, 1891, near Belleville, Pa., by A. D. Zook, Benjamin K. Stoltzbus, of Lewistown, Pa., and Nancy M. Hartzler, of Belleville, Pa.

ZOOK—ZOOK.—On the 22d of December, 1891, near Belleville, Pa., by A. D. Zook Horace M. Zook and Sally B. Zook.

YODER—YODER.—On the 22d of December, 1891, near Belleville, Pa., by A. D. Zook, John A. Yoder and Lydia E. Yoder.

YODER—HARSHBARGER.—On the 10th of December, 1891, near McVeytown, Pa., by Michael Yoder, Daniel B. Yoder, of Meuno Twp., and Leah Harshbarger, of Bratton township.

ZOOK—PLANK.—On the 24th of December, 1891, in Union township, Milford Co., Pa., by A. D. Zook, David K. Zook and Katie A. Plank.

SPEICHER—HOSTETLER.—On the 24th of December, 1891, at the home of Simon B. Yoder, in Ki-hacquilas Valley, Milford Co., Pa., by Menno Yoder, Joel Speicher and Barbara Z. Hostetler.

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24-91-25, 92.

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GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
 No. 9, Pacific Express..... 3.45 "
 No. 13, Chicago Mail..... 6.30 "
 No. 27, Chicago Ace..... 7.30 "
 No. 15, Boston & Chicago Sp'l..... 11.50 P. M.
 No. 3, Chicago Express..... 3.05 P. M.
 No. 5, Fast Chicago Ex..... 5.55 "

GOING EAST—MAIN LINE, leave

No. 4, old No. 14, New York Mail..... 11.10 A. M.
 Carries Passengers daily, chair car and day coach
 Chicago to Buffalo Sunday only
 No. 16, old No. 12, Night Express..... 3.30 A. M.
 Train A Grand Rapids Express..... 4.45 "
 No. 22, Mail..... 11.20 "
 Train C Grand Rapids Express..... 1.35 P. M.
 No. 8, old No. 6, Fast New York Ex 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11.25 A. M.
 No. 6, old 16, Chicago & Boston Sp'l 1.35 P. M.
 No. 12, old 4, (Lim.) Pass. for Buffalo, 8.30 "
 No. 24, To Goshen only..... 11.40 "
 No. 14, old No. 8, Atlantic Express..... 1.40 "
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| GOING NORTH. | | GOING SOUTH. | |
|----------------------------------|----------------------|--------------|--|
| No. 3, No. 1. | No. 2, No. 4, No. 6. | | |
| 1:50 3:45 Benton Harbor Lv. | 6:40 3:00 | | |
| 2:25 4:20 Van Buren Lv. | 7:07 3:20 | | |
| 1:17 3:28 Berrien Centre | 7:12 3:31 | | |
| 2:50 4:57 Niles | 7:31 3:51 | | |
| 12:15 2:20 Elkhart | 8:12 4:30 | | |
| 11:34 4:53 Goshen | 8:33 5:00 | | |
| 11:25 4:45 Wellford | 9:08 5:25 | | |
| 11:00 5:30 Warsaw | 9:25 5:36 | | |
| 10:16 5:16 N. Manchester | 10:05 6:38 | | |
| 9:45 4:45 Lv. Wabash Arr. | 7:10 | | |
| 10:55 9:25 4:30 Ar. Wabash Lv. | 11:00 7:30 | 6:45 | |
| 10:05 8:40 3:45 Marion | 11:49 8:20 7:30 | | |
| 9:50 8:27 3:35 Jonesboro | 2:02 8:23 7:42 | | |
| 9:40 8:16 3:25 Fairmont | 12:11 8:45 7:52 | | |
| 8:25 8:05 3:13 Summitville | 12:24 8:50 8:03 | | |
| 9:13 7:50 3:00 Ar. Alexandria | 9:16 9:13 8:15 | | |
| 8:50 7:25 2:35 Lv. Anderson Arr. | 1:05 9:35 8:54 | | |
| 7:06 6:02 1:00 Lv. Indianapolis | 2:40 10:55 10:30 | | |
| No. 25, No. 7. | No. 8, No. 20. | | |
| 5:15 8:05 12:55 Anderson | 1:45 5:30 9:30 | | |
| 3:30 6:50 11:30 Knightstown Arr. | 3:40 6:41 1:50 | | |
| 5:00 5:58 11:30 Rushville | 2:30 7:32 12:10 | | |
| 10:00 5:00 10:35 Greensburg | 4:05 8:30 3:50 | | |
| | 8:30 Cincinnati | | |
| 8:35 3:13 9:40 Westport | 5:45 10:05 6:25 | | |
| 7:30 2:30 9:00 Lv. No. Vernon | 5:45 11:00 7:30 | | |
| | 2:30 Lv. Louisville | | |

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Gerald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 4.

ELKHART, IND., FEBRUARY 15, 1892

Whole No. 461.

DO YOU KNOW THE LOVE OF JESUS?

Do you know the love of Jesus?
 Have you leaned upon his breast,
 Heard his tender invitation,
 'Come, and I will give you rest?'
 If you know the love of Jesus,
 You will yearn to know it more,
 And with truer consecration,
 'Live to serve' as ne'er before.

Do you know the love of Jesus?
 Passing knowledge, boundless, free;
 Love that made him stoop from heaven
 That he might your Savior be?
 If you know the love of Jesus,
 If to you has been reveal'd
 All his grace and matchless mercy,
 Why those lips in silence seal'd?

Do you know the love of Jesus?
 Higher than the heights above,
 Deeper than the deepest ocean,
 His immeasurable love,
 If you know the love of Jesus,
 Tell it o'er and o'er again,
 Till you bring this priceless treasure
 To the dying sons of men.

Do you know the love of Jesus?
 Sweetly rest in his embrace,
 Growing daily in the knowledge
 Of his changeless love and grace.
 If you know the love of Jesus,
 Why that anxious, fretting care?
 Roll on him your every burden,
 Tell him all your heart in prayer.

Would you know the love of Jesus?
 Would you taste heav'n's sweetest joy?
 Would you learn the songs of glory
 Which the angel harps employ?
 Think upon this love of Jesus
 Till your heart is all aglow
 With a holy, glad surrender,
 Thus the love of Jesus know.

For the Herald of Truth.

PROFESSING AND POSSESSING.

We put the question to every one professing to be a child of God, what evidence there is to show that a change of heart has really taken place, or to indicate a creature new-born in Christ. A person may receive water baptism, may observe all the church ordinances, may make an outward show of a religious life, and still like Simon the sorcerer, be "Yet in the gall of bitterness." While it is true that water baptism and the baptism of the Holy Spirit should go hand in hand, as

the Savior himself has set us an example, it is equally true that the Spirit baptism is by far the higher and greater work of the two, and that the former is very often administered without ever experiencing the latter and more important work, and conversion may never have taken place.

Conversion must bring a change of heart, and to a great extent changes not only our thoughts and actions, but also has the effect of creating within the heart, a love for the things we formerly hated; as well as an abhorrence against many things we loved and in which we found a delight in our natural state.

There is one class of persons who build their hope on a good moral character. They stand aloof from all religious organizations, yet they claim to live a life acceptable to God without obeying the commands of Christ, and observing any of the ordinances He instituted. Their hope is a delusion built on the works of the flesh. They are not willing to confess Him before the world, and to come under his yoke and do what he commanded His disciples to do. They compare their "goodness" with that of the church members who have never received any other save water baptism; but hardly ever with those who have received an outpouring of and are led by the Holy Spirit.

Water baptism is a command of Christ; but if we fancy that natural water will wash away our sins, and make us fit subjects for Heaven, we are no less deceived than those who build their hope on a moral character. If we would belong to the flock of Christ, we must enter into the fold through Christ, the door; and unless we hear and obey His voice, we are none of his.

We do not claim that there is any soul-saving virtue or power in the act of literally observing the ordinances. There must be a deeper spiritual power or motive that incites us to obedience. Our thoughts must dwell on nobler things than these mere outward forms. Our lives must be in harmony with our actions. Our words, our actions, our every day life, our love to our fellow man, and our God, must all harmonize with our profession. God looketh on the heart, and it is after all between him and yourself that the great question, whether

or not you are His child, must be decided. Unless His spirit bears witness with your spirit that you are a child of God, rest not one moment until you know that the blood of Christ has cleansed you from all sin.

A. METZLER.

SERMON

Preached at Bethel Church, Cass County, Mo., on Sunday, Jan. 24th, 1892,
 by L. J. Heatwole.

At several of our meetings previous to this, you remember the line of thought presented was in the direction of God's love and His all abounding mercy. But to-day your attention is invited to a consideration of God's glory, God's majesty, and God's power; and we take as a text the four verses of the 9th chap. of Luke's gospel, where mention is made of the transfiguration of our Savior.

We observe that the Evangelist John, who is here said to have been one of the eye-witnesses to this wonderful transaction, says nothing about it in his gospel. But in the accounts given by the three Evangelists, Matthew, Mark and Luke, the statements are strikingly similar as regards all the details of the incident, except perhaps, where mention is made of his personal appearance, there may be noticed only a slight variation.

Matthew says: "His face did shine as the sun, and His raiment was white as light." Mark says: "His raiment became shining exceeding white as snow, so as no fuller on earth can make them." While Luke here in the text says: "As He prayed, the fashion of his countenance was altered, and His raiment became white and glistening." Now we notice that this wonderful event occurred sometime during the last six months of the Savior's life, and according to the tradition that has come down to us from the old Roman Catholic Calendars, the almanac makers of our day have named the 6th day of August as marking each anniversary of Christ's transfiguration. He was making his last journey through Galilee, and it seems that it was some-

where here in the region of Caesarea Philippi, in the extreme northern part of Palestine, where the southern extremity of the Lebanon range of mountains put out upon the plains of Ituræa, and where they left their towering tops from 6,000 to 8,000 feet above the surrounding country.

It appears to have been here on one of the elevated points of this neighborhood, amid the sultry stillness of midsummer, and perhaps as much as a day's journey distant from the limit that marked the dwelling place of man, that Jesus had taken his three disciples, Peter, James and John, separate and apart from the other nine, and was changed from the natural form to the supernatural before them.

Some Bible readers are inclined to the opinion that as the statement occurs, that the disciples were "heavy with sleep," that the incident occurred in the night. Whether it was in the day time or at night, the drowsy disciples suddenly awoke to behold their Master changed from his usual appearance to that of a wonderfully glorified and dazzling state, the three disciples were greatly astonished and amazed at the sight, and were sore afraid. Besides the marvelous change that had happened to Jesus, there stood along side of Him, two other glorified persons whom they recognized from the conversation that was going on between them, to be none other than Moses, the Lawgiver, and Elijah, the Prophet of the Lord. Naturally speaking, it is barely possible that they could have been recognized so quickly in any other way, for Moses had lived about 1,500 years before that time, and Elijah at least 900 years prior to that time. Now the practical lesson that we derive from this circumstance is this.

We observe that man is the crowning monument of God's creation; that in His original state He occupied a level on which He stood only a grade lower than the angels. He was pure, sinless and holy like an angel, and in condition at any time to stand in God's presence and look upon his glory and majesty with unflinching eye. All his Heavenly attributes were in the ascendancy, and his animal tendencies, if he had any, were held completely in subjection. More than that he stood before God as a free Agent, as Bro. Jonas Nice told us. He had been given his will to exercise as he chose. Just as the "Prodigal Son" had been given his.

He had the privilege of remaining within the compass of that life where he could be continually engaged praising his Maker, and enjoying the effulgence of his glory, or if he chose to take the consequences, he had the liberty to step down upon that plane of life that should place him far below the level of angels and where by reason of his animal tendencies being in the ascendancy he was no

longer the fit subject to dwell in God's immediate presence.

The world knows the result. Man fell from his first estate, and in process of time, the whole race of mankind was swept downward with the current of sin, drifted far outward and onward beyond that exalted state in which, no doubt, his face used to shine as the sun, and every part of his body reflected the image and glory of God—a glory in many ways similar to that which attends the angels to this day.

We have every reason to believe that this wonderful picture of the transfiguration, together with the glorified state in which the bodies of Moses and Elijah appeared, has been given us to show what a high and lofty plane of existence man occupied while yet in his innocence before the fall. It shows us how low down the scale has descended on our side, and how exceedingly high the other side has taken God above us.

This wonderful circumstance in the history of our Savior was simply the quiet withdrawing of the veil of flesh. From the very moment of His birth, His glorious divinity had all the while lain hidden behind the veil of flesh and blood.

We now and then read in our newspapers of occasions where thousands of people assemble to witness the unveiling of some great statue or monument, when the eager throngs await in breathless silence for the supreme moment when the ropes are loosened and the great veil drops to the ground, revealing to the shouting multitude, the marvelous beauty and symmetry of the statue in all its originality.

Here in the case of the transfiguration the veil of flesh was momentarily removed and the disciples beheld Him in the form and similitude of the great God of heaven.

In many places in the Bible we are told that God is light, that he has created light, and dwells in light, and that wherever and whenever He, or any of His messengers, the angels, made their presence known to man, that they were always attended with light and a blaze of glory; and in the very instant in which the veil of flesh was withdrawn, the Savior's face shone with all the brightness of the noonday sun, and the radiance of light that shot forth from all parts of His body was not retained by his clothes, but the whole was rendered shining white and glittering as polished steel by reason of the glory within. The glory that attended Moses in his descent from the Mount was only ordinary compared to this, for that was readily hid by so thin a covering as a veil, but the glory of Christ was not retained even by the heaviest clothing.

In his conversation with God at the time of giving the Law on Sinai, Moses, as you remember, entered the plea: "I

beseech thee, Lord, show me thy glory." The warning reply came: "Thou canst not see my face, for no man can see my face and live," that is, no mortal man, while yet in the flesh, can possibly survive through such an ordeal. But he was told I will put thee in the cleft of the rock and will cover thee with my hand, and as I pass by I will take away my hand, thou shalt see my back parts, but my face shall not be seen.

This incident of Moses hiding in the cleft of the rock has long been made the theme for song and story. Here is where the poet got his ideal:

"Rock of ages cleft for me,
Let me hide myself in thee."

This hiding of Moses in the rock is one among the most beautiful types and figures that we have in the Old Testament writings of the coming plan of salvation. We can all hide behind the Rock, Christ, while the fire of God's justice and majesty blazes by.

For the Herald of Truth.

THE MENNONITES IN AMERICA.

Under the above caption the "*Volksfreund und Beobachter*" published by John Baer's Sons in Lancaster, Pa., in its issue of Jan. 20, 1892, gives an account of the growth of the Mennonite church in the United States. Of the origin of the Mennonites in Germany, we extract from the above account the following partially erroneous statement:—

"The Protestant sect, the Mennonites, or *Taufgesinnten*, arose from the remnant of the anabaptists after the sanguinary downfall of their kingdom of Zion in Munster under John of Leyden. Their founder, Menno Simons, from whom this body of believers take their name, was born in Witmarsum, Friesland, in 1492, took ecclesiastic orders, but left the Catholic church in 1536 and united with the Anabaptists, and, opposing all fanaticism, labored as bishop and evangelist of the Anabaptists for the establishment of Anabaptist churches in northern Germany, especially in Friesland, and along the coast of the North Sea. He died in 1559. He set forth the principles of his teachings in his "*Fundamentbuch von dem christlichen Glauben*," which appeared in 1556, wherein, without anything of a mystic character, the endeavor is made to set forth a clear and evangelical opinion and treatise on Christianity. Infant baptism, the judicial oath, war, revenge, divorce except in case of adultery, and the occupation of offices in government are excluded, and a strict church discipline is enjoined."

In the "*Fundamentbuch*" referred to in this account, published in 1835 by John Baer, Lancaster, Pa., page 498 (page 197

English edition by J. F. Funk & Bro. Complete Works of Menno Simon's 1871.—Ed.) we read:—

"In the first place, our persecutors accuse us as (being) seditious, even as those of Munster are, and that we are not obedient to the magistracy.

"To which we reply, in the first place: That the Munsterites were seditious, and in many things acted contrary to the word of God. But we do not agree with them. We are wholly opposed to these seditious abominations, such as resisting the king, seeking earthly power, taking up the sword, polygamy, acting the hypocrite with the world.... we neither eat, drink, nor have any communion with those who do such things, according to the doctrine of Christ and Paul, unless they renounce their errors and become sound in the saving doctrine of Christ.

"As the Papists and Lutherans are not a little divided (the difference between the Papists and Lutherans is not a slight one), so we are (far) more divided in our views from the Munsterites and other sects which sprang from them (yet there is a still greater difference between our views and those of the Munsterites, etc.). That this is the truth, we have shown by our writings, life, and oral testimony, before lords, princes and the whole world; and it has been testified by the blood of many pious Christians, which flowed like water, in many countries, for many years, to the present time."

This is sufficient proof that Menno had no dealings nor communion with the Munsterite rabble. Neither can he be looked upon as a Reformer, because, after his renunciation of the Romish church, he united with the already long existing *Taufgesinnten*, which were also called Waldenses, by whom Menno Simons was elected teacher or preacher. On account of his great activity in teaching and writing, all *Taufgesinnten* were called "Mennonites," and those who were opposed to him, gave his adherents the epithet "Wiedertaeufer," in order to liken them to the hated Munsterite rabble.

From Menno Simons' "*Renunciation of the church of Rome*," written by himself, and Buck's "*Unparteiisches Handwoerterbuch*" we learn that in the year 1533 there arose a sect which was called "Wiedertaeufer," and which, under the cloak of Religion, tolerated all kinds of sensuality. This body was, naturally enough, joined by the roughest element, made rapid advances and finally got to Munster, in the vicinity of which Menno Simons was engaged in his office of Catholic priest. He had already begun to search the Scriptures, and found that infant baptism is not founded upon the word of God. He was still undecided, and describes his condition as follows:

"Afterwards the sect of Munster made inroads, by whom many pious hearts in our quarter were led into error. My soul was in great trouble, for I perceived, that though they were zealous, they erred in doctrine. I exerted my feeble efforts, as far as I was able, in opposing them by preaching and exhortations. I conferred twice with one of their leaders, once in private and again in public; but my admonitions availed nothing, because I did that myself which I well knew was not right."

At the time when the Munsterite sect was annihilated, Menno was still a priest. Soon afterward he voluntarily left the priesthood, and privately studied the word of God. About a year later he united with a small community which not only abhorred the Munsterites, but all worldly sects and all abominations, and this small body of believers, as already remarked, elected him to be their minister.

Menno Simons writes in his *Renunciation* (Fundamentbuch, page 6) as follows: "Thus, my reader, behold, I was not called to serve among the followers of Munster, nor of any other seditious sect (as it is falsely reported concerning me), but I have been called, unworthily, to this office by a people, who were ready to receive Christ and his word, led a penitent life in the fear of God, served their neighbors in love, bore the cross, sought the welfare and salvation of all men, loved righteousness and truth, and abhorred wickedness and unrighteousness."

Murrel, Pa. PHILIP STAUFFER.

For the Herald of Truth.

CONVERSATION.

Why have we so much worldly conversation with one another wherever we meet, and especially when we meet to worship God? Is it not an evil spirit that is still working in our hearts, and is trying to lead us astray? Oh, let us pray earnestly to God, that He will remove all our evil thoughts, so that our hearts may be pure and undefiled. We know that the devil is going about as a roaring lion, seeking whom he may devour; therefore let us always watch and pray that the evil spirit may not find room in our hearts. Let our thoughts and conversation be such that Christ may ever live within our hearts. If he lives within us, then it will be no more "I," but "Christ in me," and our conversation will be of heavenly things and not of this world. May God so lead, guide and direct us that we will have no pleasure in the lust of things of this world; for if we have no more pleasure in them, then we will find pleasure in serving Christ, and if we serve Christ there will be a glorious reward for us when we pass from this world.

Why should we have more delight in serving God, the Father? Because He "sent His only begotten Son into this world that whosoever believeth in Him should not perish, but have everlasting life." He came to redeem us and to open the way to glory for us. Oh, what wonderful love He has for us; therefore, let us love Him more; for He says, "If we draw nigh unto Him, He will draw nigh unto us. Let us always think of the love and kindness of our Heavenly Father and what He has done for us."

We often see and hear professing Christians having fun, but which a true Christian cannot enjoy, for it is not of the Lord. This not only occurs among young people, but also among the older ones, who should be an example to the young, and especially in the church or any place where God's word is proclaimed. Again, we often notice, as soon as the benediction is pronounced, the brethren and sisters stand around and talk to their friends about the weather, and their crops, and many other things, and thereby forget what the minister has told them. I do not want to say that everybody does this; but whoever talks unnecessarily ought to know that he or they are not pleasing to God. May God help us all to do His will.

M. H. HOSTETLER,
East Lynne, Mo.

A KIND VOICE.

In speaking of the power of kindness, Elihu Burritt once remarked of the voice: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet does the work of a soft heart, and does it with a soft touch. But there is no thing that love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and at play, to get and keep a voice that shall speak at all times, the thoughts of a kind heart."

It is often in youth that one gets a voice or tone that is sharp, and it sticks to him through life, and it stirs up ill-will and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines."—*Congregationalist*.

SATAN never gets much of a chance to talk to the man who gives his thoughts to God.

For the Herald of Truth.

"FOR THE SHUT-INS."

"Shut in," did you say, my sisters?
Oh no! only just "led away"
Out of the world's strife and turmoil,
The burden and cares of the day;
Into the "cool green pastures,"
By the waters "tranquil and still,"
Where I may lie resting in quiet,
And yield to my "Father's will."

Many dear friends come around me,
With kindly words me to greet,
And we talk and learn together,
At the loving Savior's feet.
And we talk of life's holy duties,
Of the "good work" so much delayed
And they must go out and do them,
While I lie still here and pray.

Yes, pray for the loved ones around me,
For the blessings upon God's church,
For brethren and sisters to awaken
That they may with "diligence work."
Pray for those that dwell in darkness,
For those that dwell in sin,
That they may be led to the Savior,
And live and glorify Him.

Then "yet awhile" in God's universe
In a little corner "shut in,"
The place is indeed diminutive
Yet we may an "important part fill."
The hands may lie folded and idle,
The body so frail and so thin
While the soul is in "gladness abounding,"
In living and "shining for him."

Let us remember, my dear friends,
Whatever the future may hold,
God's hand is truly in it
Then "all is well," for "He knows."
If it be in serving our Master
In our rooms, on couches of pain,
In heaven it will be the brighter
With Jesus our "Lord to reign."

LENA N. GINGERICH.
Bradford, Ill., Dec. 10.

(FROM THE EPISCOPAL RECORDER.)

CONCERNING CHINESE OUTRAGES.

BY JOSIAH W. LEEDS.

Having read the interesting account by Dr. Griffith John, on the "Crisis in China," in a late number of the *Recorder*, I think that the following item, taken from the *Union Signal*, relative to the Foo Choo looting last summer, may interest thy readers:

"China has paid in full the claims for damages by the mob which looted the mission premises at Foo Choo in June. Among other items, 5000 taels (about \$7000) was awarded the foreign ladies and Sisters of Charity for the indignities they had suffered. But these ladies, through the British Consul, return the money to the viceroys to be distributed among the poor, and request that the culprits, condemned to branding with hot irons for participation in the mob, be spared this part of their punishment, 'as such disfigurement would always mark them as criminals and preclude all possi-

bility of their reforming and leading better lives.' Their noble request was granted, and the viceroys issued placards informing the people of the kindness and generosity to their enemies shown by these Christian ladies, holding it up as an example for the Chinese."

About the time that the above incident happened, the well known, devoted missionary, J. Hudson Taylor, felt called upon to send forth to his brethren of the China Inland Mission a letter upon the presumed Christian attitude of the missionary in times of excitement and danger. He first bids his friends bear in mind that the rulers of that land often have a difficult path to follow, and that we are enjoined to pray for those in authority. Secondly, that the missionaries are not there "as representatives of the Western Powers, and that our duties do not correspond with theirs. We are here as representatives of the Lord Jesus Christ." He asks them to consider the demeanor and the utterances of their Divine Exemplar at the time of His taking by the hand from the high priest and the Pharisees, and so, he adds, "we may safely conclude that our use of any weapon of defense, whereby another might be injured, would misrepresent our Master, whose own distinct command to His disciples was, 'Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.'"

Missionary Taylor recalls the fact that some of the older members of the mission had passed through more serious times of excitement than the present, that they had never at such times retired from a station, and that the example of their fortitude and trust had proved abundantly fruitful in strengthening the faith of the native converts. He concludes:

"A holy joy in God is a far better protector than a revolver. The one might inspire fear and hate; the other will suggest innocence, and tend to inspire faith in us and in our message. It may not always bring deliverance—our Master was crucified and Stephen was stoned, but blessings infinitely greater than could otherwise have been achieved, were the result. There is something better than protection; but the martyr's crown is prepared for few, and such are prepared for it. To us all is given the dignity of being ambassadors for the King of kings; and all His power is at all times behind us. We may therefore boldly say, 'The Lord is on my side; I will not fear. What can man do unto me?'"

This testimony, and its accompanying consistent practice, are in line with the sayings and doings of Judson when in Burmah, as they are with the example and the recommendations of the Methodist bishop, William Taylor, in Equatorial Africa. William Ladd, in his "Solemn Appeal," well observed, half a century ago:

"Instead of saying wars cannot cease until the millennium, we say the millennium can never come until wars cease. It is morally impossible that heathen nations can, to any great extent, be converted while Christian nations continue the custom of war. This Achan in our camp paralyzes all the exertions of our missionary armies. It is the scoff and the scorn of the Jew, the stumbling-block of the heathen and the Mussulman. 'Why do you come here, Wolfe?' said a Jew to that missionary in Jerusalem. 'To preach the Gospel of peace,' replied Wolfe. 'Peace?' retorted the Jew; 'look there at Calvary; where your different sects of Christians would fight for an empty sepulchre if the sword of the Mussulman did not restrain you. When the true Messiah comes He will banish war.'"

The same noted missionary, who had traversed three continents, said: "I once gave a Turk the Gospel to read, and pointed him to the fifth chapter of Matthew as showing the beauty of its doctrines. 'But,' said he, 'you Christians are the greatest hypocrites in the world.' How so? 'Why, here it is said, 'Blessed are the peacemakers,' and yet you, more than any others, teach us to make war, and are yourselves the greatest warriors on earth! How can you be so shameless!'"

And the same evil leaven works to-day; the same Achan that paralyzes effective Christian service among the nations, and prevents the return of Israel, is in the camp. It was but a few months ago, that a preacher, tarrying at a city of Georgia, was speaking to several Jews of the beauty of peace which the Lord Christ had so commended, when they quickly retorted in language almost identical with the rejoinder given above.

I return for one moment, before concluding, to our Chinese obligations, that I may quote a sentence or two of what an avowedly Christian nation did in forcing the opium curse upon China:

"At Ningpo, the people (the Chinese), hurrying to get out of the city as fast as possible, were crowded in dense masses into the narrow street, where, coming up with our cannon, within one hundred yards of them, we poured upon the crowded fugitives so destructive a fire of grape and canister that we had to remove their dead or wounded bodies to the sides of the street, before our guns could advance; and thus we pursued them for miles with our artillery and bayonets!"

"The British forces," said an eye-witness, "have made Christianity and civilization, in the eyes of the Chinese, synonymous with murder and rapine. Violating women, breaking in pieces monuments of the dead, digging up and mutilating bodies, protecting, with the ships of war, the opium smugglers on the coast, opening the way for them and for pirates to

Whampoa, and making the settlement of Hong Kong a sink where the filth of China and of Europe run together."

Let us hold back the gun boats and make up our minds that there is a better way appointed for settling "outrages" in China, Chili and elsewhere than by "artillery and bayonets."

Recouancy, 1st mo., 21, 1892.

SWEAR NOT AT ALL.

Who says this? you ask. Jesus Christ says it. You call him, it may be your Lord. Now, Lord means Master. He therefore, your Lord and Master, hears men swear; for he knows and hears all things. He will be also your Judge. He says, "I say unto you, Swear not at all." Will you despise His voice? And why should men swear? Does it give them any pleasure? The writer once met with a young man who through God's grace had repented of this sin and forsaken it. The writer asked him what was the pleasure he used to find in swearing. "Pleasure, Sir! none at all!" was his answer. And the only motive he could distinctly remember was an idea of its being manly to swear. But it is very unmanly. It is beneath a man to receive God's bounties, and then abuse the Giver; to draw in breath only through God's goodness, and then to breathe it out in profaning his holy name. Is there then any pleasure in swearing? Has any one found any? What is it?

But further. Is there any profit in swearing? Is there anything gained by it in worldly matters? Do men respect a person more for being a swearer? Far from it. If I were bargaining with a man about a horse, and he swore with an oath that the horse was sound, I should not believe him so readily as if he simply affirmed it without an oath. Because I should think thus with myself: I see this man does not mind breaking one of God's commandments, which forbids taking his name in vain; how then can I tell but, if it suits him, he will break another command, and lie, and cheat and defraud me? When men tell the truth they do not need to swear to make men believe it. When Peter lied and said he did not know the Savior, then he had to swear to make men believe him; it is just so now, men lie and then swear to it to make men believe it.

Is there then any profit in swearing? What have men gained by all their oaths? Not one farthing. How many good friends have they made by swearing? Not one. What good has their swearing done to their family? None at all. On the other hand, have they not lost in character, credit, and peace of mind, by this foolish practice? Who would for money swear over again all the oaths he

had ever sworn? A minister was once walking in the streets of London, and heard a workman swear a dreadful oath. He went up to him, and, holding out to him half a crown, offered it to him if he would repeat that oath. The man stopped, considered, looked at the minister and his half crown, and said, "No, Sir; do you think I will send my soul to hell for a half crown?" And yet he willingly did for nothing that which money could not hire him to do!

But while there is no pleasure and no profit, there is great sin in swearing. Jesus Christ says, "Swear not at all;" God, his heavenly Father, says, "Thou shalt not take the name of the Lord thy God in vain." Every time men swear, they sin. And scarcely any sin can be committed so often as this. The drunkard, bad as he is, cannot commit his sin one-hundredth time so often as the swearer commits his. Try and reckon up the sins of swearing. How many times did a swearer swear yesterday? Ten times? "Ah more than that." Twenty? Fifty? "I cannot exactly tell," you say, but suppose it were fifty times that a swearer swore yesterday. What of it? What of it! Why then at that rate he would swear in a year, eighteen thousand, two hundred and fifty times! And in ten years, one hundred and eighty-two thousand, five hundred times he will have idly, wantonly, profanely, taken God's name in vain. Hear again what Jesus Christ says: "I say unto you that every idle word that men shall speak, they shall give account thereof on the day of Judgment."

One of the most striking and, to us, interesting evidences of the progress of the prohibition cause, is seen in one of the islands of the sea. Ebon one of the Micronesian Islands of the Marshall group, passed a prohibitory law in 1877 by a rally of the chiefs and people in assembly. Previous to the coming of the traders, no intoxicant was known to them. But they saw at once the bad effect of the liquor. The missionaries warned them, and one of the chiefs proposed that the traders be banished in the following words: "Let their Government attack us; let them blow our island out of the water if they will. It will be better for us than to be killed by their rum." All accounts from this to-be-noted island testify to satisfactory effects of the law. Thus we see "Those who are but a generation removed from barbarism and heathenism can and do enforce a prohibitory law which was pronounced by a prominent German as beyond any other law in the world. The natives say it is the only law they need. It is their only written law."—S. S. Times.

THE way to turn men to God is by letting them see what God has done for you.

VISIT TO THE WEST.

(Conclusion.)

On the morning of the 28th of November, we started from Arkansas City for Harper, Harper Co., Kansas, where we arrived the same evening. We remained here until Friday, Dec. 4. When Bro. Blosser left us and went to the West Liberty church in McPherson Co. The same day we were agreeably surprised to see Bro. Samuel Yoder of Elkhart, Ind., stop off at Harper. On Sunday, the 6th, seven young souls who came out during these meetings were baptized and taken into church fellowship. Oh may they be "steadfast, immovable, always abounding in the work of the Lord." On Sunday evening I also started for McPherson Co., and while waiting for a train at Hutchinson, I very unexpectedly met Bro. D. F. Driver, of Morgan Co., Mo., who was on his way home from Groveland, McPherson Co. We spent an hour together very agreeably. I reached Groveland the same night, and was met by friend Walter Coopridge, at whose home I was very kindly entertained. Here I again joined Bro. Blosser. We remained here until the 14th, and during our stay we were again much encouraged by the zeal manifested by the church, and also by seeing eight souls baptized and taken into the church on Sunday. On the 15th, we went to Hesston, Harvey Co. We attended several meetings together at the Pennsylvania meeting-house, but on the morning of the 18th (Friday), we gave to Bro. Blosser the parting hand, and he started for his home, which he reached on Sunday noon. I remained here until the 25th, holding meetings and visiting, giving private instructions to the converts in regard to the life that is hid with Christ in God. I felt glad to see the zeal and devotion which is manifested in the church, and also that the Amish and the Mennonites are working so harmoniously together, and that so many precious souls are coming out on the Lord's side. On the 26th Bro. Amos Hess took me by private conveyance to the Spring Valley church, McPherson Co., a distance of 15 miles. I remained here one week. The meetings were well attended, and a good interest manifested. We had some of the brethren from Harvey Co., with us during the most of these meetings, which added much to the interest of the meetings. One feature of special interest to me at this place was to hear the children sing so well out of the "Hymns and Tunes," both in the Sunday-school and in the church. We believe that through the earnest, prayerful and united efforts of this church, many souls who seem to be almost persuaded to be Christians may ere long be gathered into the Master's kingdom. On Saturday, Jan. 2, Bro. George Landis took us by private conveyance to the church in Marion Co.,

near Marion Centre. We remained here till the following Friday. Here again the grace of God shone out in the believers, in word and deed; one precious young soul was reclaimed, and two others expressed their willingness to work in the Lord's vineyard. On Friday, the 6th, Bro. Landis took me to Harvey Co., again to the Pennsylvania church, where, after a drive of 35 miles, we arrived in time for evening services. A number of the young brethren and sisters from Marion, also went with us. On Saturday forenoon we held an instruction meeting; in the evening public worship, and on Sunday morning baptismal services, when 19 were baptized, and two others received into church fellowship. This was a meeting of rare interest. The converts all kneeling at once for baptism, presented a very impressive sight. After the meeting was dismissed, two more precious souls expressed a willingness to forsake the world and live for Jesus, one of whom having attended the previous meetings, was also baptized after the evening services. The evidences which these young disciples give of a full consecration, is indeed encouraging. May the merciful Father ever sustain them, together with all his believing children here, with the riches of his grace, and "make them perfect in every good work to do his will."

On Monday, the 11th we went to the Catlin church in Marion Co., Kansas, where we had services the same evening. A goodly number of the young brethren and sisters of Harvey Co.; Bro. George Landis and family of the Spring Valley church, and a number of the members from Marion Centre, attended the meetings at this place and added much to the interest and edification of the meetings. May the Lord abundantly bless them. I remained here until the evening of the 17th. As a result of these meetings seven precious souls came out to "try the life which Christians live." We shall not soon forget the interest manifested at these meetings, and also the joy over the conversion of souls.

From here I went to Garden City, Cass Co., Mo., where I was met by Pre. L. J. Heatwole, at whose home I spent a short time very agreeably. I attended three meetings here, and though my stay was brief I feel glad for the acquaintances formed at this place. From here I started on the 20th for Versailles, Morgan Co., Mo., where I was met by Pre. D. F. Driver. I had the privilege of attending four meetings here, and my mind was naturally led to the hymn,

"Mid scenes of confusion, and creature complaints,
How sweet to my soul is communion with saints."

While here the joyful news reached me by letter that a number of souls at home have become willing to look up and say: "My Father, Thou art the guide of my

youth," among them one of my own dear sons. "O magnify the Lord with me, and let us exalt his name together."

On the 25th, Bro. Samuel Ramer took me to Tipton, Mo., where I boarded the train for home. I reached home safely the next day and found my family all well. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort."

"To the many dear brethren and sisters with whom I met in my journey I would say in all sincerity *"Be filled with the Spirit."* "Rejoicing in hope; patient in tribulation; continue instant in prayer," Withal praying also for me.

J. M. SHENK.

Elida, Allen Co., Ohio.

A VISIT

Among the Scattered Members of our Church in the West.

On the 4th day of December, 1891, we left our home in Wayne County, Ohio, on a trip to the West. My wife accompanied me as far as Kokomo, Ind., at which place we arrived in due time. We found the brethren J. P. Smucker, of Nappanee, Ind., and J. S. Hartzler, of Haw Patch, Ind., engaged in holding a series of meetings, and we rejoiced to see so many people coming out on the side of the Lord.

On the 15th of December I went to Kokomo, from whence I proceeded to Arcola, Douglas County, Ill., arriving there at about 8 p. m. Bro. Moses Yoder was there to meet me, and took me to his home. I visited their Bishop, Daniel Beachy, and others of the old Amish Church, and on Sunday Dec. 20th, attended their meeting. They have divided their church district and hold meetings in their houses. There is one family of our church at this place, but they have been advised to unite with the church there.

From Arcola I went to St. Louis, and from there to West Plains, Mo. As it was my intention to visit the little company of brethren in Ozark County, Mo., I walked across the country 22 miles to the home of Bro. J. Borntrager, whose wife is a cousin of mine. In the evening Dec. 23d, we had a meeting at Bro. Moses Hershberger's, Ozark County, Mo., and at J. Borntrager's on Christmas day. The brethren and sisters were all present, and our theme was, "Christ, the babe of Bethlehem." In the afternoon we went to the home of Bro. C. K. Miller, where we had a meeting in the evening, and on Sunday, Dec. 27th, we had a communion service at the home of Bro. Noah D. Troyer. It was a time of rejoicing, and all the members expressed their gratitude to God and the Church for sending a minister to visit them that they could once more commemorate the love of a

suffering and dying Savior. I was glad to see so much earnestness and zeal for the cause of Christ among these dear brethren and sisters. Though they are but few in number, they seem to be steadfast in faith. They are also of the opinion that if an English speaking minister would work in their midst, some of the settlers living in that vicinity would unite with them.

From here I took a conveyance back to West Plains, and continued my journey to Hickory County, Mo. On the 30th we had a meeting in the evening at Bro. Chr. Roth's. Bro. Zimmerman had expected to hold some meetings at this place, but on account of sickness from la-grippe in the neighborhood, and inclement weather besides, many of the people could not attend. We held several meetings and visited brethren and friends.

On the 3d of January we had meeting in a school house, and the same evening another one at the home of Bro. J. Nafzinger. Next morning we took the train at Collins and went to Clinton, Mo. Bro. Zimmerman went home, while I went on to Eldorado, Cedar County, Mo., from whence I walked 6 miles to the home of Bro. L. D. Troyer. On the 6th we had meeting in a school house, and on the 7th another one at L. D. Troyer's and in the school house in the evening. On the 8th we went to Jacob Kauffman's for dinner, and then returned to Bro. L. D. Troyer's where the brethren and sisters, eight in number, had assembled, and we observed the communion of the bread and wine. The congregation was small, but the joy was great, for it was really a time of rejoicing. The same evening we held another meeting in a school house, and next morning I left them to continue my journey. They all expressed their thanks, not only to me for visiting them, but to the brotherhood in general for sending a minister to them to visit them. They would like to have some of our Mennonite people make their home with them in Cedar County, Mo. There is still some land to be had there at reasonable prices.

I arrived at East Lynne, Cass County, Mo., on Sunday morning the 10th, at 8:30. Bro. C. Hosteller conveyed me to their meeting house, but on account of the rough roads and inclement weather, the congregation was small. We had another little meeting in the evening. The attention and apparent interest were good.

Another meeting was appointed for me on the 12th. The same day there was a funeral at the church; it was conducted by Bro. L. J. Heatwole.

The same evening I proceeded to Holden, Johnson County, Mo., and spent the night under Bro. Joseph Garber's hospitable roof. Next morning Bro. G. took me to Pre. D. Morrell's. I filled an appointment at this place the same evening and two more the next day. The members seem to live very pleasantly

SUNDAY SCHOOL LESSONS.

LESSON VIII.—February 21.

JRHOIAKIM'S WICKEDNESS.—Jer. 36:19—31. *Golden Text*.—To day if ye will hear his voice, harden not your hearts.—Heb. 3:15.

Time.—The fifth year of Jehoia-kim, December, B. C. 605 or 604. This was twelve years previous to our last lesson. *Place*.—Jehoia-kim's palace, near the temple in Jerusalem.

DAILY READINGS.

M. Jehoia-kim's Wickedness. Jer. 36:19—31. T. Blessings of the Law. Deut. 28:1—14. W. Curses of the Law. Deut. 28:15—29. T. Finding Book of the Law. 2 Kings 22:1—14.

F. Reading Book of the Law. Neh. 8:1—12. S. Books of Judgment. Dan. 7:9—14. S. Book of Life Opened. Rev. 20:11—15.

INTRODUCTION.—Jehoia-kim was king of Judah. This was Nebuchadnezzar's first year as king of Babylon. Jeremiah had been prophesying 23 years. Josiah was defeated and slain B. C. 609, at the pass of Megiddo in Galilee where he tried with his army to stop Necho who was leading the Egyptian army against the Assyrians. Assyria was declining. The Medes on the north, and Babylon on the south, were rising in power and joined against her. She seemed about to fall. Hence the king of Judah would not believe Jeremiah when he predicted, as he had long done, danger from that quarter. The storm was below the horizon in the rising power of Babylon. Nebuchadnezzar, the son of the king of Babylon, with a large army defeated the Egyptians at Charnish (606), driving the Egyptians before him, and began to besiege Jerusalem. He did not destroy the city but took many captives, including Daniel and a very large tribute. It was at this time that Jeremiah made one more effort to save his people, and to convince the king of his only way of safety, as recorded in to-day's lesson. It is necessary to know these circumstances in order to understand this lesson.

LESSON IX.—FEBRUARY 28.

JEREMIAH PERSECUTED.—Jer. 37:11—21. *Golden Text*.—I am with thee, saith the Lord, to deliver thee.—Jer. 1:19.

Time.—B. C. 586. Fifteen years after the last lesson; shortly before the destruction of Jerusalem.

Place.—Jerusalem.

Scriptures showing the place of this incident in Bible history.—2 Kings 24:17—20; 25:1, 2; 2 Chron. 36:10—17.

DAILY READINGS.

M. Jeremiah Persecuted. Jer. 37:11—21. T. Daniel Persecuted. Dan 6:4 23.

W. Infant Sav. Persecuted. Matt. 2:12—23. T. Suffering Sav. Persecuted. Matt. 27:29—44.

F. Paul Persecuted. Acts 21:27—36. S. The Church Persecuted. 1 Cor. 4:9—21.

S. All Christians Persecuted. 2 Tim. 3:10—17.

INTRODUCTION.—This persecution took place shortly before the destruction of Jerusalem. Zedekiah reigned, the last king of Judah. Nebuchadnezzar was king of Babylon. Daniel was at this time in Babylon.

The first Captivity, when the 70 years foretold by Jeremiah began, took place in the fourth year of Jehoia-kim (B. C. 606), just before our last lesson. It was at this time that Daniel and his friends were carried to Babylon (Dan. 1:1—6).

The second Captivity. Toward the close of Jehoia-kim's reign, so full of iniquity and re-

billion, Nebuchadnezzar came again to Jerusalem, and bound the king in fetters to carry him to Babylon; but he seems to have died in Jerusalem before the plan was carried out (2 Kings 24:6). Jehoia-kim (Jeconiah) his son but 18 years old attempted to be king. His reign lasted only three months, for he was as bad as his father. He rebelled at once against Nebuchadnezzar, who had retired a short distance, but he sent back his army, and forced them to pay large tribute, and carried away 10,000 prisoners. Among them were Jehoia-kim, who lay in prison at Babylon 37 years and was then released (2 Kings 25:27—30); the prophet Ezekiel (Ezek. 1:1, 2); and the great-grandfather of Mordecai, Queen Esther's cousin (Esther 2:5, 6).

The Third Siege. This lasted a year and a half, beginning in the ninth year of Zedekiah. After nine years Nebuchadnezzar had returned with the determination to reduce the city that had caused him so much trouble by its alliance with Egypt. The siege brought on famine and sickness; and the misery was so great that mothers murdered and ate their own children. The houses were full of sick and wounded. "Bloody fights between contending parties as to surrendering or holding out, crowded the streets with fresh horrors."

Jeremiah's Purchase. We read in Jer. 32:6—15 that the prophet during the siege bought a piece of land on which the Chaldean army were encamped showing his perfect faith in the Word of God, which he preached, and in the promise of a return from captivity.

THE BIBLE VS. DANCING.

REV. DR. PATTON, in an able article on the subject of dancing, thus sums up this conclusion:

Having carefully examined every text in the Old and New Testaments in which the word occurs, we are led to the following conclusions:

1. That dancing was a religious act among idolaters as well as worshippers of the true God.

2. That it was practiced as the demonstration of joy for victories and other mercies.

3. That the dances were in the daytime.

4. That the women danced by themselves; that the dancing was done mostly by them.

5. No instance is reported in which promiscuous dancing by the two sexes took place.

6. That when the dance was perverted from a religious service to mere amusement, it was regarded as disreputable, and was performed by the "vain fellows."

7. The only instance of dancing for amusement mentioned are of the worldly families described by Job, the daughter of Herodias, and the "vain fellows." Neither of these had any tendency to promote piety.

8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practiced at the present time. The dancing professor of religion must not deceive himself with the impression that he is justified by the word of God.

and peaceably together here. May God bless them with spiritual prosperity and zeal for the good cause. They have a commodious house of worship and about forty members. Brethren who would like to move west would find plenty of farms here at reasonable prices.

On the 15th I took the Mo. & Pac. R. R. train to Ottawa, thence to Neosho Rapids, from where I walked six miles to the home of Bro. Joseph Stuckey at Hartford, Lyon County, Kansas. Tomorrow, Jan. 17th, is their regular time for meeting. They hold their services in a school house. The brethren David Morrell and Andrew Miller are at present ministering to this church. There is no resident bishop here.

In weakness, yet according to the grace God has given, I have endeavored to minister unto the churches and scattered members of our faith thus far visited. I have with them, received "showers of blessing" and refreshing. To God be all the glory.

ISAAC A. MILLER.
(To be Continued.)

MEETING OF THE EVANGELIZING BOARD.

According to previous announcement, a meeting of the Evangelizing Board was held at the rooms of the Mennonite Publishing House, Elkhart, Ind., on the 26th of January. The meeting was called to order, and prayer was offered by Bro. F. W. Brunk.

Bro. Brunk was elected chairman of the meeting, and A. B. Kolb appointed secretary.

The Preamble and Resolutions presented at the Annual Meeting held at Salem, Jan. 20th, were re-read, after which the following officers were elected by the Board for the ensuing two years:

President—F. W. BRUNK.

Vice-President—HERMAN YODER.

Secretary—A. B. KOLB.

Treasurer—JOSEPH SUMMERS.

Managing Committee—F. W. BRUNK, HERMAN YODER, and LEWIS CULP.

The duties pertaining to the different offices were set forth and explained, whereupon the meeting adjourned.

A. B. KOLB, Secretary.

CHRIST THE SHEPHERD.

Shepherd of Thy little flock,
Lead me by the shadowing rock,
Where the richest verdure grows,
Where the living water flows;
By the pure and silent stream,
Sheltered from the scorching beam;
Shepherd, Savior, Guardian, Guide,
Keep me ever near Thy side.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB, }

February 15, 1892.

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THE BIBLE THE BEST BOOK.—A young girl of some sixteen summers was lingering on her bed of affliction suffering from consumption. Her mother was dead and she was looking forward to the time when she could join her in the better land; a friend had sent her a good book to read. She wrote to her friend thanking her for her kindness, saying: "I am very thankful to you for the book; I am fond of reading scriptural books, but when I want to read [the best reading], I take my Bible, for in it I find more pleasant things than I could find in a pile of fairy tales." Yes, the Bible is the best of books and gives to us the bread of life, gives to us food for our souls, shows our feet the way to heaven. Let us thank God for the Bible. F.

A LONG JOURNEY.—Recently we received a letter, which, for want of the correct address, made a very long and tedious journey before reaching us. It was written last November, addressed, Mennonite Publishing Co., Elkhart, Ind., and postmarked Kurtzville, Ontario, Nov. 1891. It was sent to New York and reached London, England, Dec. 9, arriving by steamer at Bombay, India, Dec. 28, where it was detained only one day and *United States* added to the address. It was then started on its return to New York, where it arrived Jan. 28, 1892, reaching Elkhart, Ind., two days later; being nearly three months on the way, and carried many thousand miles. The envelope bears ten different postmarks.

CORRECTIONS.—By an oversight we made the sentence on page 25 of the *HERALD*, first column, second item read, "Christ is the only Being" instead of "Christ is the only *Divine* Being." On page 34, first column, in an editorial note it was said "It might be added here that the apostolic Waldenses, and after them the non resistant so-called anabaptist writers . . . maintained any other view," etc., when it should have read, . . . "never maintained any other view," etc. The way the sentence appeared it said just the opposite of what we wished to say.

WANTED.—At the office of the *HERALD OF TRUTH* two young men of from sixteen to twenty-one years of age (members of the Mennonite church) to learn the printer's trade. Or, if they already have learned, or partly learned the trade, we shall be glad to employ them. Must be good readers and spellers, and have a fair knowledge of grammar, and not be afraid of work. Apply in own handwriting. MENNONITE PUB. CO., Elkhart, Ind.

SICKNESS AND DEATH.—During the past months there has been a great deal of sickness and a great many deaths throughout various parts of the country. This should remind every one of the uncertainty of human life and inspire us with new zeal to serve God and seek to make our calling and election sure.

THE Evangelizing work in our church seems to assume continually more importance. We receive letters of encouragement, and requests for work. A correspondent says: I was made to feel a desire to add also my testimony to that which has already been written: "At our place of worship we once had a large and prosperous congregation, but now it has dwindled down to a very small one, where only a few of the remaining fathers and mothers and a few others met once in four weeks. We have no minister residing with us, and are surrounded by a large number of church organizations of various creeds, who are up and doing, and using all the means in their power to push their work and maintain their cause, and we sit still and take things easy, because our ancestors, not having so many opposing elements to

contend with, used methods to suit their day and their circumstances. We are charged with not being faithful to the doctrines of the Bible. I believe we should use all scriptural means to destroy the power and influence of Satan, and try to win souls to Christ and build up his kingdom. Thousands are neglecting this important work, and we should seek to preach the Gospel to every creature. Truly the harvest is great but the laborers are few." * * *

MENNONITE PUBLISHING CO. STOCK.—The amount of stock subscribed stands at the figures given in the number of Jan. 15th, \$925.00. But since then we have received valuable contributions to this work in another form. A sister in the church who has this cause deeply at heart and desired to do something for it has contributed \$200.00 as a donation, and we have now opened a "*Stock Donation Fund*" on our books to which similar contributions will be credited, and which will form a part of the capital stock of the Publishing Company, the profits being applied each year as the Board of Directors may think best. Since this contribution a brother who is also warmly interested in the work sends a contribution of ten dollars to this same fund. This will open to our people who wish to do so another way in which they may help the Publishing cause. The brethren may now invest as follows:

1. They may take stock and the certificates made out in their own name and receive the profits and benefits therefrom for themselves.
2. They may take stock and have the certificates made out in favor of their own church which will then receive the benefits arising therefrom.
3. They may take stock and give it to their conference and let the conference appropriate the profits.
4. They may give what they desire to give as a church contribution, which will then be credited to the "*Stock Donation Fund*" and will be used as stated. In any of the above ways, as your preferences may suggest, every one who feels an interest in this work may give a helping hand. We would again extend the invitation to all who are able, and who have not yet done so to render some assistance in this work and aid in the cause of Christ and the church.

RUSSIAN FUND.—All our readers are aware that among the common classes in Russia great want of food prevails and our American people in different parts of the country collected large amounts of provisions and money to supply the starving multitudes in that distant country. The *Rundschau*, a paper published at this office, which circulates largely among our Russian brethren in the west, has made a call for this purpose, and these people, as well as some of our American church, have kindly responded to the call, and nearly \$1,000 are now in the treasury which in a few days will be forwarded to Hon. Charles E. Smith, U. S. Minister to his Majesty's Court, the Emperor of Russia at St. Petersburg, to be by him transmitted to Count L. Tolstoi, who has so well arranged for the distribution of these gifts to the suffering people. May God direct all this work to the good of his people everywhere.

CHANGE OF ADDRESS.—Mattie Reiman, from Osborne, Kansas, to Bloomington, Osborne Co., Kansas.

BRO. J. S. COFFMAN left Elkhart Feb. 5, for Berlin, Waterloo Co., Ontario. He expects to labor at different places in Canada for about six weeks. May the Word of the Lord have free course, that many dear souls may find the Savior precious to their souls. The prayers of many friends go with him.

BRO. J. S. LEHMAN, who has recently moved from Dakota, Ill., to Elkhart, Ind., and Bro. Samuel Yoder, have been holding meetings and visiting members throughout the country during the latter half of January to the encouragement and edification of many. Several persons also became willing to take the Savior's offers of salvation to heart and accept the same in faith, to the joy of their souls. On the 6th of February Bro. Yoder left for Branch Co., Mich., to remain with the church there over Sunday and hold several meetings.

SPURGEON DEAD.—Charles Haddon Spurgeon, the widely known English preacher, died at 11 o'clock Sunday night, Jan. 31, at Mentone, France, whither he had gone in the hope of recovering from his shattered physical and

nervous condition. But his work was done and he is no more. His plain, eloquent and practical sermons were listened to at his home church, the Tabernacle, in London, by an average attendance of 6,000 people, and, as published in the religious and secular papers, in different languages and countries, they were read by probably as many millions more. If it could be said of any living man of his time it could be said of him that he was the world's preacher. He entered the ministry when less than twenty years of age and has for a period of about forty years been a teacher and preacher of world-renowned ability in the Baptist church. In 1887 he left the Baptist conference because he could not endorse some doctrines which that conference held forth. A great light has gone out, a good man has gone to his reward, and the world mourns its loss. Although but fifty-seven years of age, his name is known all over the Christian world, and will continue to live for generations to come. He was very unassuming in his manner, and abhorred titles, preferring to be plain Charles H. Spurgeon. His voice, though so powerful that he could be distinctly heard in an assembly of 12,000 people, was so mellow and sweet that it was as agreeable to those nearest him as those farthest away, and this, coupled with his free, easy and plain though earnest manner of speech, caused his preaching to be listened to by all classes, from the lowest to the highest. It needs but a perusal of his sermons to become intimately acquainted with this great and good man.

CORRESPONDENCE.

FROM ELIDA, ALLEN Co., OHIO.—There are at present, Feb. 4, five applicants here for baptism. A number of meetings are being held at the Pike church, where the doctrines of Christ as we understand them are being plainly set forth. May God bless the efforts put forth for good. COR.

FROM AUGUSTA Co., VA.—On Jan. 31, Bro. S. B. Wenger and wife from Keokuk Co., Iowa, and Sisters Anna Good and Hannah Wenger from Rockingham Co., Va., were with us. We are always glad to have brethren and sisters visit us and especially ministering brethren. COR.

FROM GROVEDALE, LANCASTER Co., PA.—During the year 1891, nineteen persons were received into church membership here by water baptism, seven in the Spring at Metzler's and twelve in the Fall at Grovedale. Two others were baptized at their homes. COR.

PICKERINGTON, OHIO, FEB. 3, 1892.—Bro. Amos Mumaw of Elkhart Co., Ind., came into our midst and preached two very able and earnest sermons on the 3d and 4th in the Stemen church.

May God bless the dear brother in his efforts to win souls for Christ. COR.

BLACK HAWK, WIS., JAN. 31, 1892.—Enclosed find a dollar for which continue to send the *HERALD*. We haven't the privilege of hearing a sermon; and the *HERALD* is a great comfort to us. When I read of the many different places where they have regular meetings it makes my heart ache to think how different it is here.

ALICE BEAR.

FROM DEGRAFF, LOGAN Co., OHIO.—The brethren, John Blosser of Hancock Co., and Moses Brennenman of Allen Co., arrived in our midst Jan. 23d, and remained with us until the 27th. During this time they conducted four meetings. We were very glad for their visit, come again, brethren. We organized a "Young People's Meeting" this winter. Quite an interest is taken by the young folks. COR.

FROM METAMORA, WOODFORD Co., ILL.—Pre. John Lugbill recently visited the churches in this vicinity, and instructed us faithfully in the word of God. May his admonitions be heeded.

We were also visited by Bish. Joseph Schlegel, of Colorado, and Pre. Joseph Gascho, of Nebraska. They held several meetings, and admonished the hearers to be faithful in all that is good. May God bless their work. J. S.

HOPEDALE, TAZEWELL Co., ILL.—In the month of January our church was favored with a very pleasant visit from Pre. Lugbill of Indiana. He preached for us and encouraged us greatly.

January 20 and 21 the brethren Joseph Schlegel of Arapahoe Co., Colo., and Joseph Gascho of Seward, Nebraska, preached on the above dates to very appreciative congregations. May their labors be richly accompanied by the blessing of God. COR.

FROM WOODSIDE, FAYETTE Co., PA.—As has been reported in the *HERALD* that as a result of a number of meetings held by Bro. D. H. Bender, 9 persons accepted Christ as their Savior. I will

further report that they have been received into church membership by baptism. Three other persons from other denominations were also received on the same occasion. May their walk and conversation be a shining light to those around them, pointing them to Him who has died to redeem us all. COR.

FROM LOUISVILLE, STARK CO., OHIO.—The church here assembled on the 24th of January, expecting Bro. J. S. Hartzler, Haw Patch, Lagrange Co., Ind. In his stead however, Bro. Chr. Z. Yoder, of Wayne Co., Ohio, came. He preached to us from Matt. 5. Our church has for some time been ministered unto by the brethren from Wayne Co. May God bless and strengthen our dear brethren that they may go on with untiring zeal proclaiming the truth in the name of God, that godliness, peace and unity may be fostered among the brotherhood. COR.

FROM SMITHVILLE, WAYNE CO., OHIO.—J. S. Hartzler, of Haw Patch, Ind., has been sojourning with us for several weeks, in which he conducted a number of meetings, admonishing the brethren to the labors of the harvest, and preaching repentance to the sinner and unconverted. Thus far twenty-four souls have manifested a desire to become the Lord's chosen Israel and turn their faces heavenward. Truly this is encouraging to find so many young souls willing to lay up for themselves treasures in heaven but there are yet many in our midst that know they should repent of their sins to be saved. May it please God not to call them away until they have peace with Him. COR.

FROM HAW PATCH, IND.—Bro. D. J. Johns of the Clinton church came here on the first of February, and it was expected that he would begin a series of meetings, but as there was so much sickness in the neighborhood, it was decided to postpone the work. He however held four meetings. He also took part in the funeral services of Sister King.

Bro. J. S. Hartzler and wife have returned from a six weeks visit to Ohio. They report a good time but on account of sickness some of the meetings were not very well attended. Bro. Hartzler says he attended forty-eight meetings in Logan, Champaign, Wayne, and Holmes counties. COR.

FROM ALLEN COUNTY, OHIO.—Pre. John Blosser and wife, of New Stark, Hancock Co., O., recently spent ten days with the brethren and sisters in the vicinity of Elida. During his stay with us a number of meetings were held in which many earnest admonitions were given, both of encouragement to the saints and of warning and invitation to the sinners.

As a result, on the last evening of his stay with us four young souls expressed their willingness to turn their backs to the world and their faces heavenward.

There are quite a number of others here, who, though young in years, have no doubt stains of sin upon their souls and need a Savior; and we believe with proper effort, some of these may also be gathered into the fold. Let the good work go on. D. S.

FROM LOGAN CO., OHIO.—The young people of the church here have organized a young people's meeting which promises to be a great help to the church and a blessing to the younger members. They meet every Sunday evening alternately at the South Union and Walnut Grove Churches, and after singing several hymns, the leader reads a portion of Scripture and offers prayer. The Sunday school lesson, from the Mennonite Lesson Helps is then read in concert, and the leader asks a few questions on the lesson. Then there is a recitation of texts, each one having committed a verse with the text word in it. Several speakers also give short addresses interspersed with the singing of appropriate hymns. May God bless the work of the dear young people here and may both old and young labor together for the glory of God and the promotion of practical piety and Christian love among all. COR.

FROM MILFORD, SEWARD CO., NEB.—On the 17th of December, 1891, Bish Joseph Schlegel boarded the train at Milford, Nebraska, for Chappell, Deuel Co., Neb., and arrived on Friday at about 9 A. M., and came to Bro. Abram Stutzman's about noon. In the afternoon he filled an appointment at the church, and on Saturday they had another meeting, and two appointments were made for Sunday. In the forenoon services were held, and in the afternoon two persons were reinstated into full membership who had stood out of the church for a number of years. An appointment was also made for Tuesday. On that day one person was baptized, and in the afternoon communion services were held. Nearly all took part in the solemn service. They felt refreshed, and good feeling prevailed throughout the meetings. May God strengthen these brethren and sisters so that I've and harmony may continue. God bless them all. COR.

POTTSTOWN, PA., JAN. 21, 1892.—A subscriber from the above place says: "Enclosed you will find \$1.00 for the HERALD OF TRUTH, which paper I prize very highly. Every Mennonite family should subscribe for it, as it contains good solid reading matter for young and old. We are profited by it and hear from the

brethren and sisters from all parts of the country. I have taken the paper for a number of years and would not do without it any more. I hope that I may grow in grace and wisdom from on High, that I may be able to write for the HERALD.

But a few months ago there were seven of us who openly confessed Christ as our Savior and united with the people of God, at Vincent church, Chester Co. I greatly rejoice that I have found my Savior. I only regret that I waited so long to serve and work for my Master, but will try by the grace of God to worship Him the remainder of my life."

May God bless you in your noble work is my prayer. C. L.

FROM WAYLAND, HENRY CO., IOWA.—We were recently favored with pleasant and profitable visits from the following brethren. On November 8, Pre. Christian Freyenger of Fulton county, Ohio, preached to a large congregation in the Sugar Creek meeting-house. On January 3d and 6th, Pre. John Lugbill of Allen county, Ind., preached two very impressive sermons at the same place. On the 17th of January, Peter Schantz of Woodford county, and David Augspurger of Washington, Tazewell county, Ill., filled an appointment at our meeting-house. On the 18th Bro. Shantz left for his home while Bro. Augspurger went to Seward county, Neb. We were also pleased to have our bishop, S. Gerig, preach for us again, and admonish us in our duties. He had been unable to be with us for over four months. COR.

FREDERICK CO., VA., DEC. 28, 1891.—We were visited by the brethren J. M. Herr and Jonas B. Zimmerman, from Cumberland Co., Pa., Martin Whisler, John F. Hershey, Ezra Miller, S. L. Roth and Michael Strickler, from York Co., and David Byer from Adams Co.

They arrived here Saturday, Dec. 26, and remained with us over Sunday, Bros. Whisler, Herr and Roth being ministers, they held four very interesting meetings in the neighborhood.

We were very much encouraged by the good admonition from the brethren, and we wish them God's grace and blessings. The word was proclaimed in earnestness and we hope all present were benefited. They left here Dec. 28th, intending to visit the churches in Rockingham and Augusta counties. We express our sincere thanks to the brethren for their visit, and hope they will come again soon. BERTIE L. METZ.

Kernstown, Va.

FROM MORGAN CO., MO.—The church in this vicinity has recently been visited by ministering brethren from a distance. During the latter part of November and first part of December last, Bro. L. J.

Heatwole and family of Cass Co., Mo., visited friends and relatives in this community. While here, he favored us with several interesting sermons, which were well received. A few weeks afterwards, Bro. Samuel Yoder, of Elkhart, Ind., came into our midst. In an earnest manner he proclaimed the blessed truths of the Gospel, and it is a matter of regret with us that he could not remain longer.

We have just been favored by another visit from Bish. Jno. M. Shenk, of Allen Co., O. As has been learned through the columns of the HERALD OF TRUTH, he has been on an evangelizing trip through Kansas and Missouri, and is now on his way homeward. The prevalence of the "Lagrippe," and muddy roads, prevented a large attendance, but there was considerable interest awakened and we hope that he may see fit in the near future to return and remain longer with us.

Such visits are always appreciated. We hope that we may enjoy many more. The prayers of our little flock go with these brethren who have so kindly remembered us, and we trust that they may long be spared to carry on their noble work.

COR.

A BRIGHTER BEYOND.—A correspondent writes: "I am a great sufferer. I have been obliged to carry a crutch and a cane these 30 years on account of rheumatism. I have spent hundreds of dollars for medicines without receiving any benefit, and I have given up all hope of relief until Jesus Christ comes to my relief. I am 83 years old. Sometimes it seems to me as though I was standing on Jordan's stormy banks gazing over, and beholding Jesus standing on the other side of the river beckoning and saying, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I think the sufferings of this present time are not to be compared to the glory which is to be revealed to those that love Christ and his appearing. Godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content."

Children, obey your parents in the Lord, for this is right. "Honor thy father and thy mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth." A. WITMER.

God bless the aged father in his deep afflictions in the evening of his life, and when God calls him away from earth, may he go to those bright mansions which Jesus has prepared for his children.

FROM CANTON, KANSAS.—We have reasons to thank God for the many blessings he has bestowed upon us during the last few months. Bro. D. F. Driver, of Missouri, was with us and we had four

meetings in which a good interest was manifested by all present. Shortly after, Bro. John M. Shenk, from Allen county, Ohio, was with us nearly one week. We were sorry to see him leave us after such an interest was manifested. We could feel and were assured that there were quite a number, who, had they expressed their thoughts, would have said like King Agrippa, "Almost thou persuadest me to be a Christian." Although there were none willing to give themselves up to the service of the Lord, brethren and sisters were much revived in the good work.

Last Sunday at our regular appointment Bro. Isaac A. Miller, of Wayne county, Ohio, was with us and preached a very interesting sermon from the text Matt. 5:25, 26. Doubtless all who were present could say it was good to be there. We cannot express how much we appreciate such visits. I would say to our ministers at this place, as well as those who have visited us, Be not discouraged; the good seed sown during their visits with us will bring fruit in its due season. May God richly reward them and bless them in every time of need. We hope that we may be permitted to enjoy many more such meetings and God shall have all the praise. G. B. LANDIS.

FROM MARKHAM, YORK CO., ONT.

—Pre. Gilbert Bearss from Bertie Twp., Welland Co., Ont., and Bro. David Hoover from Cayuga, Ont., came to us on the evening of Dec. 4, 1891, and on Saturday morning Bro. Bearss preached in the Almira meeting-house, taking for his text Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." On Sunday he preached at Wideman's meeting-house, it being the time for our regular services. His text was Luke 18:25, "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." The same evening we assembled for worship at Bro. Michael Fretz's. He is very poorly and not able to go to church. Bro. Bearss chose for his text 1 Peter 3:13, "And who is he that will harm you, if ye be followers of that which is good?" On Monday morning he preached at Cedar Grove from the text Psalm 89:15, "Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." In the afternoon he preached at the home of Mannases Fretz, as Sister Fretz is unable to attend public services. On Tuesday morning he was at Altona meeting-house. His text was Eph. 6:10-17; on Wednesday evening at Wideman's meeting-house, text, John 21:6. On Thursday evening he preached at the Union church, on the Townline. From there the brethren went to Vaughan township, then to York township, from whence they went home via Toronto.

May God give us all grace to hold out faithful unto the end, that at last we may obtain the crown of life. A. B. R.

FROM OLATHE, KANSAS.—As it is several months since any news from this vicinity appeared in the HERALD OF TRUTH, and as I have been requested to report certain visits here, I will try to do so. I was sorry not to be able to meet the brethren, Herr and Rank, of Lancaster Co., Pa., nor to enjoy the series of meetings here and at Belton, Mo., by Bro. J. S. Coffman, even missing the Conference.

Our regular meeting in November was attended by Bro. D. F. Driver, of Versailles, Morgan Co., Mo., on which occasion the communion was observed with bread and wine. From here Bro. Driver went to Peabody, and to Newton, Kansas, remaining in central Kansas till after the 5th Sunday of the month—Hence Bro. L. J. Heatwole, who was just returning from Morgan Co., Mo., requested Bro. D. F. Yoder to fill his appointment at Belton, Mo., while Bro. Samuel Yoder, of Elkhart, Ind., was at Mendon, Chariton Co., Mo., on the 5th Sunday of November.

Not a little, but agreeably surprised was the writer, when, on returning from Belton, Mo., on Monday evening he found at Olathe that an appointment had been made for Tuesday evening for Bro. Samuel Yoder. This meeting was well attended, considering the short notice, the dark evening, and rough roads. Bro. Yoder left for Harper, Kansas, where he unexpectedly met the Brethren Shenk and Blosser of Ohio. Several young persons were added to the church there.

The next Tuesday evening we conveyed Bro. S. Yoder to the Dunkard meeting and announced a meeting for him for the next evening in that house. On Thursday evening we went with him to Belton, Mo., where he addressed an interested congregation. From here he went to Garden City, Mo., and held several meetings, and on Sunday evening one in the Sycamore Grove house, Cass Co., Mo.

We were again surprised by Bro. Jonas Nice of Roseland, Nebraska, coming unexpectedly to us. Bro. J. L. Winey of Peabody, Kansas, who had been invited to hold several meetings during the week after the second Sunday of the month was also with us. The weather being unpleasant and the roads muddy our meeting was small, but quite interesting.

The next appointment was for Tuesday, and Wednesday evening, in a schoolhouse five miles west of Olathe, the first of which was small. After the first meeting Bro. Nice left for Garden City, Mo., Jasper Co., Mo., Cherokee, Boston, and Harper counties, Kans., leaving the work here for Bro. Winey.

The Lord having given the brethren much grace to speak impressively on Tuesday evening; there was a full house on the second evening. Another meeting was held at the same place, only to result in a still greater interest.

On Thursday evening our meeting was held at a school-house one and one-half miles north of Olathe, with good interest, but the house being small and poorly calculated for large meetings we moved on Saturday evening to a more commodious school-house, two miles north, where in the evening and on Sunday at 11 A. M., large and especially interesting meetings were held. May the Lord thereunto add his blessings, and may all who manifested so much interest be richly rewarded.

SAMUEL ERNST.

SUNDAY-SCHOOL ITEMS.

THURMAN, COL., JAN. 31, 1892.—Our Sunday-school, which was closed in December with an average attendance for the year of about 50 was reopened on the 17th of January, 1892, and we are determined, by God's help, to push the work with renewed energy. May the Lord add his blessing to our school, that it may bring forth fruit unto everlasting life. COR.

FROM CULLOM, ILL.—The Sunday-school at this place was re-organized for the present year on the 27th of December, 1891, and as I have not seen a report of our school in the HERALD, I will here state that there was an earnest desire by all interested that the school should be continued. Bro. Benjamin Herner was elected Superintendent, Bro. Noah Grabbill, Assistant Superintendent, and Bro. Henry L. Horning, Secretary and Treasurer. The school opened with ten classes. The brethren and sisters take an active interest in the school, and my prayer is that the Sunday-school may be so blessed with spiritual knowledge and grace that it may be a means of instruction both to young and old, and that it may lead them to Christ, and make them efficient workers in his vineyard, and that by their efforts many precious souls may be converted to God. We expect that all interested will attend the school regularly.

HENRY L. HORNING, Sec'y.

OBITUARY.

Anna Kilmer was born in Juniata Co., Pa., on the 14th of June 1810, and calmly fell asleep in Jesus at the home of her daughter Sister Sarah Wisler, near Nappanee, Elkhart Co., Ind., on the 23rd of January 1892, at the advanced age of 81 years, 7 months and 9 days. She was married to Isaac Kilmer in Ashland Co., Ohio, in 1839, where they resided for 13 years. Two sons and three daughters were born unto them. One daughter died in infancy, while two sons and two daughters survive her.

In 1852 she removed with her family to Bangor Twp., Elkhart Co., Ind., where they

lived in happy union for 31 years, when the Lord called the husband and father to come up higher. The mother remained on the old homestead until nearly a year ago, when on account of old age and ill health she moved to her son David, who resides near the old home. A few weeks before her death she went to visit with her daughter Sarah Wisler where she was taken ill with lagrippe and pneumonia and died as above stated, leaving four children, twelve grandchildren and six great-grandchildren to mourn her death. In her youth she united with the Mennonite church and remained a consistent, conscientious Christian all her life. Of an unusually patient and forbearing disposition, no harsh or unkind word was ever known to fall from her lips, or even to enter into her thoughts. Silently, quietly, gently and uncomplainingly she glided down the river of life, and as the shores of the sea of eternity were reached returned her thanks to God for his watchful care over her during her long journey, and expressing her joy at its safe termination and her happiness at last she was permitted to enter the haven of eternal rest. She bade adieu to the loved ones left behind with a firm and implicit reliance in her Maker, with a murmur her gentle spirit entered the barque rowed by the invisible oarsmen and noiselessly glided out upon the broad expanse of eternity's sea and was lost to sight in the mist that enshrouds the great unknown beyond. She was buried at the Olive church, the place where for so long a time she had attended public worship and where her seat, when health permitted was seldom vacant. Services were conducted by John F. Funk from Rev 14:13 and Jn 11:25, 26. Her funeral was largely attended.

On the 21st of January 1892, near Sterling, Whiteside Co., Ill., of heart disease, Pre. Abram D. Ebersole. Our deceased brother had been afflicted with heart trouble for a few years, and in the fall of 1890 sought advice and treatment from a physician in Chicago, who appeared to have helped him, and he pursued his labors up to the time of his death. When the call came he was seated at the dinner table at the home of his brother-in-law Jacob Reitzel. Without any previous warning the stroke came, and he fell over and almost immediately expired. Bro. Ebersole came to Illinois from Pennsylvania twenty-four years ago. Two years afterward he was ordained to the ministry, in which office he served until his heart trouble became annoying to him. He was held in high esteem by all who knew him, and his funeral, which was held on the 24th was largely attended. He leaves a beloved companion and nine children; all of whom but one son were present at the burial. It was a touching scene to see the family surround the form of their beloved father, all of them followers of the Savior and members of the church in which their father ministered so many years, and they could have the blessed assurance that while their father had passed out of their presence and they would henceforth see him in this world no more, they could, sooner or later, again meet him in a land where the meeting would be far more joyous than the parting here was such. Funeral services were conducted by J. S. Coffman of Elkhart, Ind. The age of our deceased brother was sixty-nine years and four months.

"Father, thou art sweetly resting
On the lovely Savior's breast,
Where the wicked cease from troubling
And the weary are at rest.

Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Married.

BORNTREGER-ESCH.—On the 28th of January 1892, in Elkhart Co., Ind., by Eli E. Borntrager, John Borntrager of Lagrange Co., to Maria Esch of Elkhart Co., Ind.

LEHMAN-KEMP.—On the 4th of February 1892, in Lagrange Co., Ind., by Eli E. Borntrager, Daniel Lehman to Lydia Kemp, both of Lagrange Co. May God bless them in their new relation.

MULL-BUCK.—On the 3d of January 1892, in the Grovedale Meeting house, Lancaster Co., Pa., by Bish. Jonas Martin, Samuel Mull of West Earl Twp., and Salome Buck of Earl Twp.

HIEBER-APPEL.—On the 26th of January at the home of the officiating minister Joseph Stuckey in Danvers, McLean Co., Ill., Christian C. Heiber to Julia Appel, both of Hamilton Co., Nebraska. They left on the 27th for a visit to their parents at Nappanee, Ind.

EICHELBERGER-NAFFZIGER.—On the 4th of February 1892, in Danvers, McLean Co., Ill., by Joseph Stuckey, Joseph Eichelberger of Hopedale, Ill., to Rosa Naffziger of Congerville Woodford Co., Ill.

WENGER-BECHLER.—On the 14th of January 1892, at the residence of the bride's parents, near Swedeburg, Henry county, Iowa, by Bish. Benj. Eicher, of Washington Co., Iowa, Samuel Wenger and Emma Bechler.

KOEBEL-WENGER.—On the 25th of Jan. 1892, at the residence of the bride's parents, near Wayland, Henry Co., Iowa, by Bish. Sebastian Gerig, Joseph Koebel and Ellen Wenger.

DIED.

WEAVER.—On the 5th of Feb. 1892, in Elkhart, Indiana, after only four hours of suffering, Sister Elizabeth, wife of Michael B. Weaver, and daughter of Anthony and Susanna Culp, aged 43 years, 6 months and 18 days. She was married to her surviving husband on the 6th of March 1884. She leaves a sorrowing husband and one daughter, her aged parents and a number of brothers and sisters to mourn her sudden death. Her dead infant son was laid beside her in the same casket, and many tears were shed as the friends passed by and beheld the sad scene. She was for many years a consistent member of the church and we have reason to believe a devoted Christian. She was deeply concerned not only for own salvation but also for others who were dear to her. A short time before her death she was reading in the Bible and was so absorbed in its teachings that she forgot her work. The Bible was left lying open where she had been reading. The place was the 28th chapter of Genesis, and this was probably the last that she read. A fitting lesson indeed for a soul standing at the verge of eternity to contemplate the house of God and the gate of heaven. She was buried on the 8th at Yellow Creek on the 6th. Services by J. F. Funk and N. Metzler from Matt 24:44. May God comfort the sorrowing husband, child and friends and lead them all to the brighter home above.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

BURKHOLDER.—On the 26th of January 1892, at the home of Christian Baer, in Union Twp., Elkhart Co., Ind., Enos Burkholder, aged about 58 years. He was of unsound mind and made his home with Bro. Baer who was his guardian. He had retired to his rest in usual health and was found dead in his bed.

GREEN.—On the 26th of January, 1892, in Concord Twp., Elkhart county, Ind., of lung fever, Leonard, son of Louis P. and Caroline Green, aged 5 months and 3 days. Buried on the 27th at the Osceola chapel. Services by J. F. Funk from Job 1:21.

Weep not for me, my parents dear,
Since I must go and leave you here;
With Jesus I shall happy be
Forever in eternity.

TOPPER.—On the 31st of January, 1892, in St. Joseph Co., Ind., Sister Mary Topper, widow of Samuel Topper, aged 78 years, 7 months and 16 days. She leaves four children and a number of grand, and great grandchildren to mourn their loss. Three daughters were present at the funeral. Mrs. Hawkins of St. Joseph Co., was also present at the funeral, but unknown to the ministers, so that only two daughters were referred to. Sister Topper was a kind mother and grandmother and a beloved sister in the church, and will be greatly missed by those who knew her. She was buried at the Olive church on the 2d of February. Services by John and Noah Metzler from Jas. 4:14.

KING.—On the 2d of February 1892, near Haw Patch, LaGrange Co., Ind., of paralysis, Sister Nancy Kenagy, wife of John King, aged 75 years, 10 months and 27 days. She died in the triumphs of a living faith. Funeral services were held on the 4th of February by D. J. Johns and J. Kurtz, from 1 Pet. 1:4, 5. Bro. and Sister King were married in Union Co., Pa., in 1841, having lived together over 50 years.

BUEKKY.—On the 27th of January, 1892, in Tazewell Co., Ill., Pre. Andrew Buecky, aged 75 years and 3 months. Funeral services were conducted by Pre. Egli and Noah Augspurger from 1 Cor. 15.

ERNST.—On the 2d of February, 1892, Frank B., son of Samuel and Margaret Ernst, aged 6 years, 7 months and 26 days. Buried at Chambersburg, Franklin Co., Pa. Funeral services by J. S. Lehman and Benjamin Leshner.

KHR.—On the 3d of February 1892, in Harrison Twp., Elkhart Co., Ind., of diabetes and lagrippe, Sister Christina Kenrich, wife of Uriah Kehr, aged 56 years, 4 months and 29 days. She had been a great sufferer for five years, passing through many trials and troubles, but we have reason to believe that the chastenings of the Lord, worked also in her a far more exceeding and eternal weight of glory, while she, from day to day, began to look more to the things that are not seen than to the things which are seen. She prayed with great earnestness, asking Jesus to "help her over", and at last as though resigning herself fully into the hands of her Savior she seemed to rest in him and then calmly fell asleep. She was buried at Yellow Creek on the 6th. Services by J. F. Funk and N. Metzler from Jn. 5:24. She leaves a deeply sorrowing husband to mourn her death. She was born in Mahoning Co., Ohio.

BRENNEMAN.—On the 5th of January, 1892, near Wellesly, Waterloo Co., Ontario, of diphtheria, Rachel, daughter of Daniel and Maria Brennenman, aged 4 years and 3 months. Buried on the 6th in the Amish graveyard. Funeral services by Chr. Zehr and Jacob Wagner from Luke 18:15-17.

SHAUM.—On the 30th of January, 1892, in Olive Twp., Elkhart Co., Ind., Aaron Franklin, infant son of Aaron and — Shaum, aged 20 days. Funeral services on Sunday Jan. 31st, at the Olive church by J. F. Funk from Jn. 8:51. May this bereavement lead the dear parents near to Him who can heal all our sorrows and who doeth all things well.

MYER.—On the 23d of January, 1892, in Hilltown Twp., Bucks Co., Pa., Samuel W. Myer, aged 72 years and 4 months, and on the 31st of January, his wife Salome, aged 72 years and on the 30th. Both were buried at the Blooming Glen Mennonite church. We seldom hear of husband and wife being so near the same age and dying so near the same time.

GROVE.—On the 24th of January, 1892, in Augusta Co., Va., of lagrippe and pneumonia, David Wayne, son of Bro. Mathias and Sister Rebecca Grove, aged 14 years, 4 months and 29 days. Buried at Springdale on the 26th. Funeral services by J. R. Hildebrand, A. F. Heatwole and J. Martin from 1 Sam 20: "There is but a step between me and death."

"Jesus loves a little child,
Smiling in its glee;
Says of such in accents mild,
Let them come to me.

Let them come, forbid them not;
They will sing around the throne;
Millions now are singing there,
Millions more may come.

ZOOK.—On the 15th of January 1892, on Elkhart Prairie, Ind., of brain fever, Wilma Fay, daughter of Jonathan and Fanny Zook, aged 6 months and 18 days. Just two weeks before this, Wilma, twin child with Wilma died. This affliction falls heavily upon the bereaved family. May the Lord bless them that can say, "Thy will be done." Services by D. J. Johns from 1 Pet. 1:3, 4.

"Will and Wilma you have left us,
Here our loss we deeply feel;
But 'twas God that hath bereft us,
He can all our sorrows heal."

KAUFFMAN.—On the 16th of January 1892, in Union Twp., Mifflin Co., Pa., Abner, oldest son of John F. and Barbara Kauffman, aged 21 years, 1 month and 11 days. A year ago last September he sealed his vow with God and the church by water baptism and remained faithful until his end. He put away what was looked upon as improper for a Christian, and sought to walk in the ways of the Lord. He suffered not more than about 36 hours. Buried on the 18th. A large concourse of friends and relatives met to pay the last tribute of respect to a departed one. He leaves his parents, three brothers one sister and many young friends to mourn his early departure, yet they mourn not as those who have no hope. Funeral services were held by John Peachey and John Yoder.

"One we loved has left our number,
For the cold and silent tomb,
Closed his eyes in breathless slumber,
Faded in his early bloom.

Dear parents oft you've looked for me
And often seen me come,
But now I'm gone from hence away
To my celestial home.

Brothers and sister, weep no more,
I longed to be at rest;
And now I'm on fair Canaan's shore,
Safe, safe up in my Savior's breast.

YOUNG.—January 28th, 1892, near Elizabethtown, Lancaster Co., Pa., of lagrippe and paralysis, Henry Young, aged 79 years, 9 months and 28 days. Funeral on Feb. 1st; text, Heb. 9:27, 28. Buried at Hernly's meeting-house.

ZOOK.—On the 17th of January, 1892, near Belleville, Pa., of spasmodic croup, Levi D., son of John F. and Rachel Zook, aged 7 years, 28 days. Buried on the 20th. Funeral services were held by Samuel and John Peachey. He was a bright and active little boy, and will be greatly missed by his playmates. He leaves his parents and grandparents, three brothers and four sisters to mourn his early departure, yet they have the assurance that he has a brighter home above.

God needed one more darling child
Amidst his shining band,
And so he bent low with loving smile,
And clasped our darling's hand.
'Tis hard to say, 'Thy will be done,'
As we surround the tomb.
And for the last time look upon
A cold and lifeless form.

But Jesus says, "I take these lambs
And lay them in my breast;
Protection they shall find in me,
In me be ever blest." F.

MYERS.—January 26th, 1892, near Risser's meeting-house, Lancaster Co., Pa., Bro. David E. Myers, aged 68 years. Funeral on the 29th, text, Phil. 1:21-23. Buried in the family graveyard. A sorrowing family mourn his death. A large congregation assembled to pay their tribute of respect.

STUTZMAN.—On the 5th of February 1892, near Milford, Seward Co., Neb., Arthur, infant son of Aaron and Barbara Stutzman, aged 1 month and 27 days. It was laid to rest in the Fairview grave yard. Services by Joseph Gascho and Joseph Rediger, text, Psa. 103: 11-17.

LEHMAN.—January 18th, 1892, of dropsy, in Manheim, Lancaster Co., Pa., Bro. Henry Lehman, aged 74 years, 6 months and 26 days. Funeral on the 21st, text, Isaiah 38:1. Buried at Hernly's meeting-house. Bro. Lehman entered into a covenant with God one week before he died.

HILDER.—January 22d, 1892, near Old Line, Lancaster Co., Pa., Mary Hilder, aged 81 years, 4 months and 2 days. Funeral on the 25th; text, Psalm 39:4, 5. Buried at Gautz's church.

PEIFER.—January 23d, 1892, in Salunga, Lancaster Co., Pa., of cholera infantum, Harvey Victor, youngest child of Mr. and Mrs. Martin G. Peifer, aged 5 months and 10 days. Funeral on the 25th; text, Isaiah 49:21, and Matt. 18:3. Buried in the Salunga cemetery.

WITTMER.—January 30th, 1892, in Manheim, Lancaster Co., Pa., (where she was under treatment) of cancer, Harriet, wife of Amos Wittmer, of near Nolt's Mill, Lancaster Co., Pa., aged 31 years, 3 months and 6 days. Funeral on February 2d; text, John 9:4. Buried at the Landisville meeting-house. A large congregation assembled to pay the last tribute of respect.

BRACKBILL.—February 1st, 1892, in Landis Valley, Lancaster Co., Pa., of apoplexy, Sister Susan W., wife of Henry L. Brackbill, aged 59 years, 8 months and 17 days. Funeral on the 4th; text, Isaiah 38:1. Buried at Landisville meeting-house. A large congregation assembled to pay her the last tribute of respect. Sister Brackbill embraced religion in her last sickness.

ERNST.—Henry Ernst died very suddenly, December 28th, 1891, at his home at West Greenville, Wis., aged 62 years. He went 40 years ago from New Britain, Bucks Co., Pa. Sallie Brecht, formerly of Worcester, Montgomery Co., Pa., afterward in Kansas, died of lagrippe. So an uncle and a cousin of the writer have been called away. Well should we heed the warning, "Be ye ready." JACOB S. ERNST.

ZOOK.—On the 1st day of January, 1892, on Elkhardt Prairie, of lung fever, Willa Pearl, daughter of Jonathan and Fanny Zook, aged 6 months and 4 days. Buried on the 3d, services at the school-house by D. J. Johns from Gen. 37:34, 35.

HAGENBERGER.—February 2d, 1892, in Petersburg, Lancaster Co., Pa., Bro. Michael Hagenberger, aged 74 years, 3 months and 17 days. Funeral on the 5th; text, Rom. 6:23. Buried at the Petersburg meeting-house. Bro. Hagenberger was a very modest Christian.

FINK.—In Elkhardt Co., Ind., February 2d, 1892, Lydia Fink, aged 84 years, 5 months and 26 days. She was born in Warwick Twp., Lancaster Co., Pa. In 1837 she, with her husband, Emanuel Fink, moved to Stark Co., Ohio. In 1842 they moved to Elkhardt Co., Ind. She was a member of the German Lutheran church. Services to a large congregation by the writer, from Amos 4:12.

JOHN METZLER.

ASPHER.—On January 29th, 1892, near Newville, Cumberland Co., Pa., Eddie Asper, only child of Thomas and Tillie C. Sharp, aged 4 years. Services by Abm. and Christian R. Burkholder.

"An early summons Jesus sends,
To call a child above,
And whisper o'er the weeping friends,
'Tis all the fruit of love.

To save the darling child from woe,
And guard it from all harm,
From all the grief you feel below,
I call it to my arms."

J. D. B.

CROMLICH.—On the 23d of January, 1892, in Harrisburg, Pa., Mrs. John Cromlich, aged 60 years. She was a member of the Mennonite church many years. She leaves a large family to mourn their loss. Buried January 25th in the Slate Hill graveyard in the presence of many sorrowing friends. Funeral sermon by Benj. Zimmerman from 2 Tim. 4:6-8.

BRYAN.—On the 4th of January, 1892, in Bucks Co., Pa., Elizabeth Bryan, aged 76 years, 1 month and 28 days. Buried on the 9th in Doylestown. Funeral services by Samuel Gross, Samuel Godshalk and John Walter.

LEICV.—Henry Leicy was born Jan. 1, 1811, was united in matrimony with Sarah Krout, with whom he had three children, one son and two daughters. He died Jan. 8, 1892, aged 80 years, 11 months and 27 days. His remains were laid to rest at Blooming Glen.

PRICE.—On the 15th of January, 1892, in Bucks Co., Pa., Elizabeth, wife of Nathan Price, aged 75 years, 3 months and 14 days. Buried at Doylestown on the 20th. Funeral services by Samuel Godshalk, S. Gross and Henry Godshalk.

OVERHOLT.—On the 28th of December, 1891, in Bedminster, Bucks Co., Pa., Sister Barbara, widow of Jacob Overholt, at the advanced age of 90 years, 2 months and 6 days. Buried on Jan. 1, 1892, at Deep Run. Funeral services by Samuel Godshalk and I. Moyer. A large concourse of people followed our dear sister's remains to the grave.

FRETZ.—On the 12th of January, 1892, in Bucks Co., Pa., Philip K. Fretz, husband of the above, aged 82 years, 6 months and 17 days. Buried on the 17th at Deep Run, followed to the grave by many sympathizing friends. Funeral services by Allen Fretz, S. Godshalk and H. Rosenberger at both funerals.

They left this world for Canaan's land
Less than a week apart,
To meet with that celestial band
Where they shall never part.

S. G.

BERGV.—On the 15th of January, 1892, in Bucks Co., Pa., Lena Bergv, aged 85 years, 11 months and 23 days. Buried on the 19th at Blooming Glen.

FRETZ.—On the 6th of January, 1892, in Bucks Co., Pa., Magdalena, wife of Philip K. Fretz, aged 72 years, 1 month and 6 days. Buried at Blooming Glen on the 11th. A large number of relatives and friends attended the funeral.

RISSE.—On January 24th, 1892, at his residence near State Line, Washington Co., Md., of the grippe, Pre. Jacob H. Risse, aged 64 years, 10 months and 5 days. He was a faithful minister for a number of years. He was beloved and highly respected, not only in the church, but by all who knew him. A bereaved wife with four sons and two daughters—Martin, Benjamin, Samuel, Amos, Mary and Mattie—survive him. They have the sympathy of many friends and the entire community in which they live. He was buried January 27th at Reiff's church. Services by Pre. Adam Baer, in English, text, Heb. 4:9, and Bishop Michael Horst, in German, text, Heb. 13:7.

I. W. EBY.

ESHLEMAN.—On the 27th of January, 1892, at his residence, near Leitersburg, Washington Co., Md., John Eshleman, aged 63 years, 10 months and 15 days. Funeral on the 30th. Buried at Miller's Mennonite church. The attendance was large. Services by Henry Baer and Philip Parrett. Text, 2 Tim. 4:6-8.

Father, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow
Tears will all be wiped away.

Father, thou art sweetly resting,
Cold may be this earthly tomb;
But the angels sweetly whispered,
Come and live with us at home.
Father, thou art sweetly resting
On the lovely Savior's breast,
Where the wicked cease from troubling,
And the weary are at rest.

Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more.

BY THE CHILDREN.

WISMER.—On the 22d of January, 1892, in Bucks Co., Pa., Elizabeth, widow of Emanuel Wismer, aged 77 years, 1 month and 12 days. Buried on the 26th at the Deep Run Brick church. Funeral services by A. M. Fretz and Samuel Godshalk.

CLYMER.—On the 12th of January, 1892, in Bucks Co., Pa., Deborah, wife of Jacob Clymer, aged 81 years, 10 months and 24 days. She lived in matrimony nearly 47 years, and was mother of three children. She was buried in the Rockhill graveyard.

LEHMAN.—On the 27th of January, 1892, in Caledonia, Kent Co., Mich., Sister Mary, wife of Bro. Peter Lehman. She was born at Black Rock, Erie Co., N. Y., June 12th, 1833, was married March 24th, 1853, and leaves her sorrowing companion and four children to mourn their loss. She united with the Mennonite church in 1858, and remained a faithful follower of Jesus until she was called to her rest. She was buried in the Mennonite graveyard near Caledonia. Funeral services by Jacob Hahn and S. Straub, from Psa. 17:15. An affectionate wife, a loving mother and highly esteemed neighbor has gone to her rest.

SCHWARTZENDRUBER.—On the 27th of November, 1891, near Anish, Johnson Co., Iowa, of a wasting disease, Elwe, daughter of George and Nancy Schwartzendruber, aged 1 year, 10 months and 12 days. Funeral services by J. Gingrich and J. F. Schwartzendruber. May God comfort the bereaved family.

ZIMMERMAN.—On Jan. 28th, 1892, near Carlisle, Cumberland Co., Pa., Bro. Jonas Zimmerman, aged 38 years, 4 months and 9 days. Buried at State Hill Feb. 1. He leaves, besides his aged parents, four brothers, four sisters, a deeply afflicted widow and five small children. This is the first death in that family. He had been complaining and taking medicine for about a year, but by all appearance was getting well and did his work at the barn. On the day he died took suddenly very sick and died in a few hours. Truly in the midst of life we are in death. He was a consistent member of the Mennonite church where he will be greatly missed. He was Assistant Superintendent of the Sunday school, also teaching a class, and took a great interest in the promotion of the cause of Christ. We trust our loss is his eternal gain.

KREIDER.—On the 28th of January, 1892, in Whiteside Co., Ill., of cancer, Sister Maggie, wife of Bro. John Kreider, aged 40 years, 10 months and 19 days. She had attended the funeral of her father, Pre. Abram D. Ebersole, on the 24th of January, and on the Sunday following (Jan. 31) her own form was laid to rest. The funeral services were conducted by J. S. Coffman, of Elkhardt, Ind. Even with the interest of a loving mother in her family of five children she was willing to die, and among the last words she spoke she said, "I hope my Heavenly Father will take me home to-night." Her wish was granted, and we believe she is eternally at rest.

YODER.—On the 20th of January, 1892, near Nappanee, Ind., of kidney trouble, Bro. Tobias Yoder, aged 59 years, 6 months and 21 days. He was buried on the 22d. Funeral services by J. P. Smucker and Henry McGowan. Bro. Yoder leaves an aged mother now 83 years old who lived with him, and three sisters to mourn his death. One of the sisters lives in Kansas, one in Missouri, and one in Wyoming Territory.

BAECHLER.—On the 28th of January, 1892, near Flanagan, Livingston Co., Ill., of general debility, Sis. Catherine, widow of the late Bro. Joseph Baechler, aged 85 years, 11 months and 26 days. Of their seven children three remain; also 25 grandchildren and 46 great-grandchildren. She was buried in the Waldo graveyard on the 30th, followed to the grave by many relatives and friends. Funeral services were held in Steinman's meeting-house by Stephen Staehly, Daniel Orendorff, Joseph Zehr and P. Schmitt.

CLOUDON.—On the 24th of January, 1892, in Chenoa, McLean Co., Ill., very suddenly of apoplexy, Bro. Christian Cloudon, aged 54 years, 4 months and 17 days. He leaves his bereaved widow and two children to mourn his death. Bro. Cloudon was an active, useful member in the church, and a good neighbor. He was buried on the 26th in the presence of many relatives and friends, near the Methodist church in Chenoa. Funeral services by Pre. Stephens in English and Peter Schantz in German.

SCHMUCKER.—On the 15th of January, 1892, near Nappanee, Ind., Amanda, wife of Moses S. Schmucker, aged 22 years, 10 months and 20 days. She was a daughter of Manasses and Veronica Hochstetler, and lived in matrimony 4 years, 11 months and 5 days. Her illness began one year ago with hemorrhage of the lungs. She was a faithful sister in the Old Amish church. Her husband and two little children, parents, brothers and sisters survive her. Buried on the 17th in Wely's graveyard. Funeral services by John C. Schlach, from John 5:24-30; 1 Cor. 15; and 1 Thess. 4:13-18. Many relatives and friends followed the remains to the grave. May God bless the surviving friends!

GRABER.—On the 15th of January, 1892, in Crawford Twp., Washington Co., Iowa, of "La Grippe," Bro. Christian Graber, aged 45 years, 11 months and 17 days. He lived in matrimony 22 years, 11 months and 3 days. Buried on the 17th at the Sugar Creek church, where a large congregation assembled to pay the last tribute of love to the deceased brother. Funeral services by S. T. Miller and Peter Schantz, of Woodford Co., Ill. He leaves an aged mother, his wife and nine children to mourn his death.

BRENNEMAN.—In Southeasthope, Perth Co., Ont., of heart trouble, widow Catharine Brenneman (maiden name Schlegel), aged 62 years, 4 months and 18 days. Of her six children three survive her. She also leaves nine grandchildren. She was a faithful and beloved sister in the church. Buried on the 27th, followed to the grave by many friends. Funeral services by Chr. Litwiler and Jacob M. Bender, from 1 Tim. 6:12.

ZEH.—On the 1st of January, 1892, in Southeasthope, Perth Co., Ont., Bro. Christian Zehr, son of Pre. Peter Zehr, aged 40 years and 11 months. Buried on the 3d at the Zorra meeting-house, in the presence of many relatives and friends. He leaves a deeply sorrowing wife and six children to mourn his early death. Funeral services by Chr. Zehr and Jacob M. Bender, from John 5:25-30 and Mark 13:33. Bro. Zehr was a faithful follower of Christ.

MILLER.—On the 27th of January, 1892, in Elkhardt Co., Ind., Henry Miller, aged 76 years, 11 months and 8 days. He leaves a sorrowing wife, one daughter and three grandchildren. Bro. Miller was a faithful member of the Old Amish church. He had been in feeble health for some time, but bore his afflictions patiently. He was buried on the 28th. Appropriate sermons were preached by Manasses Miller and Abraham A. Troyer, from 2 Cor. 5:1-10 and Rev. 20:11-15.

SCHERTZ.—On the 28th of January, 1892, at the home of his brother, N. Schertz, near Walnut, Bureau Co., Ill., John Schertz, of "La Grippe" and heart disease, aged 71 years, 7 months and 4 days. He leaves two brothers and two sisters, besides many relatives and friends to mourn his death. His remains were interred in Roggy's graveyard. Funeral services by Joseph Bueckry in German and Henry Stewart in English.

ROTH.—On the 10th of January, 1892, near Tavistock, Perth Co., Ont., Elizabeth Roth, aged 61 years. She was a faithful member of the church. She was buried on the 12th. Funeral services by Joseph Bueckry, from Matt. 5:40. Cor. 5:1-11, and by Jacob Bender, from John 6:40.

STAUFFER.—On the 10th of January, 1892, of the infirmities of old age, Bro. Joseph Stauffer, aged 72 years, 8 months and 9 days. He was the father of 16 children, of whom 10 survive him. He also leaves 40 grandchildren and three great-grandchildren, besides many other relatives and friends. Buried on the 12th at the Indiantown graveyard. Funeral services by Emanuel Hartman, of Washington Co., Ill., in English, and by Joseph Bueckry in German.

SCHRAG.—On the 24th of January, 1892, near Pekin, Ill., of the infirmities of old age, Elizabeth, widow of Christian Schrag, aged 90 years. She had been a widow for 31 years. She leaves four children, 28 grandchildren and 54 great-grandchildren. Her last words were, "Come, Lord Jesus." Buried in the Pleasant Grove graveyard. Funeral services by D. Roth, P. Ropp, Em. and Joseph Litwiler, and Joseph Bueckry, of Tiskilwa, Ill.

MAST.—On the 28th of December, 1891, near Arthur, Douglas Co., Ill., Andy, son of Henry and Lucy Mast, aged 1 year, 1 month and 15 days. He suffered but one day. He was the only child of his parents, and the loss falls heavily upon them. The remains of the little one were laid to rest on the 29th. Funeral services by Schrag and Daniel Bitschly, from Mark 10:1-15.

NAFZIGER.—Near Stuttgart, Ark., Elizabeth (maiden name Stutzman), wife of John Nafziger, aged 35 years, 3 months and 4 days. She had for some time been in irresponsible condition of mind, and while thus she took two doses of poison on the 14th of January, as she herself acknowledged. When she recovered her right mind she was shocked at what she had done, and asked those around her to pray for her, and she also prayed until the end came. She was a member of the Amish Mennonite church. She leaves her deeply bereaved husband and four children, besides her father, brothers, sisters and friends, to mourn her sad death. Funeral services by John Augspurger and Jacob Yoder, from 2 Cor. 5.

BYLER.—On the 4th of December, 1891, in Wayne Co., Ohio, of heart trouble, Andrew Melvin, son of David Byler, aged 11 years, 4 months and 3 days. He suffered only a few weeks, when the Lord called him up higher. He was a very bright, intelligent lad, and will be greatly missed in his home and in school. His remains were laid to rest on the 6th at the Paradise church, where a large concourse of friends assembled on the solemn occasion. Funeral services by David Hostetler and D. M. Erwin, from Phil. 1:21.

SOMMER.—On the 25th of January, 1892, near Tavistock, Ont., Peter Sommer, aged 51 years, 4 months and 21 days. He had contracted a bad cold and suffered greatly for one week. He leaves his wife and five children. Buried on the 28th. Funeral services by Jacob M. Bender, from Psa. 5:6, and Jacob Bender, from 1 Cor. 15:21, 22.

BROWER.—On the 26th of January, 1892, in Caledonia, Kent Co., Mich., of dropsy, Abraham Brower, aged 58 years and 19 days. His life had been a somewhat wayward one, but during his sickness of a year and a half he often prayed, but still not with a faith to believe the promises. Sometimes he thought that he had sinned away the day of grace, but about four weeks before his death he sent for a minister and confessed his sins and repented deeply of his past life. He said the Lord had forgiven all his sins and he rejoiced in his savior. After being baptized he said, "Now I am ready to go home." Services by C. Wenger and Elder Sonamon.

JOHNSON.—On the 30th of October, 1891, in Fayette Co., Pa., of paralysis, Sister Barbara Ann, wife of Pre. David Johnson. Buried on the 1st of November in the Mennonite graveyard near Masontown, followed to the grave by many relatives and friends. Funeral services by John N. Durr, from Matt. 17:7.

BLOUGH.—On the 8th of January, near Visula, Elkhardt Co., Ind., of infirmities of old age, Ida, daughter of the late Christian and Christiana Bloough, aged 12 years, 4 months and 21 days. On the 10th her remains were conveyed to their final resting-place, followed by a large concourse of friends and acquaintances. Appropriate remarks were delivered by Chr. Schrock and D. J. Johns, from the words, "If a man die, shall he live again?" Job. 14:14. The bereaved parents deeply feel their loss, but they are comforted with that blessed assurance that dear Ida is now sweetly resting in the arms of Jesus, and that their loss is her eternal gain.

HOOLEY.—On the 24th of January, 1892, near Smithville, Ohio, Sister Mary, daughter of David and Lydia Hooley, aged 21 years and 16 days. She had been a Christian for a number of years, and interested in the Sunday school and willing to work for Jesus. A cheerful disposition was hers, and she willingly submitted herself to the Lord's will, saying it was all right if it was his will to take her away from earth. She was buried at Oak Grove Jan. 26, followed to her last resting place by many friends. Services by J. S. Hartzler, from Job 14:14; P. Mast, from Ps. 39:4, 5, and C. Z. Yoder, from Eccl. 12:1.

BLOUGH.—On the 28th of December, 1891, in Middlebury Twp., Elkhardt Co., Ind., of dropsy, Salome, wife of Bro. D. D. Bloough, aged 61 years, 5 months and 10 days. Sister Bloough suffered much for some time, but passed away quietly in the hope of spending an eternity with all the blood-washed saints. This was the seventh time that Bro. Bloough followed one of his family to the grave, and it falls heavily upon him, but may he find comfort in God's Word and the thought of meeting loved ones again. Services at the home by P. Y. Lehman, and at the Hawpatch church by D. J. Johns.

CORRECTION.—In the HERALD of Nov. 1st, 1891, in giving the death notice of Sister Fannie Hough of Garden City, Cass Co., Mo., it is stated that her last words were: "This is a lonely road to travel." [As copy.] This is a mistake. Those who witnessed her death say she was perfectly resigned and willing to die. The words were not spoken by her, but by Bro. Hough himself at the prospect of the lonely life before him.

L. J. H.

Letters Received.

WITH MONEY.

A—Henry Ayle, J. K. Andrews, Anna E. Angeny, John B. Anstett, J. B. Bingham, John M. Bender, Menno Bechtel, Jacob Berry, Jos. S. Baer, C. B. Brenneman, J. J. Bornberger, J. H. Bender, Alice Baer, J. Baumgartner, B. F. Book, Jos. S. Baer, J. J. Brenneman, J. S. Brubacher, Samuel Brunk, Jacob Brenneman, Jacob Brenneman, D. H. Bender, Chr. Brunk.

C—C. J. Christeler, W. H. Cassel, Daniel E. Cressman, D. Peter Detweiler, Samuel Detweiler, Jacob Davidhizer, John Detweiler.

E—Wm. H. Eash, Joseph Elgert, M. I. East, Sarah A. Ebersole, J. H. Eshman, J. S. Ernst.

G—J. Grieser, E. Grush, Andrew Good, Jos. H. Good, John E. Garber, Aaron Groff, J. S. Groff, B. Garber, Jacob Geil, J. D. Guegerich.

H—T. Hershberger, C. W. Heiser, J. H. Hess, Jonas Huber, D. H. Hershberger, Susan Hershberger, Laura Hershberger, Esther Hunsberger, Samuel Hottel, J. H. Hackman, J. M. Herr, P. Hoisteler.

K—K. M. Kauffman, Ella Kamp, Jos. Klopfenstein, D. Kreider, Isaac Kurts, Anna Keene, Emma B. King, Salome K. Keiper, J. J. Keene.

L—G. L. Landis, S. Lantz, Elizabeth Lantz, D. W. Long-acre, Barbara Lantz, Susanna Lohr, John Lohr, J. B. Runk.

M—A. Metzler, John Myers, John Musser, Samuel Moyer, M. T. Miller, P. Meek, P. Moser, Jacob S. Myers, Anna B. Myers, Gilbert H. Mucky, J. C. Mellinger, Levi Muselman.

N—F. J. Nafziger, A. Moser B. Oberholzer, Priscilla M. Overholt, K. Leah Russell, E. Ream, Elizabeth Reist, Henry S. Rupp, Jos. Keshley, John Rohrer, Jos. W. Ropp, B. Runk.

S—J. F. Steiner, J. P. Schmitt, Benj. Schluter, J. B. Stehman, J. C. Schlach, Peter Stauffer, A. H. Snyder, J. B. Shoup, Elizabeth Snavely, Barbara Sherer, J. B. Rosenberger, Wm. Stauffer, C. Schlach, Abm. Schueck, John Sprunger, Christian Schlunger.

T—E. T. Troyer, J. B. Tyson, V—A. J. Vinkle, W—Chr. Wyse, Aaron Weaver, D. W. Weaver, Jacob E. Witmer, John Weaver, Reuben E. White, Martin Whisler, Aaron Weyer.

Y—Michael Yoder, S. Yoder, Wm. Yoder, Z—W. Zimmerman, Lizzie M. Zook, C. B. Zook, S. Zimmerman.

H. A. MUMAW, M. D.
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 2 to 4 and 6 to 7:30 P. M.
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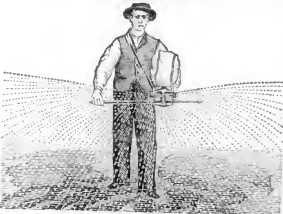
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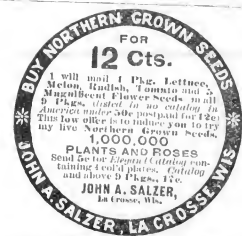


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[4-'92]



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GOING WEST, leave
 No. 21, Toledo Express..... 3.00 A. M.
 No. 9, Pacific Express..... 3.45 "
 No. 13, Chicago Mail..... 6.30 "
 No. 27, Chicago Acc..... 7.30 "
 No. 15, Boston & Chicago Sp'l..... 11.59 "
 No. 3, Chicago Express..... 3.05 P. M.
 No. 5, Fast Chicago Ex..... 5.55 "

GOING EAST—MAIN LINE, leave
 No. 4, New York Mail..... 11.10 A. M.
 Carries Passengers. Has chair car daily, and day coach Chicago to Buffalo Sunday only.
 No. 10 Night Express..... 3.30 A. M.
 Train A Grand Rapids Express..... 4.45 "
 No. 22, Mail..... 11.20 "
 Train C Grand Rapids Express..... 1.35 P. M.
 No. 8, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave
 No. 2, Special New York Express..... 11.25 A. M.
 No. 6, Chicago & Boston Sp'l..... 1.35 P. M.
 No. 12, (Lim.) Pass. for Buffalo..... 8.30 "
 No. 24, To Goshen only..... 8.40 "
 No. 14, Atlantic Express..... 11.40 "
 Train E to Goshen only..... 7.45 A. M.
 Train G to Goshen only..... 3.10 P. M.

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EFFECTIVE JAN. 2, 1892.

| GOING NORTH. | | GOING SOUTH. | |
|---------------|--------|------------------|-----------|
| No. 5. | No. 3. | No. 2. | No. 4. |
| 1:30 | 9:05 | Benton Harbor | lv. 6:40 |
| 1:52 | 8:35 | Eau Claire | lv. 6:00 |
| 1:17 | 8:58 | Berrien Centre | lv. 7:07 |
| 12:28 | 8:07 | Niles | lv. 7:31 |
| 12:15 | 7:30 | Elkhart | lv. 7:12 |
| 11:22 | 6:55 | Goshen | lv. 6:42 |
| 11:25 | 6:25 | Windsor | lv. 6:00 |
| 11:00 | 5:36 | Wabash | lv. 5:25 |
| 10:16 | 5:15 | N. Manchester | lv. 5:25 |
| 9:25 | 4:38 | Ar. Wabash | lv. 5:05 |
| 10:55 | 4:15 | Ar. Wabash | lv. 4:10 |
| 10:10 | 3:45 | Marion | lv. 11:00 |
| 9:50 | 3:27 | Kimberly | lv. 11:40 |
| 9:40 | 3:15 | Summitville | lv. 12:11 |
| 8:25 | 3:10 | Ar. Alexandria | lv. 12:37 |
| 8:10 | 2:55 | Ar. Anderson | lv. 1:05 |
| 7:46 | 2:40 | Ar. Indianapolis | lv. 2:40 |
| No. 25 No. 7. | | | |
| 5:15 | 8:05 | Anderson | lv. 1:45 |
| 3:29 | 6:59 | Knightsburg | lv. 2:40 |
| 1:40 | 5:58 | Kimberly | lv. 3:30 |
| 10:05 | 5:00 | Greensburg | lv. 3:30 |
| | | Cincinnati | lv. 5:00 |
| 8:35 | 3:13 | Westport | lv. 5:05 |
| 7:30 | 2:30 | Ar. No. Vernon | lv. 5:45 |
| | | Lv. Louisville | lv. 7:30 |

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 5.

ELKHART, IND., MARCH 1, 1892.

Whole No. 462.

RETROSPECT.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:2.

He was better to me than all my hopes,
 He was better than all my fears;
 He made a bridge of my broken works,
 And a rainbow of my tears.
 The billows that guarded my sea-girt path
 But carried my Lord on their crest;
 When I dwell on the days of my wilderness march,
 I can lean on His love for the rest.

He emptied my hands of my treasured store,
 And His covenant love revealed;
 There was no wound in my aching heart
 But the balm of His blessing healed.
 O! tender and true was the chastening sore,
 In wisdom, that taught and tried,
 Till the soul that He sought was trusting in Him,
 And nothing on earth beside.

He guided by-paths that I could not see,
 By-ways that I have not known;
 The crooked was straight and the rough made plain.

As I followed the Lord alone,
 I praise Him still for the pleasant palms,
 And the water springs by the way;
 For the glowing pillar of flame by night,
 And the sheltering cloud by day.

There is light for me on the trackless wild,
 As the wonders of old I trace,
 When the God of the whole earth went before
 To search me a resting place.
 Never a watch on the dreariest halt
 But some promise of love endears;
 I read from the past that my future shall be
 Far better than all my fears. —Sel.

EVANGELIZING SERMON.

Preached at the Salem Meeting-house,
 Elkhart Co., Ind., Jan. 20, 1892,
 by J. S. Coffman.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19, 20.

This injunction is called Christ's great commission to his disciples. It was given when Christ was about to ascend unto the Father from whence he had come to earth.

The Lord Jesus is called a king, the King of Glory. He was born of the royal family of David, for his genealogy shows him to be of direct descent from King David. He was also a priest. Paul tells the Hebrews that Christ was a priest after the order of Melchisedec, a high priest of good things to come, and those who would be anointed by the same spirit wherewith Christ was anointed would be subjects of the same kingdom, members of the same priesthood, for by the Holy Spirit we are initiated into the same kingdom and family with Christ.

Jesus had told his disciples that he was going to the Father, that is, to the kingdom of glory. This kingdom is the same as Christ came here to establish and yet with this great difference that, while here it is encompassed with flesh and temporal things, there it is in all its fullness of eternal glory. This text has to do with work in this kingdom. The disciples were chosen for this work.

In the kingdom of God every child and subject is expected to do something to spread that kingdom, because the kingdom of God is to be a kingdom of busy workers. We have different callings in this kingdom. The 12th chapter of 1 Corinthians teaches us that while the kingdom or church of Christ consists of many members, the gifts are very diversely bestowed, yet with a view to the profit of all. Not all have the same work to do, and yet the different callings all tend to the general welfare and prosperity of the kingdom. The 12th chapter of Paul's epistle to the Romans teaches us the same truth, and shows how we should present ourselves for service in the kingdom, so that no one will think too well of himself or his calling, but that every one may diligently attend to the calling wherein he is placed.

Then we might turn our attention to Ephesians 4, where Paul speaks of various gifts, and tells us *how* we are to labor. He says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." We are to labor for one another; we are not to despise one another or one another's work or calling, but

each one work cheerfully and earnestly in his own sphere and not look down on others. Each member is useful in God's kingdom, and in the eyes of God we are all the same, in whatever calling we may work, if we are all equally faithful in our calling. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of you is given grace according to the measure of the gift of Christ." My brothers and sisters, —If we have anything, it is by the grace of God that we have it. Paul, the apostle of the Gentiles as he is called, gives God the honor for everything he has, and includes himself when he says, "Unto every one of us is given grace according to the measure of the gift of Christ."

Will we not bear the gift of Christ with patience, and at the same time with humility? Everything we have that is useful is from God. Since this is so not one of God's children is excusable to say, "I have nothing." "I can do nothing." "My work does not amount to anything." We all fill a part in this great universe in the work of the Lord, each in our own sphere to do our work, and yet Christ is all in all.

What did Christ do? How did he bestow the gifts? "He gave some, apostles." He gave to some the gift of being apostles. Peter was not there because he deserved anything, though he was bold in proclaiming Christ to the Jews assembled there at Jerusalem. Paul was not there because he deserved anything, though he was the greatest apostle. Likewise we, in whatever calling we may be, are not there because we deserve it. All we have is given us from God.

To some he gave the gift of being prophets. Even the New Testament prophets were needed in their sphere. "Some, evangelists; and some, pastors and teachers." Whatever gift they exercised, it was given them of God, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We do therefore see that evangelists are also needed; likewise teachers and pastors, and each one is to

be faithful in that particular sphere into which God has called him.

We want to see how the apostles carried out the commission that Christ gave them. They were to build up and establish a spiritual kingdom. This kingdom is to be built up by the salvation of souls. This is the object for which Christ came into the world, and it is the object at which every child of God and follower of the Lord aims. Where does this kingdom begin? Christ himself said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The beginning is faith in the Lord Jesus.

But that all may know on whom to believe, people are needed to carry on the work and preach the gospel of grace. In Acts 4:12, Peter speaks of this saving grace: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

I'm going to read a few texts. We'll see what God says about this. We sometimes talk about this and about that, but we want to see what the word of God tells us about this. Christ is in all these things and therefore we can see what his word teaches on this subject.

First, let us see how this kingdom is to be received. Mark 10:15, Christ says, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." That is what we must preach. Our object is to build up the kingdom of Christ, and this must be done by having souls saved. The kingdom must be received as a little child, that is, we must receive what God has for us with a simple, child-like trust that knows no wavering nor doubt. People cannot be brought into the kingdom unless they are taught how to receive the kingdom.

Notice now Luke 24:47, where Christ says, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Every work or cause must have a point at which to begin, and then from that the circle will enlarge. The kingdom of Christ must be established. The starting point must be at Jerusalem, and from there it must be enlarged, and the message carried out farther and farther away from the point where it was first given, "and lo," Christ says to those to whom he first gave the commission, "I am with you always, even unto the end of the world."

But the gospel must be "preached in His name," for in his name only can we be saved. To this salvation the whole human family has a right, "for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

(Conclusion in next number.)

For the Herald of Truth.

LET US PASS HOMEWARD SINGING.

"What a delightful privilege," says an old writer, in the fullness of his heart, "to express and call forth thoughts high and good, to lighten the load of care, and to brighten the declining years of age;—to bring forth stores of knowledge and wisdom, to approve myself as a friend, companion, adviser, and comforter, to become a messenger of peace and love to all, and point them all to heaven."

When the burden of sin and guilt fell off Christian at the foot of the cross, as we read in the "Pilgrim's Progress," three shining ones came and saluted him with "Peace be to thee." The first said unto him, "Thy sins be forgiven thee," Mark 2:5; the second stripped him of his rags, and clothed him with change of raiment Zech. 3:4 (the robe of righteousness); the third also set a mark on his forehead (Eph. 1:13), and gave him a roll, with a seal upon it (the witness of the spirit whereby we cry, Abba, Father). No wonder he could "go on his way singing."

It is striking to remark how often Christian poured forth his songs of rejoicing as he passed onward to the celestial city. All pilgrims should sing, that others may hear them and be glad. The shepherd boy sang in the "Valley of Humiliation," as he sat tending his father's sheep among the lilies. Even in the night God giveth us songs Job 35:10.

As Christian went onward singing, so let us sit by the fireside singing our simple hymns, or as we pass to and fro among friends and kindred in our homes. Let the gifted—those for whose voices the world listens—be careful to lift them up for God; while the lowly and the loving sit at His feet singing the same song—the song of the angels—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

Walk as the children of light, that others "may see your good works, and glorify your Father which is in heaven" (Matt. 5:16), not us—let us remember that—but "our Father which is in heaven." Let our studies, our conversation one with another, the letters we write, even our recreations, have the same great object in view, the praise and glory of our Redeemer. Let us sing of Him as we pass through the world to the better land. Let us endeavor not only to live, but also to die to Him who died for us. "Young men, and maidens; old men and children: let them praise the name of the Lord: for His name alone is excellent; His glory is above the earth and heaven" (Psa. 148:12, 13).

I read of a little child who went out with her nurse for a walk, and she sang

as she passed through the fields, or gathered flowers which grew along the hedge. But the way was long, and the twilight coming on, and it was rough walking in the fields; besides which, in thrusting her hand into the hedge to pluck a wild flower, she wounded it rather severely with a thorn that grew there. By and by she began to be weary, and even to weep with pain and fatigue. The nurse tried to cheer her by saying they were nearly at home now.

"Are you sure, nurse, quite sure?" asked the child, a little more cheerfully; and just then catching a glimpse of the house between the trees, she sang for joy, with the tears still upon her cheeks. Thus it often is with the child of God. At first he can sing cheerfully enough; but if the way becomes rough, or the sun ceases to shine, or he meets, as he is sure to do, with thorns springing up by the way, he begins to doubt, and be weary, and to hang his harp on the willows, and perhaps sit down to weep. But let a friendly voice only be near, to bid him be of good cheer, for he is almost home now; let the eye of faith catch but one glimpse of his Father's house, and with tears still glistening on his cheeks, he will burst forth into singing, and rejoice and give thanks. Does the Christian complain that the world likes other music and does not care to listen to his songs—and that it is lonely to be singing all by himself? Does he

"Pain because he feels alone,
With none to strike his favorite tone,
And join his homeward strains?"

Courage, friend! Who knows but you may yet win your brother or your sister, your parents or your children, as the case may be! Courage, ye gifted! you know not what good you are doing, as you pass singing through the world; or what good your songs may do to others when you are no more.

Courage, ye lowly and loving ones; sing on, and you will find an echo in some kindred heart. Courage, ye that grieve over one dearer than a brother! be faithful, and it may be that God will give you your friend. Courage, ye who write, and read, and give away good books; if it be but a tract, God will surely bless it, if given in the name of Christ.

Courage, ye who have given up worldly pleasures for Jesus' sake. He has better things in store for you. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor. 2:9.

Sing on, you shall not always walk alone; who knows but your example may win others? Courage, ye who feel that you are sojourning in a strange land and among strangers. Endeavor to pass through it singing to heaven, that the world may hear your songs, and perhaps be won to join in them.

For the Herald of Truth.

LOVE TOWARD CHRIST.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. 8:35-39.

Who can, in truth, repeat these words after the apostle? Who is so filled with love toward Christ that he can endure, I will not say, peril or sword, famine or persecution but only a small temptation, or trial, or perhaps a little self denial or some wrong or hard words, or perhaps a small loss, for His sake? Who is so strong in love that he can, for Christ's sake, bear everything and still remain steadfast in love toward his Savior, in love to friends and foes, that nothing in his heart can separate him from the love of God?

Do we not make these beautiful words an untruth in our mouths, if we have not their strength in our hearts, and show it by our deeds and actions? Many may, in their minds, be able to endure great trials and tribulations out of love to Christ before they have learned to carry their daily burdens. It seems too to be harder to not let our daily trials and temptations separate us from the love of God, than if we had great tribulation and suffering to endure. But through prayer and supplication and the love of God shed abroad in our hearts through the Holy Spirit, we can overcome everything, and if we abide in his love nothing can separate us from Him, no more than heat can be separated from the fire, or light and warmth from the sun. But an imaginary love, which only consists in words and ideas, cannot overcome anything, nor be separated from Christ because it has never been in Christ; but is only a dream or imagination; nor will it ever die, because it never lived, and therefore cannot bear or endure anything. Oh, let us strive for more of the Holy Spirit so that our hearts may be filled to overflowing with its divine influence. Then it matters not if we are ridiculed, censured or falsely accused by friends or foes, we can or ought to rejoice that we are deemed worthy to suffer a little for Christ's sake, who suffered all to redeem us. Oh, let us also be earnest in trying to win souls for Christ, and let us manifest more Christian love and charity toward all.

"O Lord, fill thou us with thy love
And Holy Spirit from above;
That we in word, and deed and thought
May love and serve thee as we ought.
Should friends despise, and foes deride,
Then let us in thy bosom hide
Until the storms of life are past,
And we are gathered home at last.
Then we can praise thee, and adore
Thy love to us forevermore,
And join the blood-washed throng to sing
Hosanna to our Savior, King!"

BARBARA SHERK.

For the Herald of Truth.

PREACHING THE GOSPEL.

"Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

These words were spoken by Jesus himself to his disciples, while here on earth, and as all Scripture is given us by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction should it not interest every Christian in the land, knowing that there are thousands who have never heard the blessed truths of the gospel, or known there is a Savior; should it not be our aim to bring such into knowledge thereof that they might enjoy the pleasures that only the Christian has, in leading a consecrated life, in this world, and enjoying eternal happiness in the world to come.

Christ says, "I am not come to call the righteous, but sinners to repentance." If we enjoy our Christian lives as we should, we would wish the whole human family to accept Christ as their portion; and if so we will endeavor to spread the gospel, that whosoever will, may come and take the water of life freely.

Has the Mennonite church not been entirely too negligent in this all important work, in not sending our ministers out into the world? Through their teaching many might have been brought to Christ, had there been an effort made to that effect. May we as a church be awakened and work more earnestly.

Dear brother, dear sister, do you live in a Mennonite community, and think that our doctrine is known everywhere, and that all have the same privilege you have? By no means have we all the same privileges. We should appreciate our privileges more, and work more earnestly, go hand in hand and help spread the gospel. True, we can not all be preachers, but we should donate more to the Evangelizing Fund, that such of our ministers as are capable of teaching the Gospel, as we believe it, might be able to go and teach it, not only where it is upheld, but to the outside world as well. C.

NEVER in my life, have I despised learning and skill in languages, but, from my youth, I honored and loved them. Although, alas, I never acquired them, yet, thanks be to God, I am not so bereft of my senses, that I should despise or ridicule the knowledge of languages, through which the precious word of divine grace came to our knowledge. I wish that all pious minded persons possessed this knowledge, if we would but humbly use it to the praise of our God, and the service of our neighbors, in the pure fear of God.—Menno Simons.

Courage, ye who are already passing! Courage, ye sick and dying saints! Try to pass over Jordan singing, that the living may hear your songs as they stand on the other side, and long to follow you to heaven, through Him who is the Way, the Truth and the Life.

Courage, all ye weak and weary! Sing on, you will soon be at home. If the way should be rough and dreary, you have a loving Savior, who will take you in his arms, and carry you upon his bosom. Sing on! Do not be afraid of being left behind. Jesus loves His children, and to hear them sing His praises, and to see them cheerful and happy as they go through the world.

Oh that all our readers, before they close this article, would put to themselves earnestly and prayerfully the following solemn question: "I, too, am passing through the world, and who is the better?" E. S. G.

For the Herald of Truth.

ARE WE DOING OUR DUTY?

With the help of my heavenly Father, I will write a few lines on this important question. I would kindly ask us as professing Christians, are we doing our duty? Do we visit the sick? Are we helping the poor and needy? Do I look around and see whether there is any charitable work for me to do? I believe a great mistake is made in this matter. Too many of us look at our own comfort. What does the word of God teach us? Our Lord Jesus says, "Love thy neighbor;" "love your enemies." Indeed, the perfect way is hard to the flesh. Oh! if we were but more willing to receive that burning love from on high, how different would we treat our fellow-men. God bless us with that divine love.

Dear Christian friends, let us strive to do good, while it is day; "the night cometh when no man can work," John 9:4, yet, by grace we are saved: we cannot gain heaven by our good works. We are told to keep Christ's commandments; let us therefore, help the poor and needy, be kind to all, speak to the unsaved about Jesus, that they may be brought into the kingdom of God. Let us strive to be rich in grace, not longing to lay up treasures and gain riches in this world, for what would it profit us if we would gain the whole world and lose our own precious souls? Let us read this beautiful verse prayerfully.

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold.
In the book of thy kingdom,
With its pages so fair,
Tell me, Jesus, my Savior,
Is my name written there?"

Berlin, Ont.

A. H. S.

PEACE.

BY E. AVRILL.

Let's live in peace together,
What tho' we'll receive,
What tho' we wrong may suffer,
Yet still we may forgive,
There's nothing like forgiveness;
So sweet it is to feel
When others may have grieved us,
Pure love our bosoms fill.

It is not in us to breathe it
Our nature, in return
For every ill that's done us,
Would with resentment burn.
Let's crave, then, of our Father
Who rules and reigns above,
That He with His own nature,
Will clothe us, which is love.

The olive branch, extending
Far thro' the earth's domains,
Would lessen half its sorrows,
Would lessen half its pains,
Oh! Life's too short and fleeting
To spend the least in strife,
And all should be preparing
For an immortal life.

CHRISTIAN WORK AND WORKERS.

If there is to be Christian work there must be Christian workers; just as, in order to have Christian worship, there must be Christian worshippers. [There may be, and doubtless are, abundance of imitations and imitators. There are persons who seem to think that they can do Christian work, and who undertake it, but do not accomplish it, for the simple reason that they are not themselves Christians. There are teachers in Israel who, like Nicodemus, do not know what it is to be "born again." There are many who, when they at the last day recount the Christian work which they have done, shall hear the Master say, "I never knew you." These are the blind guides, who lead the blind till both fall into the ditch; men who know not what they say, nor whereof they affirm, who recite what they have been taught, who copy out of books, who repeat the sayings of others, who steal every one of the Lord's words from their neighbors, but who know nothing of the power of divine grace, and the indwelling of the Holy Spirit of God.]

A certain bishop is reported to have said that the prevalence of ritualism in the church was due to the presence of "unconverted men in the ministry"—men who had no personal knowledge of God and of his salvation; but who doubtless were adepts in church millinery, familiar with forms and sticklers for ceremonies, religious martinetts, destitute of the grace and power of the living God. Doubtless in many churches a considerable portion of their members, and some of the preachers, do not know the grace of God

in truth, and have not tasted for themselves that the Lord is gracious, but are of the world, worldly; of the earth, earthy. With such men and such material, Christian work is impossible. Such persons can only imitate that which others really do. What the world needs is not an imitation Christianity, but the real genuine article. As well might one undertake to warm himself at a painted fire, or feed himself on plaster of Paris fruit, as to satisfy the inner longings of his soul with a fictitious religion—an imitation of the genuine article. What is needed is "the true grace of God," the real thing. We are not to profess to be what we are not, but to acknowledge what we are, and pray to be made what we ought to be.

The place for a man who knows not God is not doing Christian work, or imitating Christians in their service; his place is in the dust, crying "God be merciful to me a sinner." And when a man has been touched by the power of divine grace, and has found peace through the blood of the cross, there need be no doubt concerning his real standing. "We know that we have passed from death unto life, because we love the brethren." We know what love is, and we know what hate is. He that hateth his brother, abideth in death. If we are Christians, the love of God is shed abroad in our hearts by the Holy Spirit, and this love, which is the fulfilling of the law, is a matter concerning which there is no need of doubt, uncertainty or mistake. Men know when they are hungry; they know when they are thirsty; they know when they are angry or are peaceful; and they know when their hearts are filled with love; and knowing this they may know whether they have passed from death unto life. It is not difficult to tell whether a man is like the troubled sea which cannot rest, or is filled with the peace of God that passeth knowledge. If we have all knowledge and have not this charity, or love, shed abroad in the heart by the Holy Ghost, we are nothing.

There are plenty of empty vessels, clouds without water carried about with winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. There are plenty of people whose religion is like a sounding brass and a tinkling cymbal, but if we are to do Christian work we need something brighter and better, deeper and purer than these imitations of divine grace.

God has called men to his service, and to be workers in his vineyard, but no man has a right to go into the vineyard of another until he has had dealings with some one in authority who can assign him his work and appoint him his place. So no man can do work for the Lord till he first knows the Lord; till he has asked the momentous question, "Lord, what wilt thou have me to do?" and has re-

ceived the answer from one who gives "to every man his work." Christian work is not simply imitating what other Christians have done but it is doing the special work which God appoints for each individual, and if we are ready to do this—if we have yielded ourselves to God and confessed the Lord Jesus as our Lord and Master—and given ourselves to him to obey his laws, then he who gives to every man his work will give to us the work which we are best fitted to do, and which he desires to have us perform, and will give us grace to do it faithfully, and will crown it with success, and reward it with eternal blessing at last.

THE OUTSIDERS.

We need as churches to get into sympathy with the great outside world and let them know that none are so broken-hearted or hardly bested that they will not be welcomed. "No!" says some fastidious Christian, "I don't like to be crowded in church. Don't put any one in my pew. My brother, what will you do in heaven? When a great multitude that no man can number assemblies they will put fifty in your seat. What are the select few now assembled in the Christian churches compared to mightier millions outside of them, 800,000 in Brooklyn, but less than 100,000 in the churches!"

Many of the churches are like a hospital that should advertise that its patients must have nothing worse than toothache or "runarounds," but no broken heads, no crushed ankles, no fractured thighs. Give us for treatment moderate sinners, velvet coated sinners and sinners with a gloss on. It is as though a man had a farm of 3,000 acres and put all his work on one acre. He may raise never so large ears of corn, never so big heads of wheat, he would remain poor. The church of God has bestowed its chief care on one acre, and has raised splendid men and women in that small inclosure, but the field is the world.

It is as though after a great battle there were left 50,000 wounded and dying on the field, and three surgeons gave all their time to three patients under their charge. The major general comes in and says to the doctors, "Come out here and look at the nearly 50,000 dying for lack of surgical attendance." "No," say the three doctors, standing there fanning their patients, "we have three important cases here and we are attending to them, and when we are not positively busy with their wounds, it takes all our time to keep the flies off."

There are multitudes to-day who have never had any Christian worker look them in the eye, and with earnestness in the accentuation, say, "Come!" or they would long ago have been in the kingdom.

SUPERFLUITIES AND CHRISTIANITY.

The following quotation, if true, is one with a moral in it. The *Richmond Star* is authority for saying that the "value of finger rings in the United States is estimated at fifty-eight millions of dollars. The annual interest of this sum, at six per cent., would be three million, four hundred and eighty thousand dollars." But finger rings are only a very small part of the luxuries in which the American people indulge; and many of these who pay tribute to luxury are church members. And our mission is to admonish the people of their peril. When these dear people, once simple in their faith and practice, are questioned concerning their gradual conformity to the world in dress, style of living, and other outward characteristics of worldliness, they reply: "Oh, such things are of little importance, and they constitute no part of the essentials of religion." Not unfrequently they add a trite remark about being "proud of plainness," or triflingly dispose of the subject by a witticism upon some woman who made herself ridiculous with dress. Now, we maintain that pride, extravagance and worldly conformity in dress are as clearly and emphatically, condemned in God's word as idolatry, swearing, lying, or stealing, and God will judge public teachers of his word who shun to declare this—1 Tim. 2:9, 10; 1 Pet. 1:1-6; 2 Tim. 2:12.

Nothing will sooner eat the piety out of the heart than superfluities in matters relating to our personal appearance. An able writer in the *Presbyterian Journal* has well observed that fashion leads to a hollow-hearted, hypocritical, vain and Godless life. It is founded not on taste or art, but on pride. It frosts the caste feeling which is accused of God, and which is blighting and blasting the churches in all our cities especially. It magnifies and idolizes the inferior part, and renders women supremely and almost exclusively conscious of the body. The holiness of duty. It is a fact often illustrated by the infidelity and gross immorality of leading aesthetes, that the sense of beauty never deters from moral evil, nor prompts to moral good.

Fashion in our churches is squandering millions of the Lord's money, and bringing thousands of his professed people to shameful and guilty bankruptcy. It keeps millions from church service, and diverts the attention from spiritual worship. Fashions are becoming more and more costly, outlandish, indecent and immoral! especially in lasciviousness. This interpretation is confirmed by the fact of its origin among the courtesans of Paris. The Scotch preacher spoke wisely when he said, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow

from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil."

The complexities and intricacies of fashion displayed in our numerous fashion journals are engrossing the thoughts, affections, and resources of most of our young ladies, especially of wealth, to the exclusion of almost everything else. Fashion becomes an imperious passion, trampling under foot every principle of Christianity, and sweeping more women to ruin than any other influence. It is the evil genius of woman, and her condition cannot be greatly improved physically, morally or spiritually, until she is emancipated from this tyranny. How humiliating the fact that the newspaper headings "For the ladies," always refer to dress, as if this was woman's all and in all!

Fashion excites envy and imitation, leads husbands to desperate and dishonest expedients for money, and if wives who worship at the shrine of fashion, are professing Christians, it often makes husbands infidels. It identifies women professing godliness with the world, destroying their usefulness as Christians, and bringing them under condemnation of God. But what shall we do? Will no one practice the plain and simple principles of Christianity in dress and living?

1. Let the pulpit ring out anew God's condemnation of this sin and folly, and let their own families abandon it. (Isa. 3:16-25) Let our church members who cry out, "We cannot be peculiar!" be made to understand that they are both by word and deed renouncing one of the first and most essential principles of Christianity. (Titus 2:14) If they thus surrender to the world they cannot serve God. If they cannot be singular they cannot be saved.

2. Although no very precise rules may be given against conformity to the world in dress, it is clearly man's best that most of our women professing godliness are far over the line in costliness, complexity, and immodesty.

3. Christianity teaches the general principles of economy, plainness, simplicity, comfort and neatness in dress.

4. It plainly and emphatically teaches us not to put on or put off anything merely because "they do it." The course of an ungodly world is not the Christian's guide, and where there is a will, there is a way in which we may obey Christ.

5. We should remember that God's claims upon us and our families are superior to all the claims of "society," and that our alliance to Christ is infinitely more important than all other alliances.

6. Fashion journals and novels should be imperatively banished from Christian homes.

7. We should never swerve from Christian principle in dress and style of living to shun the sneers of the world.

8. We should live above the world, in constant fellowship with the Son of God,

and in the power of an endless life, "Hating even the garment spotted with flesh."

9. We should remember that our personal salvation and spiritual usefulness depend upon our separation from the world and our resistance to its sway, with martyr spirit. The world is ruin, and if any are saved they must come out of it. God allows no compromise.

10. Professing Christians who regard such principles as "too strict," and whose hearts rebel against them, should, with an open Bible before God, seriously examine the foundation of their hope of Heaven.

No garments will become Christians so well as the garments of salvation. These are fashioned by divine authority, and are therefore perfectly proper to be worn constantly and everywhere. Dr. Armat once said that one grand concern with buyers is to obtain garments that will last—garments whose fabrics will not waste, and whose colors will not fade. There is one seller in the great market of the world who assures the permanence of his wares. Hear ye Him! "Buy of me gold tried in the fire, that ye may be rich; and white raiment that ye may be clothed." In this apparel the Redeemed shall shine, when the sun shall grow dim with age, and the stars fall from heaven like unripe figs.—Selected.

WHOLE SOME MORSELS.

GOD employs no hired help.

NOTHING that is done for Christ is little.

THE devil hates the religion that can be seen.

THE best place for us is the place God picks out.

WHATEVER we do for a fellow-man we do for God.

SAVING "No" to yourself is one way of saying "Yes" to God.

TO be a servant of sin is to be a servant of the devil.

GOD is behind every man who leans against Him.

GOD loves us for what his love can make out of us.

AN armor-bearer ranks the same as a prince in God's army.

THE way to do hard things easily is to do them for Christ.

THE sin that is not entirely blotted out will soon cover a whole page again.

IT is not from man that the faithful Christian receives his pay, but from God.

THERE is no such thing as being a Christian without doing as a Christian does.

Selected by H. G. SHENK.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, }
A. B. KOLB, } ASST. EDITORS.

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OUR SUNDAY-SCHOOL LESSON HELPS FOR 2D QUARTER are printed, and we ask our friends to order early so as to have the Helps in good time. The lessons are taken from the prophecies and Psalms and form a very interesting series for study. A great many Sunday-schools will be opened about April 1, and we would be glad to hear from them all. If any of the schools have not yet used our Lesson Helps, we will gladly mail sample copies free to any address on application.

CONFERENCE ANNOUNCEMENTS.—As the time for the Spring Conferences is again approaching, we will be glad to have the brethren from the different districts send in the announcements in good time for publication, and thus give opportunity for those who would like to attend one or another conference to do so.

RECONCILED.—The friends and relatives of Gideon Yoder, of Cass Co., Mo., will be glad to hear that after the sad trials and misfortunes which he has had during the past he has made full reconciliation with the church and is again esteemed as a brother in good standing in the same.

BRO. SAMUEL GUENGERICH of Amish, Johnson Co., Iowa, recently favored us with a very pleasant visit. He arrived on

the 3d of February and visited a few days in Elkhart and then proceeded to Goshen to visit friends in that vicinity. He returned from there the following week and after spending another Sunday with us he left on the 16th for Chicago where he expected to stay one day and then return home. We were glad to be favored with a visit from him and hope he will come again.

FRIENDS' FREE LIBRARY.—The Friends' Free Library, of Germantown, Pa., reports that during the year 13,000 volumes were taken out to read. This is remarkable when we consider that the books of this institution are not as those of most other libraries, three-fourths fiction, but historical, biographical, scientific, moral and religious works. They have added over 800 new volumes during the last year, and are so cramped for room that arrangements for a larger building are being set on foot. The library contains over 16,000 volumes.

JUDGING from his report, it appears as though our ministering brother I. A. Miller, who is now on an Evangelizing tour to the West, was doing pretty thorough work, so far at least as visiting and encouraging the scattered members of both branches of our church is concerned. We are glad that he is so particular in this matter, and we hope many will be edified and encouraged by his visit to press forward and upward in the cause of Christ. Our Evangelists should make special efforts to visit those who are living out of the "beaten paths" so to speak. We are glad that Bro. Miller is doing this. May God richly bless his labors.

BISH. HENRY NICE of Ustick, White-side Co., Ill., who was widely known and highly esteemed and respected was called away by death Friday the 5th of February. In him the church loses one of her strongest supporters and one of her most eloquent speakers and earnest workers, but especially the district in which he presided as bishop and pastor for so many years. Bro. Nice had been afflicted for a number of years, but continued to labor earnestly in the cause he loved until very shortly before his death. We had hoped to receive the obituary notice for this number of the HERALD, but for want of

it we are unable to give further particulars concerning his death.

BRO. ISAAC A. MILLER who has been making an extended visit among the churches and scattered members in the West, stopped several hours at Elkhart on his way home on the 23d of February. Bro. Miller's work was more or less hindered by the almost universal prevalence of Lagrippe, although the brother states that he himself enjoyed excellent health. Many hearts have been made glad and many who had been somewhat neglected and had become discouraged, have, by our brother's visit, been again filled with new zeal and earnestness, and others still are rejoicing in the consciousness of sins forgiven and acceptance of God. Bro. Miller states that many of our scattered members have difficulties to contend with of which those who are surrounded by their own church influences have no idea. Other denominations are actively engaged in many of these out-of-the-way places, and our own people are completely surrounded by influences which tend to draw them away from us as a church.

Brother Amos Mumaw who recently visited the churches and the scattered members in the South emphasizes this same fact, and says what many others have often said, that "we must look after our people."

THE GERMAN HYMN AND TUNE BOOK.—Our readers will remember that some months ago an effort was made to arrange for a German Hymn and Tune Book, similar to the English one published some time ago. For some reason or other the matter was left for a time, but recently it was stirred up again and inquiries are coming in regarding the progress of the work, and we can only reply that very little has been done.

We feel that there is a need of a work of this kind, and we hope the friends of it will get to work and do something so that the work may be accomplished. We want a good book and a cheap one. We would ask our brethren wherever they are interested in a work of this kind, to present it to their churches and have collections taken to pay for the plates, and then let a committee be appointed to compile the book and arrange it. We will print it and by next Fall at farthest we can have

the book ready. Let us see what can be done. Some of our churches write us that they must soon have new books and they want one with Hymns and Tunes.

The proposal was that the church at large should pay for the plates and then the books could be furnished at a low price; which would, more than anything else, insure their general use.

CORRESPONDENCE.

FROM HOLMES CO., OHIO.—On Feb. 6th, Pre. Amos Mumaw of Elkhart Co., Ind., arrived here from Tennessee and filled an appointment at Longenecker's church in the evening. On Sunday he preached at Culp's church, and on Saturday evening again at the former place. May God bless his untiring efforts to win precious souls to Christ.

D. H. HORST.

RANSOM, NESS CO., KAN., FEB 13, 1892.—Pre. Isaac A. Miller, came into our midst Feb. 10. He held a meeting at the Ransom school-house the same evening, and the next day he held another meeting at Bro. Christian Eash's and in the evening at the Mast school-house. These meetings were all well attended, and we felt very much encouraged. May the good Lord bless him on his trip. This was the first traveling minister that visited us for over three years. We hope the traveling ministers will in the future visit us oftener. M. Z. TROYER.

DEGRAFF, OHIO, FEB. 19, 1892.—The brethren E. A. Mast of Howard Co. and Joseph Horner of Miami Co., Ind., arrived on the 13th of Feb. and remained with us till the 18th. During their stay here they held seven meetings; four at South Union, one at Walnut Grove and two at North Salem churches. We were very much encouraged by the good admonitions from the brethren. They proclaimed the word in earnestness and we hope all present were benefited. We thank God and the dear brethren for their visit. Come again, brethren. We would also ask others to do likewise. COR.

WEAVERLAND, LANCASTER CO., PA., FEB. 12, 1892.—Pre. Henry Weaver and Bishop Benjamin Zimmerman of Cumberland Co., Pa., paid a visit to their Lancaster Co., friends, and on Sunday Feb. 7th, they were at Weaverland meeting. Bro. Weaver held the opening discourse in German and was followed by Bish. Zimmerman who preached a very able sermon in English from Jer. 23:1-6 and Jeremiah 31:34, 35. The house was crowded with hearers, mostly brethren and sisters, who gave the best of attention, and were not tired hearing when

Bro. Zimmerman took his seat. I hope the visit will be a benefit to this church, and hope the Lord will provide means to again bring his scattered flock together. COR.

FROM WEST LIBERTY, KANSAS.—On the 31st of Jan., Bro. Isaac A. Miller of Ohio and a few brethren from the Spring Valley church met with us in the evening meeting. Bro. Miller preached a very interesting sermon. He held meeting on Monday evening and on Tuesday at ten o'clock at our church, and on Tuesday evening he held a meeting at the Amish church. He very earnestly admonished us in the ways of the Lord. On Wednesday he started for Pawnee Co., to visit some of the churches in the farther west. May the Lord bless him on his journey, that much good may be accomplished through him, for, "beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15. S. M.

FROM WATERLOO CO., ONTARIO.—Bro. J. S. Coffman of Elkhart, Ind., has been laboring earnestly for the salvation of souls in our midst during the last two weeks. He labored one week in the Hagey district (Preston) holding meetings there, and thirteen persons became willing to forsake the ways of the world and follow Christ. The following week he held meetings at Ebby's church in Berlin, and at the end of the week between fifty and sixty persons who had come out for Jesus made application to unite with the church. This week, beginning with Feb. 21, he is holding meetings at the Detweiler and Blenheim meeting-houses, and next week he will be at Blenheim and Upper Street. God be praised for his wonderful blessings. May those who have so recently experienced the happiness of the life in Christ, ever keep near to Him who has shown them His power to forgive sin, that they may be useful and zealous in every good word and work. COR.

FROM HARVEY CO., KANSAS.—Our church has enjoyed many privileges and blessings of late. Bro. D. F. Driver of Missouri was with us, on his visit in Kansas, and awakened a deep interest in spiritual things. Following him the brethren J. Blosser and J. M. Shenk of Ohio came to Kansas, and for a number of weeks labored earnestly in different localities, to the salvation of many dear souls and the encouragement and up-building of the church.

On the last Sunday of Bro. Shenk's stay here in our district, we witnessed what never before occurred here. Twenty-one persons were received into church membership by baptism on confession of their faith. Standing there side by side the line reached nearly across the house.

It was a solemn scene as they stood there openly confessing their Savior, and again kneeling to receive the ordinance of baptism. The Lord help them to be earnest, effectual laborers in his vineyard. We were also glad that in addition to the instruction meetings Bro. Slenk made it a point to visit each one of the converts at their own homes, thereby giving them an opportunity for further information on matters in which they may not have been quite clear.

We feel to notice this part of the work especially, since it is of such vital importance that each and every one be truly converted and regenerated, having well considered the cost, and being fully determined to build

"on nothing less

Than Jesus blood and righteousness."

Two others who had moved into our midst from Henry Co., Ill., were received into membership, and one reinstated. Since then one more has become willing to forsake sin and join our number.

I feel yet to add that the Evangelizing work has been of untold value to us here in the West. May it speedily find favor everywhere, for it seems the end of all things is approaching. COR.

SMITHVILLE, OHIO, FEB. 19, 1892.—Our aged ministering brother, Christian Nafzinger of Lima, Ind., in company with his wife, arrived in this community in September last to visit once more his relatives and old acquaintances and to proclaim the gospel of peace whenever opportunities were presented. In the meantime he also spent about two weeks in Mifflin Co., Pa., and a few days with the brethren in Stark and Holmes Co., Ohio. They enjoyed themselves very much, as they with their Christian friends many times had seasons of refreshment from the Lord, not only in meeting each other in the houses of public worship, but often too in private houses where the brethren would meet with them and would have exhortation and prayer. But while we can have our seasons of rejoicing and thanksgiving we must also pass through sore trials and tribulations. This has been the case with our brother for the last six weeks, he has been for more than five weeks confined to his bed at the house of his nephew J. S. Yoder, where his aged sister is. He was afflicted with catarrhal inflammation of the stomach and with infirmities of old age. However during his afflictions he remained patient and fully resigned to the will of the Lord. At present he is somewhat better and his friends entertain hopes of his recovery so far as to be able again to see his friends in Indiana.

By the blessing of God and the moving of his Spirit, twenty-five precious souls have been persuaded to "seek the Lord while he may be found." God grant them a sure hold on eternal life. COR.

SUNDAY-SCHOOL ITEMS.

FROM JOHNSTOWN, PA.—The Sunday-school here was closed in Oct. 1891. On Christmas however the school at Weaver's church had another session, and was addressed by Pre. H. S. Gelnet. Charles Shaffer was the superintendent of the school.

On the following Sunday (Dec. 27) scholars of the school at Stahl's church received some presents and were addressed by Pre. Levi A. Blough, and the writer who was the superintendent. This was one of the most interesting meetings ever held in this church. About 100 young people and children were present besides many of the parents. It was encouraging to see the strict attention given. We have also organized a Bible class which meets every Sunday evening. We use the Mennonite Sunday-school Lesson Helps. They are a good thing to have, even when we have no Bible class. They cost so little and are a great help to the study of the Word of God.

On Sunday Jan. 24th, the Sunday-school at the Blauch church was addressed by the ministering brethren, Simon Lehman, Levi A. Blough and S. Gindlesberger. The superintendent was John Thomas.

Dear brethren, and fellow-laborers in the Sunday school, do not be discouraged. We have much to cheer us on in our way. Though dark clouds hover over us the sunshine will come again. The winter will soon be past and the summer again at hand; then let us go to our work cheerfully and earnestly, for there is work all around us, and by means of the Sunday-school something can be done for the good of the children and the young people. We have no time to be idle, and where there is so much to do every one that is able should take hold and help.

LEVI BLAUCH.

TRIP TO THE CHURCHES AND
SCATTERED MEMBERS IN
THE SOUTH.

On the 14th of January I left Elkhart, Ind., to visit the churches and scattered members in the South, and also the churches in southern Ohio on my return. I arrived at Clay City, Ind., next morning, and was met by Bro. Daniel Kinsport. The same afternoon we went to the meeting-house to attend the funeral of Amanda C., daughter of Bro. Stickle.

I remained in this neighborhood until the 21st, during which time we had six meetings. The brotherhood here seems to be alive to the necessity of earnest labor. The membership however is small. These dear brethren and sisters have had many severe experiences in the last 20 years, but they still seem to be in earnest

and harmonious in their efforts in the good cause. The work here during the meetings was considerably hindered on account of sickness, yet we had many seasons of refreshing while we were endeavoring to be edified from the blessed word of God.

From here I had intended to visit Bro. Andrew Crook's in Dubois Co., Ind., but on receipt of a card from him, stating that the people in his neighborhood were nearly all suffering from Lagrippe and pneumonia, and that he deemed it best not to stop there on this account. I therefore boarded the train on Thursday, Jan. 21, at 10 A. M., for Dickson Co., Tennessee, via Nashville. I arrived there the following evening at six o'clock. The country here is quite mountainous and the scenery one of wild grandeur. Being a perfect stranger in these parts, and night having already set in, I felt some solicitude as to how I should do if no one was at the depot to meet me. However, my fears gave way to joy when, in looking about among the crowd of people assembled at the depot, I noticed a man whom by his appearance I took to be a brother, and found it to be Bro. M. Slonecker who took me to his home. His family was well, and I was so pleasantly entertained that I quickly felt at home, and we enjoyed ourselves very much. We had four well attended meetings, which we held in a building that had been used as a hospital during the time of the late civil war. Now we used it to proclaim the blessed gospel of the Prince of Peace. Two of the meetings were held on Saturday and two on Sunday the 24th. The last of these meetings was especially large and the people were unusually attentive while I endeavored to point out some of the principles to which we as a church hold, and many were the words of encouragement I received from the people at this place. I was told that there were people in this neighborhood who had never heard a sermon, and when I thought of the millions that are spent in sending missionaries out into foreign lands, I could not help thinking that a grand missionary work could be done right here in our own so-called Christian land. May the Lord bless those dear people who have not the privilege that many others have, of assembling with brethren and sisters in the faith to hear and be taught and edified in the blessed gospel Sunday after Sunday. This country seems to be fertile and the water is good. Land can be bought for from \$5 to \$10 an acre, and there is a ready market for all kinds of farm produce. Bro. Slonecker wishes very much that brethren would settle in his neighborhood, that a church might be established.

After bidding them adieu and wishing them God's blessing, I boarded the train at Dickson at 5 20 A. M., Jan. 25, for Concord, Knox Co., Tenn., via Nash-

ville and Chattanooga, arriving at Concord the same evening at nine. As I had not expected to arrive there before morning there was no one at the depot for me, so I remained in town all night, and next morning walked out to Bro. H. H. Good, three miles north of town, and found the family reasonably well. We had four meetings at this place, visiting between meetings among the brethren. The church here numbers about 30 members and seems to be in a fairly prosperous condition.

On the 29th of January I boarded the train at Concord at 7:30 A. M. for Perry Co., Ohio, via Knoxville and Harriman Junction to Bremen, Ohio, arriving there on the 30th at 9 A. M. I visited among the brotherhood that day. Next day, Sunday, we had meeting at Turkey Run Meeting-house. In the afternoon we visited an aged sister, Mary Beery, now 85 years old. Though afflicted in body she is strong in the faith and is looking forward to the time when she can go home. We had another meeting at the same place that evening and another on Monday evening. There are at this place some who feel greatly the need of a Savior, and a life consecrated to the service of God, and we hope they may become willing to step boldly out on the side of the Lord.

On Tuesday evening (Feb. 2), we had a meeting at the Pleasant Hill Meeting-house in Fairfield County. Though the weather was stormy the attendance was pretty good, and we had an interesting meeting.

Next morning I proceeded to Pickerington, Ohio, arriving there at 10 15 A. M., and was met by Pre. Noah Breneman. We had two meetings at Stemen's Meeting-house. They have a very comfortable house for worship, and it was a pleasure to me to meet the brethren and sisters there.

From here I went via Columbus to Holmes Co., on the 5th, arriving at Fredericksburg at 3 P. M. Next morning I went out to Dea. William Shoup's seven miles from town. We had a meeting that evening in the Longenecker Meeting-house, and remained that night at the home of Pre. Henry Kilmer. Bro. Kilmer has been laboring in this church for about 30 years, and although many sorrows and severe trials have crossed his pathway, he has still good courage to work on faithfully in the cause to which he has been called.

On Sunday, Feb. 7th, Bro. K. took me to Kulp's meeting-house. After meeting we visited Sister Kulp, and from there went to Jacob Fretz's and had a season of devotion with the aged and blind Sister Fretz. She is now 93 years old and is trusting fully in her Savior. We had meeting again at Longenecker's Meeting-house that evening. The meeting was well attended. I remained that night

with Pre. J. B. Shoup. This church is one well known to me, as it was here where I was born and spent my early years. It was a great pleasure to meet once more with those who had been the friends and companions of my boyhood; yet in looking over the congregation I could not help noticing that many faces which had been familiar to me were no longer there. Conspicuous among the absent faces that arrayed themselves before my mental vision were those of my dear father and mother who had for many years been attendants at this church, and from whom I had received so many kind and gentle words of admonition and advice in the way before me. Their bodies now rest side by side in the graveyard at this church there to await the call of the Lord at the last day.

Next day I visited my aunt, Rachel Mumaw who is now about 80 years old. I spent the day pleasantly conversing with her and endeavoring to cheer her up on her way. May God bless her with steadfast faith that she may hold out faithful unto the end.

Next day, Feb. 9, I visited Pre. Adam Kornhaus and family. In the afternoon I visited my sisters remaining there that night. It had been my intention to remain here in Wayne county over Sunday, but hearing of so many deaths and much sickness in the vicinity of home, and my family not being very well, I concluded to hasten homeward. Next day I visited at the home of my father-in-law, and from there I proceeded homeward on the 12th, stopping a few hours at Ada, Ohio, to see my brother John. I reached home on the 13th in the evening. I found my family improving and glad to see me back. I cannot close without expressing my thanks to the brethren and sisters with whom I met and at whose homes I was so hospitably entertained on my visit. May God bless them all.

AMOS MUMAW.

A TRIP TO THE WEST.

(Continued.)

On the 17th of Jan. I came to Lyon Co., Kan. At Hartford I stopped with J. P. Stuckey. On Sunday morning we had meeting at the Snatigner School-house, six miles west of Hartford, and in the afternoon at 2:30 at the same place. We had seven meetings in all, and on the 19th three young men were received into the church by baptism. This little flock was very much interested in the work. They are about 30 in number. On the 20th in the forenoon we had meeting at John Sutter's house, and at 12:30 I started for Columbus, Cherokee Co., Kansas, J. P. Stuckey going with me. On the 21st S. A. Mishler came to Co-

lumbus and we went home with him. We had meeting at his house that evening. Next day the 22d we went to Pre. Nafzinger's, 12 miles north of Pre. Mishler's, and had meeting in the evening in the church. Pre. Mishler and Pre. Nafzinger are working together. They have 15 or 16 members (and Pre. Kuhns has, I think, 7 members).

Next morning Pre. Mishler took us to the depot on the Frisco R. R. We went to Arkansas City, and on Sunday the 24th, D. L. Means conveyed us to his father Abraham Means. We went to the school-house to Sunday-school and after Sunday-school we had the privilege of listening to a sermon preached by a Baptist preacher. We announced meeting for that evening and came together at 7 o'clock, and the services were conducted in the English language.

Next morning the 25th at about 7 o'clock Bro. Means brought us to Arkansas City. From there we went to Harper, Harper Co., Kansas, and went to Bro. J. G. Wenger in Harper. That evening we had preaching in a school-house about three miles east of Harper. We remained with Bro. Abraham Gerber that night.

Next morning the 26th at 10 o'clock we had preaching at Bro. Gerber's. We went home with Pre. Andrew Good, and in the evening went to the school-house again. We had three good little meetings here and the presence of the Lord was feelingly near. They have a good rich soil there and it yielded good crops of wheat and corn this year. After the last meeting we went home with Bro. J. G. Wenger. On the 27th after breakfast and a parting prayer we went to the Hutchinson Southern Depot for Hutchinson City, and in the evening we took the train for Newton, Harvey Co., Kansas, and walked to Bro. D. J. Zook's that night, arriving at his house between 12 and 1 o'clock. On the 28th there was a meeting at the Pennsylvania Meeting-house in the morning, and again that evening, and on the 29th we had two more meetings there. Bro. Stuckey went home this morning. After meeting I went to Bro. Heatwole's. He could not attend meeting, his father-in-law being quite sick.

On the 30th there was an appointment at a school-house at 10 o'clock. Bro. Heatwole took me there in company with Bro. John Schrock and wife, but there were only a few there. After meeting we went to Bro. Abraham Wingert's (a son of J. Wingert of Pennsylvania), for dinner. After dinner Bro. Heatwole went home and I went with Bro. J. Schrock and wife to his father, Joseph Schrock.

On the 31st we attended the regular appointment at the Spring Valley Church, McPherson Co., Kan. Sunday-school was held before preaching. We had a pleasant time and attentive hearers. The brethren and sisters there seem to be very zealous in the good work of the Lord.

After dinner at Bro. Lantz's we started for West Liberty, McPherson Co., Pre. George Lantz and Bro. J. Schrock went with me in a buggy, a distance of about 28 miles. We reached West Liberty in time for services that Sunday evening. We went home with Bro. Joseph Miller. His wife is a cousin of mine, and a daughter of Bro. C. Yoder. Bro. Yoder lives with Joseph Miller since his wife died.

Next morning Feb. 1st I visited Pre. Sol. Swartzentruber, and after dinner cousin P. J. Miller. In the evening we went to meeting at the Mennonite Church. Next day we had meeting there again, and in the evening there was a meeting in the Amish Church. After meeting, P. J. Miller took me to Pre. John Zimmerman's, and next morning to D. Kaufman's in Reno Co., Kan. In the evening we went to Dea. Daniel Mast's, where we had singing, Bible reading and prayer. That night it began to rain, at which the people in Kansas rejoiced, for they had not had rain there since September.

Feb. 4th I went to Partridge, and thence via Stafford, to Larned, Pawnee Co., Kan. I. A. M.

(To be continued.)

POSTMASTER-GENERAL WANAMAKER has issued an order giving money order facilities to all post-offices where the compensation of the postmaster reaches \$200 per annum. Taking the States of Maryland, Pennsylvania, Ohio and Indiana as a basis this order of the Postmaster-General will not only double the present number of money order offices, but give an excess of about 25 per cent. in addition.

JUDGE SHEPARD of the Circuit Court in Illinois has rendered a decision in a suit between the factions of the Evangelical Association which, according to Associated Press dispatches, declares that the General Conference held in Indianapolis and not that held in Philadelphia was the legal General Conference. The decision is based on the ground that the Indianapolis Conference was appointed under the action of the Buffalo Conference of 1887, at which Bishop Dubs of the minority party was present and a consenting party. Judge Shepard finds that the Buffalo Conference delegated the duty of fixing the place to the Board of Publication, which named Indianapolis. The Philadelphia Conference was appointed by the East Pennsylvania Annual Conference, claiming to be the oldest annual conference, and by reason thereof entitled to do so under the power conferred upon it by the discipline. The court held that this power was merely alternative, and that the action of the Buffalo Conference in conferring the power upon the Board of Publication to fix the place was legal, and its selection the legal place of meeting of the Conference.

In the Grovedale, Lancaster Co., Pa., grave-
yard in 1891.

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|-------|-----|--|
| Jan. | 20. | Mary, daughter of Eliam Groff, of Leacock Twp., in her 1st year. |
| Jan. | 22. | Eliza, wife of Dr. S. Bear, of Ephrata Twp., in her 67th year. |
| Jan. | 25. | Mary, wife of Josiah Weaver, of Ephrata Twp., in her 56th year. |
| Feb. | 24. | Infant daughter of B. D. Nolmt, of West Earl, in her 2d year. |
| Feb. | 26. | Sarah, wife of Abram Mall, of West Earl, in her 78th year. |
| March | 1. | Mary D., daughter of John Nolmt of Earl Twp., in her 2d year. |
| March | 14. | Henry Good, of Leacock Twp., in his 81st year. |
| March | 31. | John S. Witmer, of West Earl, in his 53d year. |
| March | 31. | Adam Miller, of Upper Leacock Twp., in his 77th year. |
| June | 2. | A. Lincoln Wenger, of West Earl, in his 20th year. |
| July | 5. | David, son of Jonas Reiff, of West Earl Twp., in his 18th year. |
| July | 17. | Susan Reiff, of Upper Leacock Twp., in her 78th year. |
| July | 19. | Christum Ellsworth, of Earl, in his 60th year. |
| July | 30. | Infant child of Isaac Rutter, of Upper Leacock. |
| Aug. | 11. | Hettie, daughter of Isaac Weaver, of Earl, in her 21st year. |
| Aug. | 17. | John, son of John Martin, of Upper Leacock, in his 1st year. |
| Aug. | 23. | Lemon Ellsworth, of Ephrata Twp., in his 23d year. |
| Aug. | 31. | Amanda, daughter of Martin Shaffer, of Upper Leacock, in her 1st year. |
| Sept. | 1. | Wenger, son of Martin H. Weaver, of Upper Leacock, in his 23d year. |
| Sept. | 10. | Milton, son of George Martin, of West Earl, in his 1st year. |
| Sept. | 16. | Marks Wenger, of Upper Leacock in his 7th year. |
| Sept. | 23. | Lizzie, daughter of Menno Wenger, of West Earl, in her 7th year. |
| Sept. | 25. | Susan, wife of Henry Debolter, of Ephrata, in her 87th year. |
| Oct. | 18. | Annie, wife of Israel Wenger, of West Earl, in her 60th year. |
| Oct. | 19. | Fannie, wife of Daniel Wenger, of West Earl, in her 70th year. |
| Oct. | 30. | Inf. child of Isaac Dennis, of West Earl. |
| Nov. | 1. | Mary Burkholder, of West Earl, in her 82 year. |
| Nov. | 7. | Christian Brochen, of Upper Leacock in his 44th year. |
| Nov. | 0. | Mary, wife of Henry Meyer, of Lancaster. |
| Nov. | 28. | Sarah Huber, of West Earl, in his 65th year. |
| Dec. | 19. | Isaac Dennis, of West Earl, in his 65th year. |

THERE have been several earthquakes and violent eruptions of a volcano in New Zealand.

THE new United States Postal Card now in use is one inch longer and three-fourths of an inch wider than the old one.

It is becoming a very general desire among the younger members of the Congregational ministry in England that "Rev." be omitted before their names.

THAT terrible scourge, the Asiatic cholera, is raging in some parts of Asia. In the city of Damascus alone there were 30 deaths of the disease on the 20th of this month.

Cholera is raging in the vicinity of Amboy, China, and the natives are dying by the hundreds. Some of the missionaries have also fallen before the scourge. The people do nothing to prevent the disease, but devote all their efforts to the worship of the god of sickness and death.

THE funeral of Mr. Spurgeon, together with memorial services, were held in London, Thursday, Feb. 11. It is reported that his brother, James Spurgeon, said that while the heads of all religious denominations would be invited, no Unitarians would be asked to be present.

THE Russian Government reports that on account of the heavy snows forming a strong crust it has become much more easy to transport food in Russia, and grain has already reached the famine stricken provinces in large numbers, so that the condition of the sufferers has much improved. The Government has abandoned its intention of rapidly pushing the Trans-Siberian railway to completion, and claims that the famine regions will have ample materials to keep them until spring.

ON account of a recent decision of the Supreme Court of the United States, upholding the decision of the lower court forbidding the Louisiana Lottery Association the use of the U. S. mails, has practically driven that organization to the wall, and will, upon the expiration of its present charter in 1894, cease to exist. The Company offered to give a million and a quarter a year for charitable purposes for the privilege of continuing its business, but the offer was refused. The lottery is wrong and will have to go, and the thousands of poor people will find themselves better off for its going.

London and indeed almost all Europe, is suffering terribly from the influenza. In London the death rate has risen to 1.62. Deaths from influenza are twice as many as last week, not counting those in which this malady is the indirect cause. Altogether there were 3,761 deaths in London which is 1.62 above the average.

the public authorities, isolation, etc. With regard to the first of these points, of forty-three medical officers who express an opinion all but three have no doubt that influenza is infectious and is conveyed directly from person to person. Several believe that it can be transmitted by clothes, etc. The majority of these experts also hold that personal communication alone is insufficient to explain the rapidity and wide extent of its diffusion, and believe the poison may be carried to a considerable distance through the air. The degree of infectiousness varies according to the individual, weakly persons, and especially those whose lungs are delicate, being particularly liable to it. The disease is most infectious in the early stage. On the Continent the disease still manifests itself, though in Italy its virulence has considerably abated. It is significant that the present epidemic has in many districts proved more disastrous than the last cholera epidemic.

WITH MONEY.

B—Jos Abrecht,
B—J S Bower, J Burky, C K Brubaker, Elizabeth Blosser, J Borntrager, D Bender, V C Birky, Dr J Birkbeck, R B Black, E B Black, R M Boyd, C Boliar, Brian Buzzard, U Binkley, Michael Bender, George Dechtel, Hattie Bates, Samuel Brunk, Tobias Baker, W B Burkholder, Chr Bombberger, Jonas Buchwalter.
C—Joseph A Culp, A K Cassel.
D—D H Dieter, Jacob Durst, A K Diener.
D—H Peter Eschleman, C C Eash, I W Eby, F Eschelman, K Ely, L Erwin, Gish Eberhart.
E—Erich Funk, Manfred Freiz.
G—G Feiger, D N Gish, Peter Good, Samuel Guengerich, Jos Guengerel, Leo Groff, B Garber, Hannah Groff, S S Glick, J Greider.
H—Hans H. H. M Heiland, Joel Hartzer, John Heine, U Haines, Christian Hershi, Jacob R Hornung, J H Hess, Ely Hershey, D C Hershey, A H Hershey, H H Herwig, J H Hoyer, Anna Horst.
K—A K Kauffman, Joe Kauffman, Eli Kissinger, Aaron King, John Kutp, S J Kemp.
L—Jonas Louck, Jonas Loucks, Chr Litwiler, Martha Louck, John Matshaw, Elz Looneycker, S E Lesher, Annie Linda.
M—J J Musselman, J M T Miller, D S Metzler, N Martin, Henry Mishler, D B Miller, P Moser, Frances M Stelling, C Hosier, A Miller, Esther Miller, H A Miller, A Metzler, D J Miller, Fre A Miller, Catharine Miller, J B McConnell.
N—N O Neuenchwander, J C Newcomer, Frank L Nicolson.
P—John Pesch.
P—John Pike.
R—D Royce, A Rohrer, Lena Reack, B M Rutt, M R., John Rydman, C Rothgeb, Jos Roth, Mary Roth, Chr Teiber, J R Butner.
S—S Salzman, H S Stauffer, C Sprunger, J B Stutzinger, S F Stoffer, C C Schwartz, C Steiner, S J Stein, Mary Starr, John B Schmidt, Solomon Schatz, Barbara Sauler, P Schlotzfuss, C Shultz, S Shultz, Charles Seifried, W Shoop.
T—H J Tuomes, Alvin Yvon.
U—U Zickler.
W—Henry R Walmer, B W Weaver, Jos R Wenger, L Wenger, Jacob Wiegler.
Y—F A Yoder, Alana Yoder, J H Yoder, D Yoder, Z R Yeakle, J L Yoder, Peter Zehr, Lina Zoek.

MISSION

H II Congregation in Ohio, R. C. Socyts, L socyts; Brothers, H. C. B. Socy, W. J. Socls.

PREF. REPAID.

HSS. 3400, B. C. 3700.

TRACT PUND.

T S Eby Trs.

RUSSIAN FAMINE RELIEF PUND.

From German School at Deer Creek, Autsch, Ia. \$7.00.

77

SCHADT-NAFZINGER.—On the 4th of February, 1892, at the home of the bridegroom in Fulton Co., Ohio, by Christian Stuckey, Joseph Schadt and Fannie Nafzinger, both of Fulton Co.

STAROOK—BEAN—On the 14th of February, 1892, at the residence of the bride's parents, in Logan Co., Ohio, by Pre. A. Miller, David Starook and Viola Bean, all of Logan Co., Ohio.

BERTSCHE—KINSINGER.—On the 16th of February, 1892, in Danvers, McLean Co., Ill., at the residence of the officiating minister. Joseph Stuckey, Peter Bertsche and Fannie Kinsinger, of Tazewell Co., Ill.

BUERKEY-FREY.—On the 17th of February, 1892, at the home of the officiating minister, Joseph Stuckey, William Buerkey and Ida Frey, of Congerville, Woodford Co., Ill.

STINEMAN — UNSICKER. — On the 17th of February, 1892, at the home of the officiating minister, Joseph Stuckey in Danvers, McLean Co., Ill., Jacob Stinemar and Katie E. Unsicker, of Graymont, Livingston Co., Ill.

CORRECTION.—In the obituary notice of Pre. Abram Ebersole, of Sterling, Ill., in our last issue, the name of Bro. John Nice should have been added, he having assisted in the funeral services.

STUTZMAN.—On the 17th of February, 1892, near Sharon Center, Iowa, of the infirmities of old age, lost Stutzman. He suffered for quite a while, but bore his affliction patiently. Buried on the 19th. Funeral services by C. J. Miller and F. Schwartzentruber. Many relatives and friends followed the remains to the grave.

ALBRECHT.—On the 16th of February, 1892, in Livingston Co., Ill., of kidney trouble, Bro. August Albrecht, aged 30 years and 8 months.

SUMMER.—On the same day, in the same county, a few hours later, of consumption, Bro. Christian Summer, aged 61 years, 8 months and 5 days. Both corpses were laid to rest in the Waldo graveyard on the 18th. fol-

lowed by a large assembly of relatives and friends. Funeral services by Stephen Staehly, Christian King and others, from John 4: 9, 10. Both brethren were members of the Old Amana church. They had both suffered a good deal and were ready to depart and be with Christ. Bro. Albrecht leaves a deeply bereaved wife and one child, parents, five brothers and three sisters to mourn their loss. Bro. Summer leaves a son and two daughters, besides a number of grandchildren.

HILDEBRAND.—On the 11th of February, 1892, in Rockingham Co., Va., Bro. John Hildebrand, aged 81 years, 1 month and 23 days. He was buried on the 12th at Weaver's church. Funeral services by John Geil and Henry Wenger. The deceased had been afflicted with cancer for several years from

which he suffered considerably at times, but died of blood poison. He was an unassuming, faithful member of the Mennonite church from his youth. He leaves a daughter and five grandchildren to mourn his departure.

PETERSHEIM.—On the 10th of February, 1892, near Kalona, Iowa, Sarah, wife of John Petersheim, aged 65 years, 1 month and 1 day. The deceased sister suffered considerably from jaundice. She fell calmly asleep in Jesus. Funeral services by J. Plank and C. J. Miller, from Rev. 21.

BEACHY.—On the 28th of January, 1892, at Aurora, Preston Co., W. Va., of heart failure, supe induced by the grippie, Elizabeth Beachy (maiden name Yoder), aged 66 years, 3 months and 16 days. Funeral on the 31st. Services by Christian Beachy and Bish. Joel Miller, of Grantsville, Md., from Rev. 14: 13. She leaves a husband, our aged bishop, Daniel Beachy, and ten children to mourn her departure.

HERSHEY.—Near McKnightstown, Pa., Jan. 26th, 1892, departed this life very suddenly of heart disease, Bro. Joseph Hershey, aged 67 years, 7 months and 11 days. Bro. Hershey and his youngest son were on their way taking a load of wood to Gettysburg, Pa. Bro. H. was walking back of the wagon, and when they were not far on the way, near his oldest son's residence, Bro. H. gave a cry of pain and

He. This attracted the driver's attention and he went hastily back and lifted him up; but his life had fled. We have three warnings of "come quickly" in Rev. 22: 7, 12, 20. His command preceded him to the spirit world over seven years ago. He left three sons, two daughters, one sister, and many friends to mourn his departure. Their loss is eternal gain. He was a loving, consistent member of the Mennonite church at Mummashburg, and was buried there on the 20th. Fr. Martin Whisler preached the funeral sermon from Heb. 9:27, 28.

There is a glorious world on high,
Resplendent with eternal day;
Faith views the blissful prospect nigh,
While God's own word reveals the way.
On wings of faith and strong desire,
Oh, may our spirits daily rise;
And reach at last the shining choir,
In the bright mansions of the skies!

J. F. B.
BEAR.—Feb. 13, 1892, in Mahoning County, Ohio, Elias H. Bear, aged 32 years, 9 months and 23 days. He was buried at Oberholzer's church where services were conducted by Bish. John Burkholder and Jacob Stouffer. While suffering with La Grippe for several months he became alarmed about the welfare of his son. He sought salvation, and according to his desire was baptized some weeks before his death.

BLOOME.—On the 13th of January, 1892, of La Grippe and lung fever, Anna Velera, only child of George and Ida Bloome, aged 8 months and 23 days.

STOLTZFUS.—On the 29th of January, 1892, near Leacock, Lancaster Co., Pa., Bro. Eli Stoltzfus, aged 72 years, 6 months and 15 days. He leaves a sorrowing widow, two brothers and four sisters, seven children, twenty-five grandchildren and three great grandchildren. Funeral on Feb. 1. Services by John Zook and G. Stoltzfus.

"Jesus the name that calms our fears,
That bids our sorrows cease;
'Tis music to the sinner's ear,
'Tis life and health and peace."

WILLOWER. — Feb. 7, 1892, in Manheim, Lancaster Co., Pa., Fannie Malinda, wife of Henry Willower, aged 64 years, 5 months and 22 days. Funeral on the 10th; text, Psa. 90:12. Buried at Hernly's meeting-house. A solemn call.

GINGRICH.—Feb. 14, 1892, near Erisman's meeting-house, Lancaster Co., Pa., Sister Rebecca, widow of Bro. Samuel Gingrich, deceased, aged 64 years, 5 months and 14 days. Funeral on the 17th in the forenoon at Erisman's meeting-house; text, Rev. 7: 16, 17, and in the afternoon at Petersburg meeting-house; text, 1 Peter 4: 9. Buried at Petersburg M. H. A large congregation assembled to pay a tribute of respect for the deceased. Sister Gingrich was a faithful member of the Mennonite church.

RIEHL.—On the 4th of Feb., 1892, in Morgantown, Berks Co., Pa., Franklin, son of Christian and Betzy Riehl, aged 13 days.

"'Tis hard to part with one so dear,
And we are led to wonder why
Thou hast been called to leave us here,
Yet will we meet thee by and by."

Env.—On the 30th of January, 1892, near Smithville, Wayne Co., Ohio, of a complication of diseases, Christian Eby, aged about 65 years. He was born in Lancaster Co., Pa., in 1827, and in 1849, with his parents, four brothers and three sisters, came to this country, and one sister, Mrs. Catharine Hoover, are still living—came to Wayne County, Ohio, and in March, 1854, he was married to Mary Ann Schrag. Six children were born to them, four of whom are married. His children are, Elizabeth, Barbara, Eby, and Mary Ann, and one son, near Wooster, and the aged companion, survive him. The deceased brother was a resident of Wayne County 43 years, and about 7 years ago united with the Mennonite church of the county, and died on the 1st of February. Services in the Amish church in Milton by Pre. English of the M. E. church of Smithville, and Bish. Isaac Good of the Mennonite church of Medina, from Rev. 15. The large number of friends, relatives and neighbors were present to pay respect to the memory of the departed.

KINDY.-On the 30th of December, 1891, in Altharp, Sallie Co., Arkansas, Angelina, wife of Elias B. Kindy, formerly of Elkhart Co., Ind. She was married to her surviving husband Jan. 28, 1875. Eight children are the result of this union, four of whom are still living. Her life was a quiet, devoted one, and she was loved by many friends and relatives. She was a good wife and mother, a loving mother. It is hard, indeed, to bury one so dear, but God knows best. She is with the ones gone before, and they now await the coming of loved ones. A part of the family are now in heaven and a part on earth. She has gone to dwell forever in the "Better Land," and we here on earth are striving to enter in at the straight and narrow gate and join her in that home of the soul.

A TRUE FRIEND.

WEAVER.—On the 17th of February, 1892, in Elkhart Co., Ind., Warren Deloss, son of Jacob and Kate Weaver, aged 1 year, 10

months and 21 days. He was buried on the 20th at the Yellow Creek Mennonite church, where services were conducted by John F. Funk, from Matt. 18: 3-5; and Noah Metzler, from Luke 2: 35. May God comfort the dear parents in this sad affliction and ever help them to seek comfort in that kind heavenly Father who doeth all things well.

'Tond parents, calm the heaving breast.
The Savior called him home;
Grieve not, your darling is at rest
Beyond this vale of gloom.

"Let hope's bright beams dispel the gloom,
That fills your throbbing heart;
'Twas Jesus kindly bade him come,
And called him to his rest."

McDONNELL.—On the 15th of January, 1892, near Winchester, Frederick Co., Virginia, Sister McDonnell, aged about 57 years. Buried the 17th at the Macedonia church. Services were held by the writer.

CHRISTIAN BRUNK.

SNIDER.—On the 17th of January, 1892, near Shibboleth, Decatur Co., Kansas, of La Grippe and lung fever, Frederick Snider, aged 65 years less a few days. He leaves his wife and six children to mourn his departure. May our loss be his eternal gain. Funeral services by Bish. John C. Birkey, from 2 Cor. 5.

FULMER.—On the 22d of January, in Court Twp., Elkhart Co., Ind., of lagrippe and the infirmities of old age, John Fulmer, aged 84 years, 8 months and 23 days. He was born in Baden, Germany, on the 29th of April, 1807, was a tailor by trade, and performed, while following his trade in Europe, many long and wearisome journeys, working in the different cities, and always as he used to tell, finding friends, as he tried to do his duty and deal honestly and uprightly toward all. He finally came to America and has been for many years a resident of Elkhart county, Indiana. He was an active and industrious man, and tending to his affairs as long as health and strength permitted, and during his last sickness he was much concerned for the salvation of his soul, desiring the prayers of God's children and expressed his hope of salvation through Jesus Christ. He leaves a bereaved wife and a number of children to mourn their loss. He was buried on the 25th. Services by F. Funk and Henry Shirk of Carroll Co., Ill., from Ps. 90: 10.

WHISLER.—On the 19th of January, 1892, in Harrison Twp., Elkhart Co., Ind., of consumption of the bowels, Noah, son of John and Christiana Whisler, aged 21 years, 3 months and 3 days. He was a young man of exceptionally good qualities and good morals, so that he was much beloved and respected by all who knew him. He was married on Christmas eve to Amanda Musser, and thus leaves a sorrowing widow, father, brother and sister to mourn his early death, his mother having died several years ago. A short time before his death he saw himself a lost sinner before God, gave himself to Jesus, was baptized and received into fellowship with the church. He gave evidence that he had accepted Christ and fully trusted his merits and that he had parted in peace and in the hope of the better life beyond. He was buried on the 22d at the Yellow Creek Meeting-house where an immense concourse of relatives and friends had met to manifest the high esteem in which he was held. It is estimated that 1200 people were present at the funeral. May his good example and earnest admonitions be long remembered and be the means of leading others also to accept Jesus. Services by J. F. Funk, Martin A. Hoover and S. W. Baer from Eccl. 12: 1.

ZOOK.—Near Wilmington, Lawrence Co., Pa., of Locomotor Ataxia, Solomon Zook. He was born in Millin Co., Pa., Feb. 17, 1820, and died Jan. 3, 1892, aged 62 years, 10 months and 17 days. He was married to Elizabeth Kurtz and lived in matrimony 36 years and 7 days. He was a faithful member of the Amish Mennonite church. He was the father of five children (one son and four daughters), of whom four daughters survive him. He had nine grandchildren. Bro. Zook suffered more than pen can describe the last six years, often walking from twelve to fourteen hours at one time to ease his pain. Sometimes he would fall to the floor where he would lie helpless till some one came and lifted him to his feet. His suffering was such that he could not lie down, so he had to rest on a chair. He often wished he could go home and be at rest with Christ. The last year of his life his limbs were very much swollen. He was very much concerned about the church and often admonished the minister to be faithful, that the church would not become conformed to this world, but be faithful to the teachings of Christ. He bore his suffering with great patience. On the evening of Oct. 4, 1891, he partook of the broken body and shed blood of Christ. Funeral services were held Jan. 5 by Randolph Byler and J. R. Zook, from 2 Cor. 5: 1-10, and Rev. 22: 12-15, and 21: 1-4.

STONER.—On the 16th of January, 1892, near Stonerville, Pa., Bro. Christian Stoner, aged 80 years, 4 months and 1 day. Just one week before his death he and his youngest daughter went to Scottsdale in a sleigh, and before reaching the public road the sleigh upset. He said he did not hurt himself, nor felt any the worse for it. After arriving at the home of another daughter in Scottsdale, and conversing freely for a little while he attended to some business and then returned home, still not complaining. He retired in the evening as usual; but commenced vomiting before midnight. In the morning he arose, but not making any effort to get ready for breakfast, his daughter asked him why he did not do so, when he answered, "I do not want anything as I have been sick nearly all the night." She urged that he should drink some warm coffee, which he did, and then returned to his bed. They then sent for the family physician, who, after making an examination, stated there was serious trouble. On Monday and Tuesday he lay in a semi-conscious condition. On Wednesday morning he appeared brighter and conversed freely during the day, but on Thursday night he fell into a stupor and continued so until the day of his death, when he calmly fell asleep in Jesus.

"Blessed sleep from which none ever wake to weep." He was born and lived in the home where he died. He was married to Sarah Overholt. To them were born two children, who are still living. The mother dying, he married Sarah Fulkath; to them were born five children, three of whom are still living. The mother being again called away by death, he married Margaret Fisher, with whom he lived happily for nearly 40 years. To them were born eight children, five sons and three daughters, one son dying when young. There were 15 children, 50 grandchildren, and four great-grandchildren. His last companion preceded him to the better world nearly two years. Bro. Stoner was always an honest and upright man. He was united with the Mennonite church in early life and remained a consistent member to the end. He served in the capacity of deacon for the last thirty years or more. He engaged in the undertaking business about 40 years ago and continued in the same about 35 years, laying to rest nearly 1,000 persons of all ages. Buried on the 18th at Stonerville. Services conducted by Pre. Ju. N. Durr, assisted by Pre. Mickle, of the Reformed church, from 2 Tim. 4: 6-8.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He call all our sorrows heal.
Yet again we hope to meet thee
When the days of life are fled;
There in heaven with joy to greet thee
Where no farewell tears are shed."

KILMER.—On the 10th of February, 1892, at the home of his son-in-law R. J. Heatwole, in Harvey Co., Kansas, of lagrippe, Michael Kilmer, aged 72 years, 8 months and 7 days. He was born in Juniata Co., Pa., and at the age of 14 he moved with his parents to Ashland Co., Ohio. In 1840 he was married to Catharine Pletcher, who died in 1852. His second wife was Sarah Kitter who survives him at the ripe age of 76 years. Of his eight children six remain. He spent twenty years of his life in Elkhart Co., Ind. Twenty years ago he came to Kansas, being one of the first settlers in that part of the country where he spent the remainder of his life. The funeral, at the Pennsylvania meeting house was largely attended. Funeral services by B. F. Hamilton in English from John 11: 25, 26, and by Benjamin Schmidt of the Haldeman church in German from 1 Thess. 4: 14-18 and 5: 1-11.

SANDERS.—On the 3d of February, 1892, in Union Twp., Elkhart Co., Ind., of lagrippe and pneumonia of which she suffered about 10 days. Susan Stauffer, widow of Daniel Sanders, aged 52 years, 10 months and 22 days. She was born in Columbiana Co., Ohio, on the 12th of March 1839, moved with her father's family to Elkhart Co., Ind., in 1851, was married to Daniel Sanders July 10th, 1856, was the mother of four children, three daughters and one son. Her husband died April 2d, 1877, and the son and one daughter survive her. She united with the church some twenty years ago, and lived a devoted and zealous Christian life, and because of her kindness and self-sacrificing spirit she was greatly beloved and esteemed by all who knew her. During the last twelve hours of her life she was unconscious, but for an hour before she became unconscious she talked and prayed, expressing her happiness and assurance in Jesus, and her deep concern for her brother in Kansas, and at last, when she found her strength ebbing, she said, she guessed she was now done. She will be greatly missed, both in the neighborhood and in the church, but we feel that our loss is her eternal gain. We hope to meet her where all tears shall be wiped away. She was buried on the 5th at Yellow Creek. Services by John F. Funk from 2 Cor. 5: 1. A very large number of people were present to show their love and esteem for her.

CULP.—On the 7th of January, 1892, in Allen Co., Ohio, of paralysis, Sister Elisabeth Culp (maiden name Good), wife of the late Pre. Christian Culp, aged 78 years, 7 months and 6 days. Buried on the 9th at the Salem church. Services by C. B. Brenneman, John Blosser and A. Shenk. She was as well as usual apparently, on Monday morning, and while in the act of washing herself, she suddenly fell to the floor unconscious. Her son Christian and wife with whom she has been living since the death of her husband succeeded in getting her to bed, where she remained, until Thursday at 1 o'clock she closed her eyes to open them no more in this life. Thus we have one more example of the suddenness of the coming of the Lord. May all of us be always ready. She was married to Christian Culp on the 30th day of Nov. 1837; to this union were born ten children, of whom one died in infancy. There are 59 grandchildren living, and 9 dead, 11 great-grandchildren living and two dead. Thus she leaves many to mourn her departure, but we are glad they need not mourn as those who have no hope, for grandmother Culp was a faithful follower of Christ and a devoted sister in the Mennonite church for more than 50 years.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can disturb thee more.
Farewell, mother, sweetly sleep
Till God shall bid thee rise;
Our tears we'll dry, we will not weep,
We'll meet thee in the skies."

MARTIN.—On the ninth of February, 1892, in Elkhart Co., Ind., Maria Elizabeth, daughter of Daniel and — Martin, aged 47 years, 6 months and 27 days. She united with the Mennonite church at the early age of 16 years, and was a consistent member of the church and an earnest, devoted Christian until 17 years ago, when she lost the use of her mind and continued in this condition to the time of her death. She was buried on the 11th at the Olive church, where services were held by John F. Funk and Henry Shaum, from 1 Cor. 15: 57. This funeral met, at the church, the funeral of Elizabeth Beutler, and the services for the two funerals were held together.

GROSS.—In Doylestown township, Bucks Co., Pa., on the 10th of February, 1892, Warren H., son of Samuel L. and Anna Gross, aged 3 years, 11 months and 3 days.

MYERS.—On the 17th of February, 1892, in Elkhart Co., Ind., Anna Elizabeth Clay, wife of William Myers, aged 23 years and 13 days. She left three children, one only nine days old. Funeral services at Wakarusa by J. J. Copeland. She was buried in the Olive burying ground.

"Death has robbed us of our mother,
Whom we loved and cherished dear;
It was mother, darling mother,
Can we help but shed a tear?
Yes, we miss her, O, we miss her,
When we see her vacant chair;
Ah how sad the home without her,
For there is no mother there."

BEUTLER.—On the 8th of February, 1892, near Wakarusa, Elkhart Co., Ind., Elizabeth, daughter of John and Elizabeth Beutler, aged 56 years, 7 months and 25 days. She has been, since the death of her mother, under the care of her sister, Mary, wife of Bish. Daniel Brundage, and though old in years, yet in mind she has always been a child. She was buried at the Olive church on the 11th, where appropriate services were held by Noah Metzler and Henry Weldy, from Job 5: 8, 9. This funeral met, at the church, the funeral of Maria E. Martin, and the services for the two funerals were held together.

JOHNS.—On the 11th of February, 1892, in Pashan, Lagrange Co., Ind., of a strange and unknown disease, Jacob H., son of Jacob J. and Matilda Johns, aged 1 year, 10 months and 23 days. On the 10th little Jacob occupied his place at the dinner table as usual, but soon after that he became ill, and from then until his death at 4 o'clock next morning he had four spasms. His mother preceded him to the spirit world about 18 months. The funeral was held in the afternoon of the 12th. Services by J. D. Miller in German from Ps. 16: 6 and D. D. Miller in English from Job 1: 21.

CHARLES.—Christian H. Charles was born Sept. 24, 1817; died Feb. 4, 1892. He was the youngest of a family of ten children. He leaves a sister aged 77 years, and his widow with four sons and five daughters. One child preceded him. His children are, Katie F., married to C. H. Hoffman, living near Oxford, Chester Co., Amos F., living at Rohrerstown, Annie F., married to B. G. Mellinger, living at Willow Street, Fannie F., married to B. E. Mann, living at Letort, Lancaster Co., and Ellen F., married to A. H. Kauffman, living at Millersville. Levi F., Christian F. and J. Clayton are farming his three adjoining farms in Manor Twp., Lancaster Co., where he spent his life. He retired from active life one year ago, living with his wife and only unmarried daughter Emma on the farm with his youngest son J. Clayton. His wife's maiden name was Fanny Forry. They were married 45 years ago, and have been members of the Mennonite church for 33 years. His seat at Habecker's meeting-house was seldom vacant at church services. Besides his children he leaves 34 grandchildren. His funeral on the 7th was very largely attended. Funeral services by Benjamin Lehman in German from Ps. 39: 4, and by John K. Brubaker in English from John 8: 51. Bro. Charles was an exemplary member of the church and will be sadly missed.

HIGH.—On Jan. 11, 1892, in Coventry Twp., Chester Co., Pa., Sister Mary Ann High, daughter of Henry and Ann High, aged 61 years, 9 months and 4 days. Buried in the Coventry Mennonite cemetery. Services by Pre. Jacob Hunsberger.

YODER.—On the 25th of January, 1892, near Monitor, Kansas, of scarlet fever, Gilbert Yoder, aged 3 years, 11 months and 3 days.

YODER.—Jan. 26, 1892, of scarlet fever, Emma Yoder, aged 2 years, 3 months and 10 days. These little ones were buried on the 27th in the Union graveyard in one tomb. They were the oldest two children of Bro. Jonas D. and Sister Amanda Yoder. Services at the Amish meeting-house by S. J. Swartzentruber in German and S. Miller in English. May God comfort the sorrowing parents in their loss.

HUNSBERGER.—On the 10th of November, 1891, in Coventry Twp., Chester Co., Pa., of grippe, Sister Dorothy Hunsberger, daughter of John and Eva Hunsberger, aged 90 years, 5 months and 26 days. She was an earnest member of the Mennonite church. Her remains were interred in the Coventry Mennonite cemetery. Services by Pre. Jacob Hunsberger.

HELAND.—On the 13th of January, 1892, near Kimberlin, Chester Co., Pa., of grippe and pneumonia, Sister Catharine Heiland, aged 67 years, 5 months and 11 days. She was a faithful sister in the Mennonite church and was loved and respected by all. She leaves four sons and one daughter to mourn their loss. Her remains were interred in the East Vincent Mennonite cemetery. Services were conducted at the church by Pre. John Latshaw, and at the house by Pre. Jacob Hunsberger.

MUNSHOWER.—On December 30, 1891, at Spring City, Chester Co., Pa., of the grippe, William Munshower, aged 86 years, 3 months and 7 days. He leaves several children and many friends to mourn their loss. His wife preceded him to the land beyond about a year ago. His remains were interred in the East Vincent Mennonite cemetery. Services were conducted at the house by Pre. Jacob Hunsberger and at the church by Pre. John Latshaw.

HEISTAND.—On Dec. 17, 1891, at Norris-town, Montgomery Co., Pa., Isaac Heistand, aged 70 years, 10 months and 21 days. Buried in East Vincent Mennonite cemetery. Services by Jacob Hunsberger.

ZOOK.—On the 12th of February, near Belleville, Millin Co., Pa., suddenly of heart failure, Daniel Zook, aged 64 years, 11 months and 11 days. Bro. Zook was a faithful member of the Amish Mennonite church, and his sudden death has caused a profound sensation in our community where he was much respected for his strict honesty and kind disposition. On the day of his death he was as well as usual at noon and able to attend to his chores and to cut the firewood for the family, and about an hour after eating his dinner he started out to the farthest field of his farm in pursuit of his cattle which he was much respected for his strict honesty and kind disposition. On the day of his death he was as well as usual at noon and able to attend to his chores and to cut the firewood for the family, and about an hour after eating his dinner he started out to the farthest field of his farm in pursuit of his cattle which he was much respected for his strict honesty and kind disposition. 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Homeopathic Physician and Surgeon,
ELKHART, IND.
OFFICE—411 Main Street. Hours—9 to 11 A. M. and
2 to 4 and 6 to 7:30 P. M.
Residence—321 Prairie Street. Telephone, 18.

AN INTRODUCTION

to the through car service of the Wisconsin Central Lines and Northern Pacific Railroad is unnecessary. Its advantages and conveniences have been fully established. It is the only route to the Pacific coast over which both Pullman Vestibled first-class and Pullman Tourist Cars are operated from Chicago via St. Paul without change. Through train leaves Chicago every day at 10:45 P. M. The traveler via this route passes through the most picturesque, interesting and prosperous belt of country in the Western World. There is scenery with the most striking contrasts that range from the rolling prairie and the pine forest level to the wildest passes of the wildest mountains in the world.

There is a series of the noblest cities, towns and villages of every variety and size, from the hamlet or the tiny farm, upward; the richest mines in the world; the greenest and most lasting pasturage; the wildest scenery on the continent; canons as wild as a nightmare; hills, snows and peaks starting in the magnificence of their beauty, and a perfection of comfort in traveling that has never been surpassed.

Fast train via the Wisconsin Central Lines for St. Paul, Minneapolis, Ashland and Duluth leaves Chicago at 5:00 P. M. daily with Pullman Vestibled Sleepers and the Central's famous dining cars attached.

TO THE
MENNONITE PEOPLE IN ONTARIO.

I have made arrangements with the Mennonite Publishing Co. to keep on hand their publications and other religious works, such as:

Martyrs Mirror, English and German,
Mennon Simon, " " "
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Dietrich Phillips, Pilgrim's Progress, Moody's
Books, Bibles, Tracts, Hymns and Tunes,
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Brethren living at a distance should write for a List of Books, which will be forwarded at once. Address all orders to

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Bookstore on King Street,
Next to Bowman's Drug Store.

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city—men and women—for the sale of
ROSE KING.

The finest article in the world, for the Hair, Burns, Piles, Skin Diseases and all Sores.
Rose King is made from the finest ingredients known to the medical world, and is compounded in such a way as to perform most wonderful cures. Sent post paid to any address on receipt of 10 cents per box. Address, D. A. Lehman,
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EGGS For hatching at prices
to suit the times from
36 of the leading varieties of pure
bred fowls. Also **German Hares**
for sale. Send three stamps for
36-page finely illustrated cata-
logue giving valuable informa-
tion. **J. S. Shoemaker,**
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It will be of interest to those contemplating settling
in the Northwest to know that the choicest farming
and timber lands in Wisconsin are tributary to the
Wisconsin Central Lines. Settlers on these lands have
all the advantages of healthful climate, good market
facilities, abundance of fuel and building material,
pure and sparkling drinking water, and other impor-
tant benefits which cannot be enjoyed on the prairies
of the West. No droughts, no cyclones, no grasshopper
plagues and fever and ague. Now is the time to select
choice lands at low prices. Wisconsin is considered
one of the most prosperous states in the union. Locat-
ed directly on the Wisconsin Central Lines in this
state are the thriving cities of Burlington, Waukesha,
Racine, Fond du Lac, Oshkosh, Neenah, Menasha, Waupaca,
Stevens Point, Marshfield, Chippewa Falls, Eau
Claire, New Richmond and Ashland.

For tickets, time tables, maps and full information
apply to **D. W. Janowitz, D. P. A. Wis., Cen-
tral Lines, Indianapolis, Ind.**, or to **Jas. C. Ford,**
General Passenger and Ticket Agent, Chicago, Ill.

"THE LEADER"
Broadcast
HAND SEED SOWER
For sowing all kinds of



Grain and Seed.

The superiority of a Broadcast Hand Seed
Sower over the common method of sowing by
hand needs no argument. That he can save
time and hard work, and produce a better
crop with less seed, is admitted by every
farmer that has used the **Leader Seed Sower.**
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C. A. FOSTER, Manufacturer,
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[4-7-92]

For 12c.
In order to introduce my splendid **NOR-
THWEST GROWN SEEDS** everywhere I offer
to mail free upon receipt of 12c in stamps
1 Pk. Earled Radish, 9 Pk. Seed
1 Pk. Splendid Early Lettuce, 1 Pk. Seed
1 Pk. Lettuce Wilm., 1 Pk. Seed
1 Pk. Choice Tomato, 1 Pk. Seed
1 Pk. Elegant Flower Seeds, 1 Pk. Seed
My Catalog is brim full of rare Fruit and
Vegetable Novelties, contains magnificent color
plates painted from nature by celebrated
artists and is worth ten times the cost. Send
12c for same, or 12c and 12c will mail
Catalog and above 9 Pk. free.
JOHN A. SALZER, La Crosse, Wis.

COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R.
from Chicago, Peoria and St. Louis, is now
completed, and daily passenger trains are run-
ning through Lincoln, Neb., and Custer, S. D.,
to Deadwood. Also to Newcastle, Wyoming.
Sleeping cars to Deadwood. 11-91-10-92.

LAKE SHORE & MICH. SOUTHERN R. R.
Passenger trains after Nov. 15th 1891, de-
part at Elkhart as follows standard time:

GOING WEST, leave

| | |
|-----------------------------------|-------------|
| No. 21, Toledo Express..... | 3.00 A. M. |
| No. 9, Pacific Express..... | 3.45 " |
| No. 13, Chicago Mail..... | 6.30 " |
| No. 27, Chicago Acc..... | 7.30 " |
| No. 15, Boston & Chicago Spl..... | 11.50 P. M. |
| No. 3, Chicago Express..... | 3.05 P. M. |
| No. 5, Fast Chicago Ex..... | 5.55 " |

GOING EAST—MAIN LINE, leave

| | |
|--|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
| Carries Passengers. Has chair car daily, and day coach Chicago to Buffalo Sunday only | |
| No. 16 Night Express..... | 3.30 A. M. |
| Train A Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| Train C Grand Rapids Express..... | 1.35 P. M. |
| No. 8, Fast New York Ex..... | 6.15 " |

GOING EAST—AIR LINE, leave

| | |
|---------------------------------------|-------------|
| No. 2, Special New York Express..... | 11.25 A. M. |
| No. 6, Chicago & Boston Spl..... | 1.35 P. M. |
| No. 12, (Lim.) Pass. for Buffalo..... | 8.30 " |
| No. 24, To Goshen only..... | 8.40 " |
| No. 14, Atlantic Express..... | 11.40 " |
| Train B to Goshen only..... | 7.45 A. M. |
| Train G to Goshen only..... | 3.10 P. M. |

SUNDAY TRAINS.
Nos. 16, 4, 6, 8, 14 and 12 East.
Nos. 21, 9, 13, 15 and 5 West.

The Lake Shore via Cleveland, in connec-
tion with the Erie and P. & L. E. R. Ry's
forms the quickest and most direct route to
Pittsburg.

Tickets can be obtained for all promi-
nent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
W. H. Canniff Gen. Sup., Cleveland, Ohio.
A. L. Gotwalt, Ticket Ag't., Elkhart, Ind.

The Cincinnati, Wabash & Michigan R'y.
ELKHART LINE.

THE POPULAR ROUTE BETWEEN THE MICHIGAN
CITIES AND ALL SOUTHERN POINTS.

CONDENSED SCHEDULE OF TRAINS.

EFFECTIVE JAN. 2, 1892.

| GOING NORTH. | GOING SOUTH. |
|--|--|
| No. 5, No. 3 No. 1. | No. 2, No. 4, No. 6. |
| 1.00 9:05 Benton Harb'lv. 6.40 3:00 | 1.00 9:05 Benton Harb'lv. 6.40 3:00 |
| 1.22 8:33 Eau Claire lv. 7.07 3:29 | 1.22 8:33 Eau Claire lv. 7.07 3:29 |
| 1.17 8:28 Berrien Centre 7:12 3 | 1.17 8:28 Berrien Centre 7:12 3 |
| 12:58 8:07 Niles 7:31 3:54 | 12:58 8:07 Niles 7:31 3:54 |
| 12:15 7:20 Elkhart 8:12 3:40 | 12:15 7:20 Elkhart 8:12 3:40 |
| 11:52 6:53 Goshen 8:28 3:00 | 11:52 6:53 Goshen 8:28 3:00 |
| 11:25 6:25 Milford 9:00 5:25 | 11:25 6:25 Milford 9:00 5:25 |
| 9:40 5:56 Warsaw 9:25 5:36 | 9:40 5:56 Warsaw 9:25 5:36 |
| 10:16 5:16 N. Manchester 12:40 5:18 | 10:16 5:16 N. Manchester 12:40 5:18 |
| 11:45 4:45 Lv. Wabash Arr. 10:40 7:10 | 11:45 4:45 Lv. Wabash Arr. 10:40 7:10 |
| 10:55 9:25 4:30 Ar. Wabash Lv. 11:00 7:30 6:45 | 10:55 9:25 4:30 Ar. Wabash Lv. 11:00 7:30 6:45 |
| 10:10 8:40 3:45 Marion 11:40 8:30 7:50 | 10:10 8:40 3:45 Marion 11:40 8:30 7:50 |
| 9:30 8:27 3:35 Jonesboro 12:02 8:33 7:42 | 9:30 8:27 3:35 Jonesboro 12:02 8:33 7:42 |
| 9:40 8:16 3:25 Fairmount 12:11 8:45 7:52 | 9:40 8:16 3:25 Fairmount 12:11 8:45 7:52 |
| 8:35 8:05 3:15 Summitville 12:21 8:56 8:03 | 8:35 8:05 3:15 Summitville 12:21 8:56 8:03 |
| 8:13 7:50 3:00 Ar. Alexandria 12:37 9:13 8:15 | 8:13 7:50 3:00 Ar. Alexandria 12:37 9:13 8:15 |
| 8:50 7:25 2:35 Lv. Anderson Arr. 1:05 9:35 8:50 | 8:50 7:25 2:35 Lv. Anderson Arr. 1:05 9:35 8:50 |
| 7:00 6:04 1:00 Lv. Indianapolis 2:40 10:52 10:30 | 7:00 6:04 1:00 Lv. Indianapolis 2:40 10:52 10:30 |
| No. 25, No. 7. | No. 8, No. 26. |
| 10:55 8:05 12:55 Anderson Lv. 1:45 5:30 9:30 | 10:55 8:05 12:55 Anderson Lv. 1:45 5:30 9:30 |
| 3:30 6:50 11:50 Knights town Arr. 2:40 6:30 1:50 | 3:30 6:50 11:50 Knights town Arr. 2:40 6:30 1:50 |
| 1:00 5:58 11:20 Rushville 3:20 7:32 12:10 | 1:00 5:58 11:20 Rushville 3:20 7:32 12:10 |
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Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 6

ELKHART, IND., MARCH 15, 1892

Whole No. 463.

For the Herald of Truth.

CONSECRATED SERVICE.

"Living and working for Jesus,
Serving him day by day;
Lovingly he will receive us,
Willingly point us the way.

Sorrows will lighten and cares will depart,
Sunshine and gladness will fill every heart,
Rivers of joy in each moment will start
While living and working for Jesus."

"And who then is willing to consecrate
his service this day unto the
Lord?" 1 Chron. 29:5.

Jesus loves a cheerful and willing serv-
ice from his children.

Are we willing to consecrate our serv-
ice to him to-day, not to-morrow, or some
day in the future which may never come?
Reader, are you with good will doing
service as to the Lord and not to man?
There are Christians who are in bondage
in the service of Jesus. They serve him
because they think it is their duty, and
not because they love to serve him. But
they who are fully consecrated to Jesus
and steadfast in the liberty of Christ, are
set free from this bondage. Stand fast
therefore in the liberty wherewith Christ
hath made us free, and be not entangled
again with the yoke of bondage.

If the love of God is shed abroad in our
souls by the power of the Holy Spirit it
will be a free, willing service. It will give
us pleasure to think that Jesus loves to
use us as a vessel in his hands to accom-
plish his great work. Glorify our condescen-
sion! The Master loves us and rejoices if
we willingly serve Him. He loves to use
us in accomplishing his mighty works.

Oh to lie still and let Christ lift us out
of self into him. Let us cease to live for
self and live for Christ and in him. Let
him lay his healing hands on our heart
and heal all its wounds, taking all the
evil from its veins. Let us realize that we
are not an important worker, but simply
a little child to follow a father's gentle
bidding, doing the little things as cheer-
fully as the great, serving him with all
humility of mind and not to the praise of
man. Paul served the Lord day and
night; neither counted he his life dear, but
willingly gave his service to God. He
labored or months and years for the up-
building of Zion and the salvation o.

souls. How few such consecrated Chris-
tians there are at present. What a pity
that many are so indifferent!

It is not enough to serve the Lord on
the Sabbath, and in the remaining six
days to expect all our strength of body
and mind in gathering riches, and yet lay
up comparatively few treasures in heaven.

Can we rejoice with a perfect heart to
offer willingly unto the Lord. The Lord
loveth a cheerful giver. He that soweth
sparingly shall also reap sparingly.

Serve the Lord with a perfect heart and
with a willing mind; for the Lord search-
eth all hearts and understandeth all the
imaginings of the thoughts.

We can also serve Jesus in our ordinary
everyday work, if we are one with him,
and take him into all our plans, having
him for our continual friend and guide;
and if we are doing all, whether we eat
or drink as to the glory of Jesus, it will
become a sweet service.

May the Lord make you perfect; in ev-
ery good work to do his will working in
you that which is well pleasing in his
sight.

"Consecration means obedience
To the Spirit's every call;
Meekness dying, meekness living—
Death of self, and life in God;
Meekness work, or patient waiting,
Or submission 'neath the rod,
Meekness such a full surrender,
We shall never dare to ask
Why God gives our faith such testing
Or assigns so hard a task.
We are here to be perfected;
Only Christ our need can see,
Rarest gems bear hardest grinding
God's own workmanship are we."

E. P.

For the Herald of Truth.

REGENERATION.

"Except a man be born again, he
cannot see the kingdom of God,"
John 3:3.

Man is born of the will of man and of
flesh, but Jesus Christ was born of God
by the Word of God, brought to Mary by
the angel. When Jesus told Nicodemus:
'Except a man be born of water and of
the Spirit, he cannot enter into the king-
dom of God,' he did not mean natural

water such as people are baptized with,
for natural water and the Holy Spirit
could not constitute a spiritual birth, but
he meant the water of which he spoke to
the woman who came to Jacob's well,
when he said to her: "If thou knewest
the gift of God, and who it is that saith to
thee, Give me to drink; thou wouldest have
asked of him, and he would have given
thee living water." This we understand
to be the Word of God. Christ went be-
fore us as an example, and he asks us to
follow him. He went to John to be bap-
tized, whereupon John said, "I have need
to be baptized of thee, and comest thou to
me?" but Jesus said, "Suffer it to be so
now; for thus it becometh us to fulfill all
righteousness," and when he was bap-
tized, the Holy Ghost came down in the
shape of a dove, and lighted upon him, and
a voice came from heaven, saying: "This
is my beloved Son, in whom I am well
pleased." This explains to us that Christ
was born of the Spirit and of the Word of
God, which came from heaven.

In John 1:12, 13 we also read: "But as
many as received him, to them gave he
the power to become the sons of God,
even to them that believe on his name:
which were born, not of blood, nor of the
will of the flesh, nor of the will of man,
but of God." Now as they believed the
word of Jesus which came from God,
God also sent the Spirit, and they were
born of the Word and of the Spirit. Paul
says (1 Cor. 15:8); And last of all he
was seen of me also, as of one born out
of due time."

When a man is born again, he has re-
ceived Christ, believes Him, believes in
His name, believes in His power—through
the atonement and resurrection—to save,
and is willing to follow Him in all that He
commands. "Therefore if a man be in
Christ, he is a new creature; old things
are passed away; behold, all things are
become new." 2 Cor. 5:17. If, then, all
things become new, we are regenerated,
and will bring forth fruits of regeneration.
Louisville, Ill. A. G. DETWEILER.

JESUS said: I am not come to call the
righteous, but sinners to repentance.

To obtain salvation the sinner needs to
take to God only his sins.

For the Herald of Truth.
REMEMBER THE SABBATH DAY.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son nor thy daughter, nor thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger, nor anything that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

"Let no man, therefore judge you in meat or drink, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." Col. 16:17.

We read of the Sabbath in old Scriptures. The origin is not known, but we read that when the children of Israel came out of Egypt the manna fell for their provision, and they were told to gather only enough each day for each day's food, except on the sixth day; and on that day they were to gather enough for the seventh day, the Sabbath. This seventh day was a day of rest; the command said nothing about any religious observance, any preaching, or worship. On the days which our Government sets apart, such as the fourth of July, Decoration day, Thanksgiving day, men do not gather because the law requires it; but because it is a convenient time to keep alive the memory of historical incidents. So was the Sabbath. We read also that the Levites set that to be a day of rejoicing. They said, "Mourn not; nor weep," that was the Jewish idea of the Sabbath. But the Pharisees objected to that; they were still under the law. But Paul says, "Do not let any man judge you respecting those things, i.e. temple sacrifices, new moon or Sabbath days, etc. He classed them all together. They were all a shadow. The substance is Christ.

The Christian church would have been unable to observe the Sabbath as a day of festivity. It was the day when the Lord lay in the tomb. Their hopes had been killed, they were in despair on that day. It could not have been a day of rejoicing to those Christians. This shows that the two days Sunday and Sabbath are not the same, yet the one grew out of the other. The Sabbath originated three thousand years ago, the Sunday eighteen hundred years ago. The Sabbath is Jewish, the Sunday Christian, Sunday celebrates the resurrection of Jesus Christ from the dead. If any one wishes to force you back to Moses, ask him if Moses brought us out of Egypt. If he says "No," how then does Moses concern us, since he speaks to those that were brought out of Egypt? The ten commandments do concern us, but they are not statutes to govern us. We need not go back three

thousand years for our Sunday. The Sabbath law of rest and refreshment is written in the needs of the human race.

It is not that the Sabbath is observed more generally to-day than many years ago because men believe in Moses, but because they have seen and believed in the need of humanity.

And by and by it may come to ask for something still better. To keep holy to the Lord is to keep set apart; under the law it was only a day of rest. But what has the law to do with the day of rest? Perhaps no more than the law had to do in the days of Moses. What the law has to do in detail is not for us to say; for that we have the legislators, they have the right to make the laws. But we Christians should not stop where the law stops. But what do you and I do with our Sunday? Napoleon said, "Scratch a Russian and you will find a Cossack. Scratch a Christian and ten chances to one you will find a Jew. Religion is to those Christians a burden. Duty is their master, not Christ. Duty says, 'You must read the Bible.'" "I wonder how short a chapter will do? 'You must make a prayer.'" "I wonder how little a one will serve. 'You must go to church.'" "I wonder if I can't stay at home with my umbrella on a rainy day." "You must do some work for Christ." "I have already worked four or five years in the Sunday school, now I will stop and let some one else take my place."

When such questions face that kind of Christian he will always be inclined to ask "How little of Sunday may I give to the Lord and remain uncondemned? I can work until twelve o'clock Saturday night because I can sleep late Sunday morning." Even for such a Christian this poor Sunday is better than none at all. I suppose he must get along with that kind of a Sunday until he gets his neck out of bondage. But Sunday is not an added burden; it is not a duty and an obligation. Sunday is a privilege, a great boon and a great blessing. God's great gift to every Christian man to be so instructed that his problem always should not be this, "How lit le of Sunday may I have? but, 'how much can I get?'" He should go with flying foot-steps into Sunday; he should go with regretful ones back into the week again; yet not with the regret of the sluggard or slothful. Do we realize what this day is in which Christianity was born into the world? This day which celebrates alike the death and resurrection of our Lord; this day that emphasizes for us the forgiveness of sins;—this day flings open the door of the grave and shows us the glory beyond.

Christians, this is our Christmas. Christianity was born this day. It is our day, for on this day we decorate the grave of Him, who died for all mankind. It is our fourth of July, for on this day we celebrate our great emancipation from law and sin

and death. It is our thanksgiving day, for there is no thanksgiving like Sunday that brings with it all these gifts in its open palm. Take Sunday as a great, great privilege.

Conscience comes to you all other days calling you to work, this day it commands you to rest.

Puritanism did this for us; it put conscience on the side of rest, and never did people need more conscience on the side of rest than they need it to-day. Duty comes knocking at the door on other days, there are tasks to be done. We need this day to cure us of our cynicism, and our despair, and teach us hope in men, an expectation and a promise for mankind. And so let us take Sunday as a privilege, and proclaim it as a day of higher education and heart education, a day of doing something for Christ.

WM. AUGSPURGER.

For the Herald of Truth.

AN EVIL THAT MUST BE
AVOIDED.

I have been a reader of the HERALD for over twenty years, and have read many things that were encouraging to my soul. I am a slow worker for the Lord, for I have but one talent; but would be pleased to do what I could with it, and therefore, if I try to write a few thoughts I hope nobody will stumble at my words.

I am sorry to see so much pride in this world. The Word of God teaches us, 1 John 2:16, "For all that is in this world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." There are so many ways of exhibiting pride. For example, in building houses, people can hardly get them painted or papered stylishly enough, or are afraid they are not in the latest style. So it is with the clothes, getting them made up after the latest style, and putting the hair up in the latest fashion.

I have read articles in the HERALD written by persons to admonish the young and telling them how to be Christian workers, while they were fashionable themselves. We shall be a light to the world and a salt to the earth.

Some people have their lust of the eyes in flower-beds in their house yards.

Some exhibit their pride on their children. That does not harm the innocent child, but it is sin to the parent.

I heard a minister say of a brother, who was telling him how early he gets up in the morning, that he thought he had his pride in early rising, but it may have been worldliness too. There is no harm in getting up early, but never put so much of this world before you, or in your heart that you forget to thank God for

protection through the night, and to pray for protection and guidance through the day.

We read, 1 John 2:15, 16, "Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world: the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Also, "If a man say, I love God, and hateth his brother, he is a liar." 1 John 4:20.

Therefore, if I were called upon to do a piece of work with a brother, and I would say, I will not do it, I don't want anything to do with him, or I will not work with him, I might as well say, I hate him. It is the same if a preacher says that without a good reason, he would not preach with this or that ministering brother; he might as well say that he hates him, or does not love him. Let us think where these things come from, whether from God or from Satan.

We read, 1 Cor. 13:1, 2, "Though I speak with tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Let us think of it; if we profess to be Christians, let us show it in our works, as works speak louder than words. Very often we profess to have love for a person when we have not; and we think God is like us.

Now God is just what he says he is, and he wants his children to be sincere in love; not to love merely in words and in tongue, but to love in deed. That is what God does. If we have not the true love of God shed abroad in our hearts we will show it in our life. J. MOOSE.

Weilersville, Ohio.

For the Herald of Truth.

ON WHICH DAY WAS CHRIST
CRUCIFIED?

In the HERALD OF TRUTH of Feb. 1st, 1892, page 37, there seems to be a question between two brethren, whether the day on which the Savior was crucified was the preparation of the passover or the preparation of the Sabbath. Sometimes both are right, and I am sure they are both right in this case. John says, 19:14, "And it was the preparation of the passover." Mark says, 15:42, "Because it was the preparation, that is, the day before the Sabbath." Now let us see how nicely the two statements agree. The passover consisted of two distinct occurrences. First, Num. 28:16, "And in the fourteenth day of the first month is the feast of the passover of the Lord." Sec-

ondly, Num. 28:17, "And in the fifteenth day of this month is the feast. Seven days shall unleavened bread be eaten." Lev. 23:6, "And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread."

This feast is also called the passover. Luke 22:1, "Now the feast of unleavened bread drew nigh; which is called the passover."

The word passover is applied to either the supper on the fourteenth, when the lamb was eaten, or to the feast commencing the next day, the fifteenth, and we must determine by the context which is meant, or we will get things badly mixed. It is also sometimes applied to the lamb, Luke 22:7, when the passover must be killed.

Our Lord ate the passover (supper) on the fourteenth, but he did not eat the passover (feast) because he was crucified on the fourteenth and the feast did not begin until the fifteenth. On the fourteenth it was customary, after the passover (supper) to buy those things that were necessary for the (passover) feast, which began the next day.

See John 13:2, "Supper being ended." 29, "For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the passover." Hence John was right in calling the fourteenth the preparation of the passover.

Now let us see if Mark did not appropriately call it the "preparation," that is the day before the Sabbath, and mean just precisely the same thing. The fifteenth day, the first day of the feast, was commanded to be kept as a Sabbath, and was regarded as the great Sabbath.

Lev. 23:6, 7, "And on the fifteenth day of the same (first) month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day (of the feast) 'ye shall have an holy convocation; ye shall do no servile work therein.'" In the 15th verse the sixteenth of the month is called the "morrow after the Sabbath," or after the fifteenth, the first day of the feast, when no work was to be done. John also calls the fifteenth or first day of the feast a Sabbath (19:31). "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day (for that Sabbath was a high day, besought Pilate," etc.

John, in this verse, also shows that this was not an ordinary Sabbath, but a specially high and honored Sabbath—the passover Sabbath. Mark evidently meant this passover Sabbath, which occurred on the fifteenth of the first month and which, like our fourth of July, might fall on various days of the week and might or might not be a seventh day Sabbath.

For the Herald of Truth.

CONVERSION.

Perhaps, no one of the category of religious subjects causes as much anxiety, and leaves a more undecided, unsettled condition of the mind, both in the professing Christian, who has just begun his new life, or even to the non Christian, as this subject of Conversion. This is because the religion of Jesus Christ may not make this point as clear to them as they might wish to have it, and partly due to their previous notions and teachings of the Scriptures.

Now the questions that naturally arise relative to this subject might be as follows:

What is conversion? How do I know when I am converted?

Why do not all men experience a conversion similar to that of Paul's if they mean to be true Christians? etc.

What I have to say, with God's help, will practically amount to this, that we don't experience Paul's conversion, simply because we are not all Pauls by nature.

First, what is conversion? *con*, with or against, *verso*, to turn. Conversion therefore, would be the act of turning against. That is a condition where the enmity of our heart toward God, the stubbornness of our will is subdued, and is succeeded by a supreme love to God and his moral government, resulting, as you see, in a complete reformation in life. The above is partly Webster's definition.

Conversion must be preceded by a conviction, and it is truth that convicts us of our sins; shows our dependence upon some power makes us feel and tells us that it is not through our instrumentality, wisdom or effort that we came into this world, or that we have created the blessings around us. No, not we, but some Mighty All, who deserves all the praise, honor, and glory.

The process, therefore leading up to a conversion, is first:—Truth convicts us. Being convicted we repent, and having repented we turn against and are converted 1st, getting Truth, 2d, Conviction, 3d, Repentance, 4th, Conversion. To make this point plainer, will illustrate: First, I hear or am told that I am a sinner; second, I believe that I am; 3d, I am sorry that I am a sinner; 4th, I will resolve to do good which is the conversion, (Repentance, plus a will to do better). God has promised to work in us both to will and to do.

We are told that truth comes from three main sources. Primarily from God (Bible) also from nature and our instincts.

The Scriptures recognize the necessity of a knowledge of truth before conversion can be brought about, as when it says, "Repent, and be converted," also the passages, Matt. 13:15; Mark 4:12; John 12:40, by which we can plainly infer that

before we can be converted we must be able to see, hear, and understand.

Conversion in itself, pure and simple is of necessity instantaneous, as it is a mental process and thought comes to us like a flash. The thought is this, "I am a sinner" Jesus is my Savior, "whom shall I trust and obey," that thought if we are ready for it, is unfolded to us in an instant, and must be the result of God's revealing Himself to us by our consent. Also the simple conversion must be the same in every soul, which leads me to my last question.

Why don't all of us experience the same conversion as Paul did, or is not a similar conversion necessary for a true conversion? I will answer that one by asking another, Was the apostle John's conversion of the same nature as Paul's? No, we don't read of it, yet John was the one beloved of Jesus. Both men were model Christians, men after the type of Jesus Christ. The apparent difference in their conversion was the result of the difference in their education and temperament, Paul was nervous, determined, intense and philosophical, while his early life, education, and religious training had gathered up prejudices, like the snows that gather upon a mountain peak. Piled up day by day, year by year, until they became so very enormous and heavy, that it at any time the foundation should tremble or some mighty force as the Christian religion should be brought to bear upon it, he would come down with a crash like a mighty avalanche.

Thus it was with Paul. It had received one of its final shocks when he held the coat of Stephen while he (Stephen) was being stoned to death, and while on that famous ride to Damascus, it culminated. The avalanche fell with a mighty crash, and Paul, who had been Saul, was converted, and began his new life in the Christian faith. Therefore, I conclude that only a man with Paul's experiences and nature could hope to have Paul's conversion. We all have our conversions and temperaments, every one peculiar to himself, and, kind reader, rest assured that you with your conversion and your disposition, are necessary for the upbuilding of God's Zion here upon earth, and if you are willing, with strong faith and perfect trust, can accomplish your mission here below, God can use and the world needs us just as we were intended to be by Him who is All wise.

May we, though differing in some of the above respects, all possess the essentials of a Christian life which are faith, hope and love, and to labor unceasingly for the conversion of storm tossed souls.

S. D. EBERSOLE.

Chicago, Illinois.

CHRIST will never ask any of us to do anything he has not done himself.

For the Herald of Truth. CHARITY.

"Above all these things put on charity, which is the bond of perfectness." Col. 3: 14.

Do we ever stop and consider how much charity and love we possess, and how much we show it to the world? It appears to me this ought to be a question to each one, whether we are obeying this admonition of the Apostle Paul to the Colossians.

In the beginning of this chapter the Apostle exhorted them to be heavenly-minded, to mortify corrupt lusts, and all malice. And then in the 14th verse he says, "Above all these things put on charity, which is the bond of perfectness."

Charity—universal love—is the basis of Christianity, because it is the bond of perfectness. The Christian is living as it were, two lives in this world, the physical and the spiritual. The physical life is nourished and sustained with the natural food of this earth, which God gives day by day, but the spiritual life is sustained and elevated with spiritual food, which we can obtain through earnest prayer and obedience to God.

If you see an opportunity to do an act of charity or kindness to your neighbor or fellow men, do not let it pass by neglected. Improve the opportunity that God gives you, and let your life and influence be such, that it may be the means of winning souls to Christ. If we have the charity of God in our hearts as the apostle commands us to have, we can then do acts of charity. And by doing this as we go on in this world, we can elevate our Spiritual life, be more Christ-like and thus grow in that which leads to things still higher.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." 1 Cor. 13: 4. The terms charity and love are closely related to each other. "God is love, and he that dwelleth in love dwelleth in God and God in him." 1 John 4: 16. Love is a chief attribute of Jehovah, the length and breadth and height and depth of which are beyond comprehension, for they are infinite. (Eph. 3: 18, 19.)

Between the three persons of the Godhead, love is unutterably full, perfect and blissful.

Toward holy angels and Christians God's love is an infinite Fatherly, complacency and affection; towards sinners it is immeasurable. Compassion is shown in all His works and ways, and dictated in His holy law, but it is most signally displayed in the Gospel. John 3: 16.

Herein is love; holy love. If man would make his whole heart and soul's supreme delight in obeying God, and cordially and practically love all beings, according to their character; the good with fellowship

of the soul, and the evil with a Christ-like benevolence, such a love would meet and fulfill all the ends of the law. (Rom. 13: 8-10) Love is the fulfilling of the law, and without it none can enter heaven, and as the affections of every unregenerated heart all are mixed with sin and selfishness (being given to forbidden objects), we must therefore be born again, in order to see God; become regenerated and truly consecrated to God. Then we will have the love of God shed abroad in our hearts. Then we can go forth serving God, and have a mind of charity, of seeking the interest of others, not only our own, and we will be charitable in all things; and do something to make others happy.

If we wish to elevate, or become more perfect in our Christian life, we must put on charity, which is the bond of perfectness. My prayer is that all those that have once promised to serve and follow Christ, may grow in grace, and may elevate their spiritual life and become more perfect, labor more for the sake of Christ, and have their attentions and affections drawn away from worldliness, and be more heavenly-minded. The point to be gained is to convince the world that Christianity is true and substantial. The contrast, therefore, in motive, affections, and pleasure, between the world and the disciples of Christ must be made clear and sharp. To be a Christian we must do acts of Christianity, and one of these consists of acts of charity. Christianity has in it a luxury that giveth health to body and mind. Let us dwell in the love of God, "put on charity which is the bond of perfectness." SARAH KORNHAUS. Sterling, Ill.

A CONVERTED ATHEIST'S TESTIMONY.—Mhegard, professor of philosophy in the University of Copenhagen, has until recently been the apostle of atheism in his country. He has, says the *Semur Vaudois*, just published a second edition of one of his works, and this is what he says in the introduction: "The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life." Happy are they who learn to build upon a sure foundation before the final storm descends, when the hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places of infidelity and unbelief.

NOTHING TO DO.

"Nothing to do!" in this world of ours, Where weeds spring up with the fairest flowers,

Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" Thou Christian soul, Wrapping thee round in thy selfish stole; Off with the garments of sloth and sin, Christ thy Lord hath a kingdom to win.

"Nothing to do!" There are prayers to lay On the altar of incense, day by day; There are foes to meet, within and without, There is error to conquer, strong and stout.

"Nothing to do!" There are minds to reach The simplest form of Christian speech; There are hearts to lure with loving wile, From the grimest haunts of sin's defile.

"Nothing to do!" There are lambs to feed, The precious hope of the church's need; Strength to be borne to the weak and faint, Vigils to keep with the doubting saint.

"Nothing to do!" and thy Savior said, "Follow thou me in the path I tread," Lord, lend thy help the journey through, Lest faint, we cry, "So much to do!"

For the Herald of Truth.

A SERMON

By J. S. Coffman at the Salem Meeting-house, Elkhart Co., Ind.

(Concluded.)

This Gospel is to be preached everywhere, all over the world, and salvation is offered to all—no matter who they are—who call upon the Lord.

But we must call upon the Lord aright, and the apostle says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14). They must have a preacher to teach them the way of salvation. But if a preacher go out let him be sent of God, let him be one whose heart and lips are aglow with the fire of love direct from the altar of God, and then the people will hear.

Who is to hear this preaching? This is an important question. Look at Acts 2: 39. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And this call is general, for God now "calls to men every-where to repent."

Matt. 24: 14 is another text to which I wish to call our attention. What Christ here speaks of may have reference more directly to the end of the Jewish Dispensation. Jesus had been in the temple and there reproved the Sadducees, the scribes and the Pharisees, exposing their corruption of heart and mind, and predicting the fall of Jerusalem and of the Jewish nation, and as he departed from the temple and from the city he uttered that de-

spairing cry, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." His disciples then came to him, and in this 24th chapter he is asked two questions of them. They knew how solidly the temple was built, and as they showed him the magnificence of the structure he told them that not one stone should be left upon another, that shall not be thrown down (and travelers to that country tell us that this prediction was literally fulfilled). This prediction brought about the two questions, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" His design was to put an end to the Jewish world, and then, afterward, the material world would come to an end.

But the Gospel must be preached to all the world before the end comes, and to the Jewish world this was done, for the apostles carried the message throughout all the land of Judea.

But did the apostles cease when they had preached all over the Jewish world? No. They were told to go, and they did go, fulfilling the command of their Lord. Were all the people in Judea converted before the apostles went elsewhere? No, for we learn that only a small portion of the Jews believed. The question has been asked, "Why do you go into other places and other countries to preach the Gospel when there are so many heathens at home? Why do you go to Missouri, Kansas, Illinois, Ohio, Pennsylvania, Virginia, Canada and other places, when there are still so many to be converted in Elkhart County?" To the apostles the commission was given to begin at Jerusalem, but they did not remain there until all the inhabitants were converted. But opportunity was given, for the Gospel was preached there. Paul went about elsewhere, to the countries round about Judea, and also said, "I must go to Rome," to fulfill the great commission.

"Go into all the world." He even had to go to Spain, a country a great distance west of Judea. We have however no account in the Scriptures of any of the work done in Spain or of the results of his labors there. Perhaps this was a futile effort. Perhaps in spite of all his labors the good seed failed to take root at that time. If so, it should be a lesson to us that, when all our efforts seem to be vain, we be, after all, not discouraged, even if the people will not turn to Christ.

The work of preaching the Gospel was not committed to the Jews alone. Titus was an evangelist, and he was a Gentile. The title of evangelist is not a flattering one before men. There are dangers and hardships besides, although the work may not now be carried on under the

same difficulties as it once was, nor the evangelists subjected to all the suffering which Paul and Titus and those early evangelists had to endure.

Not all of the early workers in the churches were evangelists; for some were pastors, and some teachers. About all of the apostles, however, were missionaries, and they worked in fields widely separated. John went to Alexandria, and others elsewhere, and each one taught and labored in his allotted field, leading the people out of the darkness of heathendom to the light of the Gospel, founding churches, appointing persons to take charge of them. Thus the work went on and the circle increased, and, as the work required it, other men were appointed to take charge of the churches founded and thus the Christian church was established. This call to go has never been revoked, hence it is the duty of the believers of the present day to continue this work. All the apostles went on, laboring in spite of the most determined opposition, and all met a violent death except John. He was banished on the isle of Patmos by Domitian, where in the solitude of his isolation he communed with God, and there he received the wonderful messages to the seven churches in Asia through divine revelation. Thus the work went on and the charge was handed down from one to another without cessation. But the terrible persecutions which came upon the believers every-where seemed to almost overwhelm the church and to crush out Christianity from the face of the earth, and yet during the thousand years of the dark ages men were still found who boldly and effectually held up the truth of the Gospel.

Just when there seemed to be a lull in Christianity an opportunity seems to have opened for intelligent and educated men to get hold of the truth, such as Hans Denck, Blaurock, Hubmeyer, Grebel, Felix Manz, Michael Sailer and others, and with a power that shook Europe to its very centre the great work of the Gospel was revived, to the salvation of thousands upon thousands.

We will go back to Peter Waldo who lived toward the close of the twelfth century. Waldo the rich merchant of Lyons, when he became enlightened by the Gospel over there in his native city he at once began to labor for the welfare of his fellow-men. But he did not remain at home until all the people of Lyons were converted. He translated the Bible into the vernacular, and spent his wealth in doing good. The good work again took firm root and spread in all directions. It was carried over into Germany, Switzerland and Lombardy and afterward when persecutions again became severe some of the believers gathered at Zurich, in the vicinity of which young Denck came in contact with these people and was converted to the true faith. Here they could

again begin to preach with such power that in a few years, in spite of the secrecy with which the work had to be carried on, several hundred were gathered into the fold.

Monno Simons was a missionary of the first class. He spent his life preaching the Gospel, being driven about from place to place, laboring as he went. His field of labor comprised Friesland and North Germany and in these places he gained many believers and established churches, and in this way the cause of Christ was advanced.

What are we doing? When I look over the whole history of our forefathers from the time when they settled down in this country and, in the freedom from all danger and persecution, became so careless, so easy, spending their time acquiring worldly possessions, going to church when convenient, but making little or no effort to spread the precious Gospel beyond their immediate boundaries, and I then look in my Bible again and see the command, "Go, go!" I am constrained to say with one of old, "Both we and our fathers have sinned."

It is a tender spot that is touched in us when we speak of our fathers. We look upon them as examples of piety and goodness and earnestness in Christian work, and we have every reason to believe that they were good men who served God with all true devotion and uprightness of heart, and for us to say that they may after all have come short of their duty is something which gives us pain. But what has been the result of their labors? Has our church really prospered? and what has been done from which we might expect to prosper? Other churches around us have been gaining large numbers, even of our own people, our young people in many places have been drawn away by the influence of the activity of other churches. Those who work gain the numbers, and they deserve what they gain. Those who are at a standstill or are going backward, have always been and will always be *those who are inactive*. It is an *old* motto that has cost us as a church so much in the loss of our people to our faith. We are too slow, too indolent and too mysterious about giving the Word of God to the people. It is not that the people do not accept our principles because these principles demand a sacrifice, for in places where *work* is done, and when our principles are carried where they have heretofore been unknown, and are intelligently taught, the people are ready to accept and come under the simple truths of the Gospel and conform themselves to the order and practice of our people. We have examples of this, one of which is a church in Missouri. Where this prosperous church now is there were a number of years ago, but a very few members of our faith, but

by earnest effort an active church with quite a large membership has been established.

It does seem that in these last days God would have the principles we have so long maintained and disseminated by others who know nothing of us as a church, because we have been neglectful of our duty. There are people now who advocate the same principles we do, and they are making themselves felt for they spare neither time nor money to advocate the principles which they feel convinced are truth and gospel, and which the popular churches are neither teaching nor practicing.

Brethren and sisters, shall we step aside and permit ourselves to be deprived of the opportunity still open to us of carrying to the world the grand principles for which Christ and his apostles and our forefathers of long ago suffered so much and for which they dared to die that the truth might be maintained and their posterity derive the blessing? Shall we be ungrateful to God for this blessing, and show our ungratefulness by our inactivity, or shall we be excusable if we remain inactive and let others take up the work which our martyr forefathers left us to do and which God, and the needs of our present day call us to do? We have a great work to do; we are answerable before God for it. Let us do what we have to do, and God will be with us.

(The above was written from notes taken at the time the sermon was delivered, and is in some places condensed and somewhat altered from the original discourse.)

For the Herald of Truth.

DO NOT BE DISCOURAGED.

Why is it that Christians so often become discouraged in their Christian life? We have so many encouragements given to us in God's Word that this should not once enter into our minds. Our Savior says (Matt. 7:7): "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." When we feel in any wise discouraged let us look to these promises of our dear Savior, and gather from them renewed strength. Let us go to Jesus in prayer, and tell him our sorrows and our trials, and he will help us. He tells us also that whatsoever we ask in his name, that will be done, that the Father may be glorified in the Son. How precious to every Christian heart are these promises! The prophet Isaiah tells us: "Trust ye in the Lord ever, for in the Lord Jehovah is everlasting strength," and again Jesus says: "Whosoever cometh unto me, I will in no wise cast out." These promises should sustain us in every hour of trial, and make us strong in the work of the Lord.

TALK TO MODERATE DRINKERS.

Extract from a Lecture to Moderate Drinkers, by a Catholic Priest in Pittsburg, Pa.

I appeal to you, my friends, to you, who pride yourselves on being moderate drinkers, to reflect and decide if all that I have said be not true. You cannot but know the evils that result from the use even, as well as from the abuse, of alcoholic liquors. You cannot but know that alcohol is like a vast serpent that covers with its poisonous, deadly slime every square rod, almost, of this fair, free land of ours, and that embraces in its vice-like coils those, perhaps, who are nearest and dearest to you on earth. But who is responsible for all these evils? I do not hesitate to lay them in great part at your doors, and to charge the responsibility to you. Do not reply that you are not your brother's keepers, for in many respects you are. The drunkards and the worthless bums who are daily recruited from your ranks are of very little account in keeping up the abominable liquor traffic as it exists to-day. They did their share, it is true, but it was when they were on an equality with you, and when they, also, prided themselves on being moderate drinkers, and when they little thought that they would so soon descend so low, and become so degraded, that even you, who are, after all, but following their footsteps, would spurn them this day from your presence. It is on you, indeed, that this vile traffic rests; without your support it would quickly disappear. I charge you, therefore, with disloyalty to your country, because to your country's worst foe you voluntarily pay a heavy tribute, which, if imposed by your lawful Government, would cause you to rise up in rebellion. I charge you, also, with disloyalty to your families, because what should go to their support or to their comfort, you likewise bestow on their worst enemy; and I charge you, finally, with disloyalty to your mother church, for by upholding the liquor interests, by patronizing the liquor business, you are aiding and abetting that inveterate enemy which the church is ever struggling to conquer.

What good has the liquor business done to the world? Has it made men purer, holier, nobler? Has it refined their manners or advanced in any way the interests of civilization? On the contrary, it has ever been what we find it to-day, the curse of the human race, the demoralizer of society, the sworn, inveterate foe of the altar and the fireside. And what good has it ever done to you? You cannot name one single, lasting benefit that it has ever conferred upon you. Why, then, do you drink? Liquor does

not give you strength any more than the whip gives strength to the jaded horse. It simply calls into more active play the vitality that you already possess, and, as a consequence, exhausts it all the sooner. It does not make your brain clearer or your nerve steeper; it does not put money in your purse or clothes upon your back; it does not advance your business interests or increase your bank account; it does not make your families prouder of you or your neighbors more friendly disposed toward you; nor does it render you more diligent in the fulfillment of your religious obligations, or more earnest in the attainment of the one thing necessary—the salvation of your immortal souls. Why, then, in the name of God, do you drink? If you tell me that you can do without it, then I beseech you, by all that you hold sacred, both here and hereafter, to do without it, and thus to be on the safe side. If you tell me that you cannot do without it, then I tell you that you have already crossed the danger line of excess, and that total abstinence is your only hope and safeguard.

For rest assured that, other things being equal, the total abstainer will enjoy better health, will live longer, will work harder, will endure heat and cold better, will be a better Christian, will have a happier death, and a better chance for heaven by far than the moderate drinker.

And now tell me, would you like your wives or your sisters to drink as much and as often as you do, or at all? But why not? If liquor is good for you, why should it be harmful for them? Would you wish your sons to frequent the saloon as often as you do, or at all? But why not? If there be nothing wrong in your patronizing such places, why should it be wrong for them? Do they not look up to you for example? Do young men have greater respect for those young ladies who can toss off a glass of liquor or beer without after evidence of intoxication? Do young ladies really prefer to have for husbands those young men who frequent saloons and who sneer at total abstinence? Do you feel safer when riding on the cars because you know that the engineer is a tippler? Do you, by preference, choose that lawyer to conduct your important legal affairs who lubricates his mental machinery with alcohol? Or that surgeon to perform a difficult operation who employs stimulants to steady his nerves? So, no matter how the subject may be considered, you must arrive at the conclusion that, for all practical purposes, total abstinence from all intoxicating beverages is to be preferred, as a rule of life, for all those around you. But, if so, why not for yourselves?

A road leads through this world, my friends, a road that is broad and smooth, and well trodden by the merry feet of countless thousands, who are hurrying onward and downward. It starts in the high region of lawful indulgence, and is called the Road of Moderation. At first the descent is gentle, but gradually it becomes more abrupt, until finally it ends in the Valley of Excess.

You are traveling on this road; you are marching in this procession, my friends. You, I mean, who think you are safe, because for a long time, it may be, you have been accustomed to use alcoholic stimulants without going to excess. You may not reach the gloomy end, and many do not, for, while it is true that not every moderate drinker becomes a drunkard, yet it is absolutely true that every drunkard was once a moderate drinker. You may not be aware of the fact, but for you the descent is rapidly growing more abrupt. Retrace, then, your steps, while yet there is time, and come back to the region of safety. For that dark and dreary valley is fast filling up with neglected graves, over each of which experience and wisdom and truth have united to place this mournful inscription:

"Here lies the wreck of what was once the noblest handiwork of God—a man with an immortal soul redeemed by the blood of Christ. Eternal rest has not been granted to him, for the blood of Christ has been shed for him in vain. Perpetual light does not shine upon him, for it is written that no drunkard shall inherit the kingdom of God."

LETTERS from Uganda, published in *The Church Missionary Intelligencer*, speak very cordially of the affection and kindness of the people. The Rev. R. H. Walker says:

"I have lived with them for more than three months without spending anything. Many other Christian chiefs offer to provide all that the country will supply to any one who will go and live with them and teach the people. Let this be known in England, and surely some one will offer to come and help us. What we want is more men. The Christians will find them houses and food. . . . I am glad you speak of this as a good cause. I can heartily assure you it is, and one for which I gladly give my life, for as time goes on one does realize that it is costing one's life. I was asked in a most kind letter if I thought it quite worth while. I can honestly say that I do think so, and the more I see of the Christian Baganda the more I feel that we are not spending our life in vain. We want more men, and I can assure any one who believes in the Gospel that if he comes and spends his life here he will never regret it."

SATAN is always there to listen when Christians get into a controversy.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—March 27.

REVIEW.

TO SUPERINTENDENTS AND TEACHERS.—The Review is one of the most difficult and yet, when done, one of the most important and interesting lessons in the quarter. It is not a mere going over the separate lessons as so many distinct subjects, with a few remarks on each. It is necessary to look at the section of history we have been studying, as a whole, to obtain a clear idea of its facts, its tendencies and its teachings. To study rocks and water, and trees and flowers is one thing. It is another to see them grouped together as a landscape. It is not possible to get all there is for us to learn unless we study in both ways.—*Peloubet.*

DAILY READINGS.

M. God's promises sure. Ps. 89:1-4, 28-37.
T. Promise to Noah. Gen. 9:9-17.
W. Promise to Abraham. Gen. 13:1-18.
T. Promise to Stranger, Fatherless, Widow. Ps. 10:1-18.
F. Promise to the Poor. Ps. 72:12-20.
S. Promise of Temporal Blessings. Matt. 6:25-34.
S. Promise of Spiritual Blessings. Eph. 2:11-22.

SECOND QUARTER.—From April 3, to June 26, 1892.

STUDIES IN THE PSALMS AND DANIEL.

LESSON 1.—April 3.

THE WAY OF THE RIGHTEOUS.—Ps. 1:1-6.

Golden Text.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Ps. 1:1.

Time.—The date of this psalm is uncertain. But it is probably among the number collected by Solomon, and must have been written 1000 years before Christ.

INTRODUCTION.—The Book of Psalms was the Hebrew Hymn book, the hymns being designed to be set to music and used in the worship of God. It is divided into five parts or books ending with Psalms 41, 72, 89, 106, and 150, each of which closes with some form of benediction,—"Amen and amen;" "Blessed be the Lord forevermore."

The First Psalm may have been written by David, but it is much more likely that Solomon was its author. There is no way of determining who wrote it. It divides itself into two parts, the first having to do with the righteous man, and the last with the unrighteous or wicked man. It expresses one of those truths, so often stated in the Bible, and that can be verified in all ages and under all conditions of society,—"That a righteous life will be attended with prosperity and happiness, and that the life of the wicked will be followed by sorrow and ruin."

DAILY READINGS.

M. The way of the Righteous. Ps. 1:1-6.
T. Blessings of the Righteous. Ps. 5:1-12.
W. Privileges of the Righteous. Prov. 12:12-28.
T. Forgiveness of the Right. Ezek. 18:19-32.
F. The glory of the Righteous. Matt. 13:36-43.
S. Acceptance of the Right. Acts 10:34-35.
S. God's care for the Right. 1 Pet. 3:8-16.

HERALD OF TRUTH

JOHN F. FUNK, EDITOR
J. S. COFFMAN, }
A. R. KOLB, } ASST. EDITORS

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CHANGE OF ADDRESS—Bro. Benjamin Ferguson, from Shambaugh, Page Co., Iowa, to Cullom, Livingston Co., Ill.

CORRECTION—In the death notice of Samuel Biley in No. of Jan. 15th please read, "He came from Germany in 1832, instead of 1831."

AN ERROR—Some time ago it was announced that Henry Shelly had been ordained to the ministry at the Deep Run meeting, in Bucks County, Pa. This was an error. He was ordained to the office of deacon. May God bless him in his duties!

TO WHOM IT MAY CONCERN.—Peter A. Unruh, Canton, Kansas, informs us that the person or persons having notes against Peter J. Jantzen, who came to this country from Russia in 1874, may send them to him and they will be paid. He thinks the money was for the passage and that some one in Pennsylvania holds the note, and has written to Bro. John S. Enk of Lancaster about it but received no reply. The person holding the note will please take notice.

BRO. J. S. LEHMAN of this city left for Canada on the 7th of this month. He will remain there several weeks.

OUR MINISTERING BROTHER, J. S. Lehman, who with his family recently moved to Elkhart from Illinois, has been busy since his arrival here, laboring at different places in the country, and has awakened quite an interest among many people. We might also add that Bro. Lehman is authorized to transact any business pertaining to the interests of our Publishing House, and that all business matters entrusted to him will receive prompt attention.

CORRESPONDENCE.

FROM SONNENBERG, WAYNE CO., OHIO.—There are at present fourteen applicants for baptism in our church, and they will be received into church membership in the near future. May many others seek the Lord and find him precious to their souls!

COR.

FROM MILFORD, SEWARD CO., NEBR.—Bro. Isaac A. Miller, from Wayne Co., Ohio, came into our midst on the 15th of February and remained one week, during which time he filled five appointments and preached very encouraging sermons. Bro. M. is a very good speaker and a hard worker in the Lord's vineyard. May the Lord bless the work he has done on his journey! Bro. Schlegel received a call from Thurman, Colo., recently and left for that place on the 24th of February on church business. May God bless the work that it will not be in vain!

COR.

SALEM, MARION CO., OREGON, Feb. 2, 1892.—*Dear Brethren in the Lord:*—We are in usual health. We live in the southern part of Howel Prairie. We have a fine view of the prairie from our house. We are two miles east of Salem Prairie and six miles from the town of the same name. During the past winter we had much rain, so that there are still thousands of acres of wheat to sow. The wheat and oats that is sown looks well, and we hope to have a good harvest. The abundant rain that fell did not cause any high water that did any damage. Our winter so far was mild, not much frost, and ice there was none worth speaking of. I think we could have ploughed every day. Once the ground was nearly white with snow. Snow is seen frequently during the winter, in fact from our house we can see snow all the year. Mount Hood is about 60 miles to the north-east of us, the top of which is white with snow the year round, but on Howel and Salem Prairies, and on hundreds of acres of woodland there is seldom any snow. Remember us in your prayers.

C. B. STEINER.

FROM ELKHART, IND.—On the 1st of March a number of families of the Amish brethren from the vicinity of Middlebury and Goshen, Elkhart Co., Ind., passed through here enroute for Kansas, where they expect to settle in Reno and McPherson counties. The party consisted of the brethren Joseph J. L. Miller, John Miller, Jeremiah Yoder, Emmanuel Hostetter, Tobias Yoder, Levi Garver, Jacob Troyer, Benedict Mullett, Samuel Chubb, Levi Keim, and their families, numbering 58 all told. The Rock Island Railway Company placed one of their elegantly equipped passenger coaches at their service, so that they were enabled to go through from Middlebury to their destination without change of cars or disturbance from other passengers, thus making their trip as delightful as possible. While the church in Elkhart Co. will suffer quite a loss in numbers by this exodus, the church in Kansas will be correspondingly strengthened, and this will no doubt be a great encouragement to the members in the immediate localities in which those families will settle. We wish them much success and God's blessing in their new homes.

COR.

FROM JOHNSTOWN, PA.—On the 23d of February our brother, J. P. Smucker, bishop in the Amish church at Nappanee, Elkhart Co., Ind., came into our midst. On the 24th he preached in the Miller (Amish) church in Cambria County, and the same evening in the Weaver (Mennonite) church. On the 25th he came to Somerset Co., and preached in the Stahl (Mennonite) church from Mark 8: 34 and in the evening again, from John 1. Friday evening he preached in the Kauffman (Amish) church from 1 John 1, and in the evening again at the Stahl church from Acts 12. On the 27th he took the train for Millin Co. It is his intention to visit the Amish and Mennonite churches in the East. We rejoiced to see our dear brother and to hear him speak the blessed gospel truths to the people here, and our earnest desire is that he would soon come again. May God bless the words he spoke while with us, and may he be mouth and wisdom to him in his labors for the welfare of men, that the strongholds of Satan may be torn down and the kingdom of Christ be built up. We also feel thankful to the Evangelizing Board for sending the dear brother to us. I believe we should all take an interest in this work and help to raise money to send men out to visit the scattered members of our church.

LEVI BLAUCH.

ST. AUGUSTINE, FLA., Mar. 4, 1892. To the editor of the HERALD OF TRUTH: Dear friend: Being very much interested in the article, "Born of the water and of the Spirit," in your number of January 15, I take the liberty of sending you the

following from the *Friend's Review* of Feb. 18, and written by Dr. Jas. E. Rhoads, President of Bryn Mawr College, Pa. He says: "John 3: 5 'Except a man be born of water and of the Spirit.' According to *The Old and New Testament Student*, for February, 1892, under the head of Biblical Notes, p. 122 James Neill, in a little book upon Figurative Language in the Bible, gives an interesting interpretation of this text. 'He believes that the phrase is an instance of the figure of speech called *hendiadys* whereby one qualified subject is expressed as two separate subjects; the qualifying adjective is for emphasis turned into a separate substantive. It is a characteristic of the Eastern languages, and appears not unfrequently in the Bible (e. g., Dan 8: 10; Acts 14: 13; 2 Tim. 1: 10; John 14: 6). In this passage, therefore, it means except a man be born of *spiritual* water, with a strong emphasis upon the word 'spiritual.' And shortly afterward in the same Gospel the meaning of spiritual water is shown (John 7: 37-39). A similar figure is used by Virgil when he says, 'We pour out a libation from bowls and gold; by which he means from *golden bowls*.' It is not without interest to see an interpretation with which Friends have been familiar for two centuries and a half brought forward as new, and sustained by a scientific treatment of the text."

JOHN B. WOOD.

SUNDAY-SCHOOL ITEMS.

There are 300,000 Sunday school scholars in Germany, 150,000 in Holland, and 115,000 in France, mostly gathered within the past thirty years.

FROM MILFORD, SEWARD CO., NEBR.—I have long been a reader of the HERALD, and through it I have received many blessings. It is also a joy to me to see that our ministers are manifesting more and more zeal and activity in visiting the churches and proclaiming the glad tidings of salvation, which Christ has brought unto us, that we can now through Him and Him alone, be blessed and happy, both here and hereafter, for he who would die in the Lord must have lived in the Lord.

I am glad to see the many reports of Sunday-school work, and that so many are interesting themselves in this great work of the church, for I believe it is a great blessing to the church to have a Sunday school, although there are always those who take no interest in this branch of the church work, saying that there was formerly no Sunday school. Let me ask such. In what were our dear young people often engaged in the past,

on the holy Sabbath? Think of it, every one. I would urge all who have not yet had Sunday-schools, to organize this spring and conduct it in good order. No one will ever be sorry for having done so. Teach no hing but what is in harmony with the word of God; then God will bless the work.

THE TRACT FUND—That the Sunday-school work in Harvey Co., Kansas, is active, and that both teachers and scholars are united in their efforts for the advancement of the good cause, is evidenced by the following letter which speaks for itself:

"DEAR BROTHER:—Enclosed find fifteen dollars, donated by our Sunday school at the Pennsylvania meeting house in Harvey Co. for the benefit of the Tract Fund alluded to in the HERALD OF TRUTH some time ago. We would like to see the Tract Work prosper speedily, and we take this way of showing our brethren that we are in full sympathy with the movement, believing too, that just now, when this work is in its infancy with us as a church, the sympathy most needed is that which counts up in dollars and cents."

Our brother, R. J. Heatwole, who wrote the above, adds the following significant remarks:

"While penning these lines I am thinking what a nice sum the church could bring together at once if every one of our Sunday-schools throughout the United States and Canada would make but one single collection for the Tract Fund, first announcing it on a previous Sunday, so that the children could come prepared with their pennies and dimes, and the brethren with their dollars. The above plan did nicely here, not requiring much time to attend to the whole matter, and the school going on in the regular course."

"When we consider how much good a single tract has sometimes wrought we feel encouraged that our church has taken hold of the matter, and we hope that every Superintendent of our Sunday schools will give their respective schools a chance to do something, first explaining to the schools what it is for and just what it means, and we believe they will give liberally and cheerfully."

"What a grand opportunity this will be, to have the children's pennies aid in disseminating the blessed truths of the gospel of Christ, besides implanting into their young minds the spirit of giving unto the Lord."

A VISIT TO WATERLOO.

On the 28th of January, 1892, I left home accompanied by my nephew and niece to spend a few weeks among the sisters and brethren in Waterloo. We were looking forward to this event for some time, with a great deal of pleasure, and it is needless to say that our hopes and expectations were fully realized. We are not slow to say we never enjoyed ourselves so well. Bro. Solomon Gehman met us at Galt and conveyed us to his home some five miles distant, where we

found the family enjoying tolerably good health. The 29th we reached Bro. Noah Strauffer's; had a very nice time there, and from thence to Berlin the 30th. The same day Bro. David Hostetter, from Wayne Co., Ohio, arrived and held meeting in the Berlin church in the evening. The following day he and Bro. Moses Bowman preached the funeral sermon of Sister Shantz. She was a consistent member of the church for many years. We have good reasons to believe she is free from all trials and is now resting with her Savior. A large number of sorrowing friends and relatives followed the remains to their last resting place. May the comforting remarks spoken by the brethren have taken deep root in the hearts of the afflicted that they may live nearer to their Savior to meet the loved one gone before. Whom have I, Lord, in heaven but thee? and there is none upon earth that I desire beside thee.

The week was spent throughout the different churches in the County, having services once, and several times twice a day. Bro. Hostetter is an able speaker in both languages; that gives him peculiar advantages. He was an entire stranger in Canada. I believe he felt at times as the Psalmist said, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." He has a voice of excellent strength truly, and the energy he puts forth to explain the Scriptures will not admit of any dormancy under the sound of his voice, neither to the eye nor to the heart. Most of his sermons were preached in the daytime, affording the aged people a good opportunity to get out to meeting. Occasionally some infirm people were visited, and a season of prayer and church services were held with them to the honor and glory of God.

He was joined Feb. 6th by Bro. J. S. Coffman, of Indiana. They held their first meeting at Berlin in the evening. The house was filled to the utmost, and I trust the hungry souls that were seeking after righteousness had their capacity bountifully replenished. Bro. Coffman's friends and acquaintances seemed to welcome him warmly, he having been in their midst about a year previously. "I will sing of the mercies of the Lord for ever; with my mouth will I make known thy fruitfulness to all generations."

The home brethren decided to have a series of meetings near Preston. One week was spent there, in laboring for the cause of Christ. The meetings were well attended, and a lively interest was felt for those who are yet straying about like lost sheep, and have no Shepherd to care for them. If a complaint was made in distress, I fancy it would be after this manner: "O Lord, God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine

ear unto my cry: for my soul is full of troubles." As a result thirteen souls were fully persuaded, over which there was great rejoicing, and we have good reasons to believe that many more were almost persuaded to break away, but the chain had become so iron-bound that it is as yet unbroken. May our united prayers ascend heavenward, that such souls may yet be rescued before it is too late, not merely that their souls may be saved, but that they may labor in the vineyard, as the real laborers indeed are few.

The following week was spent in the vicinity of Berlin. It was truly a time of rejoicing here to see so many ministers, yes, well-known faces, assemble to take an active part in these services; the members also assisted cheerfully. The precious truths of the Bible were revealed to us in many particulars. I feel safe to say that we will not soon forget the sermon we heard on Sunday evening, the 14th, from John 11:44. But we only heard: who will be obedient to do? It was in such perfect harmony with the Scriptures that no one can refute the statement.

On Wednesday, the 17th, Bros. Hostetter and Gingrich started for Markham to remain perhaps ten days. Bro. Coffman preached a funeral sermon the same day, — the infant child of Bro. Frank Shantz. He comforted the bereaved parents by the text that plainly tells us, "Suffer little children to come unto me, for of such is the kingdom of heaven." May they become as their little child and their end will surely be peace.

The next day the instruction meeting was held, which was to me the most important of all. I was just anxious to know how some very eager hearers could get around such a sermon, especially some who were brought up in this way, but it being too narrow they deviated somewhat. "Blessed are the pure in heart." Let us at all times be honest with ourselves. We cannot deceive God, if we may man.

The meetings closed on Saturday evening. The converts numbered about 47. We had great reasons to rejoice and pray for these souls, and may our prayers be unceasing for those who are yet to be gathered into the fold of Christ. I feel thankful toward the good people of Waterloo for their kindness, and hope we may be spared to meet again.

We left for our homes Feb. 20th, accompanied by I. A. Wambold, as it was his appointment in Rainham the next day. He held four meetings while here. We are always pleased to have strangers call on us. The grace of God attend you!

LYDIA HOOVER.

Selkirk, Haldimand Co., Ont.

God loves people who walk straitly.

A VISIT

Among the Scattered Members of our Church in the West.

(Conclusion.)

February 6, I arrived at the home of Peter Rupp, in Pawnee Co., Kan., and next morning (Sunday) I attended their Bible reading, which they continue during the winter, at their houses, going from one place to another. This Sunday they had it at the home of Bro. D. B. Zook. In the afternoon we had preaching at the same place, and in the evening in the same house, on which occasion I addressed the brethren and sisters and others who had assembled with us, in English and also in German.

On the 8th we met for worship at the home of Bro. Newhouser, and in the evening again at the school-house. After the meeting I accompanied Bro. D. H. King to the home of his son-in-law, Bro. Newhouser. On the 9th Bro. King took me to the station at Larned, Pawnee Co., from whence I proceeded to Great Bend. At this place there are about 20 members. They have no minister among them, but they assemble regularly every two weeks and have a Bible reading and Sunday-school. They would like very much if more of our members would settle there. They say their soil is fertile, and that land is still to be had at from \$5.00 to \$10.00 an acre.

From Great Bend I went via Hoisington to Ransom, Ness Co., Kansas, where I arrived at 1 A. M. Bro. E. M. Shellenberger, came to the depot in the morning, and we went to a school-house to announce a meeting at the Ransom school-house the same evening. I then went to Bro. Menno Troyers. At the meeting in the evening I addressed those assembled in both languages. Next morning Bro. A. Schrock came past Bro. Shellenberger's at whose house I had lodged, and I accompanied him to Christian and Noah Eash's. We had a very pleasant visit. Indeed, one who has not experienced it can form but a faint idea of the joy and pleasure it affords these dear people who are isolated from church privileges when one comes to visit and encourage them. One forgets the sacrifice and the hardships it costs to reach them when one sees how such a visit is appreciated. We had a meeting the same evening at a school house two miles east of Ransom and preached there in the German language. Bro. Shellenberger also spoke in English.

From the meeting I went to the depot, and from thence via Saline to New Cambria, Saline Co., Kansas. Here I met my old friends, Wm. E. Seese and family, and Jeremiah Weaver, who with his son had been on an excursion to Texas. I remained in Saline Co. several days, visiting old acquaintances, and then went to

Milford, Seward Co., Neb. We had several meetings there and enjoyed many seasons of spiritual refreshing. One person was also reclaimed and reinstated by Bro. Schlegel, which caused much rejoicing in spirit. Another sister confessed that she had been led away by other influences, and her experience was a very touching one to listen to and caused many tears of sorrow and sympathy to flow. It is very sad indeed to see that for one reason and another so many are led away from the fold of the church and are lost to her influence. It behooves us to be more earnest and careful in our church work, that our dear ones are not influenced to leave us and the principles of our faith, but that they are drawn closer toward the precious cross of Christ and the eternal truths of his word.

On the 22d I went to the depot, accompanied by Bro. J. M. T. Miller, calling upon the way upon Bro. Jer. Stutzman. From Milford I went per C. B. & Q. Ry. to Chicago, and thence to Elkhart, Ind., where, after spending a few pleasant hours at our Publishing House, and recalling some of the incidents and experiences of my long journey, I resumed my way homeward via Toledo, arriving at home on the 24th. Although very glad to be home once more after an absence of almost three months. I feel recompensed for the sacrifice of time and the comforts and conveniences of home, by the many experiences I had, and I feel that by the grace of God, to whom be everlasting praise for his protection and aid, my visit was not fruitless, nor my labors in vain.

I. A. MILLER.

Smithville, Wayne Co., Ohio.

THE SUNDAY SCHOOL.

If the Sunday-school is a good cause, "it is the very best means we have, and next in importance and influence to the church, in bringing souls to Christ." A writer of the HERALD asks why it is that some Sunday-schools are so poorly attended and do not prosper, even where the people are not against Sunday-school work.

Every effect has its cause, and there must be a cause for this trouble.

In some places visiting on Sunday is a great hindrance to Sunday-school work. When we take more delight in visiting—spending the Lord's day in worldly talk and much cooking—than in attending the Sunday-school, where we hear and learn heavenly things, we may suspect that we need more advancement in our spiritual life. Would we not spend the time much more profitably, and give a better example to our children if we would attend diligently?

In some localities, where preaching is held only every two or four weeks in each house alternately, it is difficult to have a Sunday-school every Sunday without having preaching and the Sunday-school interfere with one another. Where this is the case, it is hoped that the church has the advancement of Christ's kingdom at heart, so that the difficulty will be removed if possible, and preaching and the Sunday-school so arranged that they will harmonize and increase one another's attendance. Preaching and Sunday-school at one meeting and every Sunday is a good way. We are not likely to have good preaching too often.

The attendance and help of ministers and parents is indispensable to a good, prosperous Sunday-school. But this is wanting very much in some places. When ministers are so busy preaching the Gospel that they can say with Paul, "By the space of three years I ceased not to warn every one night and day with tears," we will gladly excuse them from Sunday-school work. Even then they may do much for the good cause by occasionally speaking encouragingly of it in preaching. But when there are several ministers in a neighborhood, and regular preaching occurs only every few weeks, and there is but little evangelizing work done by them, and they do not attend, nor seldom mention Sunday-school in preaching, as if it were a thing of too little importance to notice, we feel like asking them kindly to help us. The Sunday-school certainly affords a good opportunity for ministers to "feed my lambs," in obedience to the Savior's command. Some ministers preach three times a Sunday and often during the week, and besides labor earnestly in the Sunday-school. Working in the Sunday-school helps a minister much in his higher calling, besides the immediate good he is doing to others, and fills his heart and with religious truths.

If all the parents would attend Sunday-school, and take their children along, what a change for the better would take place in a community? Then there would be a few hundred scholars, where there are now a few dozen. Many a child would spend an hour in learning the way to happiness and heaven, that now spends it in idleness and folly. The young people would then also become more earnest, seeing that the parents are in earnest.

Lack of earnestness and spirituality is probably the greatest hindrance to good attendance and prosperity in some Sunday-schools. Possession and practice of these virtues will overcome difficulties and insure success in a good cause.

The earnestness of people in worldly pursuits affords us a profitable example and at the same time puts the weak, unsystematic efforts of many Christians to shame. Look for instance at the public sales and elections. How diligently the

people, young and old, attend those places. Little hindrances, such as cold or heat, bad roads, or tired horses, or pressing work will not prevent them. They go because they expect some gain, and they have a will, and are earnest to go. But when Sunday-school is in consideration such little hindrances, alas! prevent us. Now, should we not much more be earnest in heavenly things? Then we would be a good example, and a light to the world; and they could truly say of us, "They declare plainly, that they seek a country."

A lazy farmer would probably be pleased to see good crops on his farm, but he has not the necessary stimulus to make the efforts required to procure good crops. So there are too many people, who would be pleased to have a prosperous Sunday-school; but they are not willing to take hold of the work. Now, this thing of wishing without working, sitting under a shade tree with arms folded, has never accomplished much. We must all take hold of the work, as in raising a building, with earnestness, determination and prayer, and it will prosper with God's blessing. Those who think they cannot help much, can join a class and read, or they can give a good example and encouragement, besides being much edified by simply being hearers.

In some places the Sunday-school closed last September not to open for six or seven long months; and during this time, probably there is no singing school, no Bible class meeting, no teachers' meeting, and preaching not as often as it should be; giving Satan all the chance to draw the young people away from God, and into sinful amusements. Now, why not have religious meetings oftener, and give the church members and the young people some good, religious employment? Parents, is it any wonder if our children go to other churches in search of better pastures?

May the Lord awaken us, and may we all be diligent laborers in His vineyard, "zealous of good works," and "ready unto every good work," until he calls us home to enjoy the bliss of heaven.

"Come, Holy Spirit, heavenly Dove,
With all thy quick'ning powers;
Kindle a flame of sacred love
In these cold hearts of ours."

* * *

THE Pennsylvania Railway Co., on Feb. 15, commenced selling tickets to ministers of the Gospel at half rates.

The steamship "Indiana," of the American Line sailed Monday afternoon Feb. 22, for Liban, bearing relief to the famishing Russians. Services were held prior to the sailing, in which a number of eminent clergymen assisted.

ITEMS.

It is estimated that there are at present about thirty thousand people—most of them skilled mechanics—without employment in the city of Chicago.

A FRENCH professor has recently analyzed the waters of the Dead Sea and found that they will kill every microbe, with the exception of gangrene and tetanus bacillus. With this discovery he hopes to render service to the French hospitals.

It is reported that Count Tolstoi has been ordered by the Russian Government to return to his estate in consequence of a letter said to have been written by him. The Countess has written denying that her husband was the author of that letter.

On the 25th and 26th of last month, a great concourse of unemployed workmen led by Socialists, made a serious demonstration in the city of Berlin. Demands were made for bread, and butchers' and bakers' shops were looted by the mob. Encounters with the police occurred and many workmen were wounded and a number made prisoners.

In Abukir, Egypt, three colossal statues in rose-colored granite, each about ten feet high, have been discovered. The first two represent King Rameses II. and Queen Hentmara sitting on their throne, a unique group, the like of which has not yet been discovered in Egypt. The third statue represents Rameses standing in military garment and position, with sword and scepter. The statues are covered with hieroglyphic inscriptions.

THE American Bible Society has decided to make an exhibit at the World's Fair in Chicago in 1893 similar in many respects to that at Philadelphia in 1876, when specimens of Bibles were shown in over 200 different languages. It is proposed, also, to provide for the sale of Scriptures and for their free distribution to foreign visitors. The necessary expense will be provided for outside of the regular funds of the Society, and considerable sums have already been given for the purpose.

THE INTERIOR states that the World's Fair Directory has received 2,163 petitions against Sunday opening. Of these petitions Pennsylvania sent 292; Illinois, 252; New York, 220; Ohio, 183; New Jersey, 156; Massachusetts, 143; Indiana, 136; Wisconsin, 113; Michigan, 73; Connecticut, 30; Vermont, 13; Maine, 10; New Hampshire, 8; Rhode Island 7. Among the signatures are those of John Wanamaker, Post Master General; Charles A. Dana, editor of the *New York Sun*; W. W. Astor, and Mrs. President Harrison.

The postage stamp will celebrate its fifty-second anniversary May 6, of this year. Its invention is due to a printer, James Chalmers, of Dundee, Scotland, who died in 1825. England fifty-two years ago introduced the new system of prepaying letter postage, and, according to a decree of December 21, 1839, issued the first stamps, which were to be put before the public May 6, of the following year, as noted above. A year later they were introduced into the United States.

FOREST vegetation is much richer in North America than in Europe, and comprises 412 species, of which 176 are native to the Atlantic region, 106 to the Pacific, 10 are common to both, 46 to the Rocky Mountain region, and 74 are tropical species near the coast of Florida, as against 158 species in Europe. Six North American species of forest trees—the Judas tree, persimmon, hackberry, plane tree, hop-hornbeam, and chestnut—are also indigenous in Europe, all now growing there naturally south of the Alps.

On Feb. 29th the treaty of arbitration between the United States and Great Britain, in regard to the Behring seal fisheries, was signed at the State Department by Secretary Blaine, on behalf of this country and Sir Julian Pauncefote, the British Minister. The Board of Arbitrators will consist of seven persons, two representing the United States, two representing Great Britain, (one of whom is to be a Canadian), and one each representing the neutral Governments of France, Sweden and Italy.

It is not a pleasant fact to record, but illustrates startlingly the power of an evil habit, that the greatest cotton planter in the country has just died of "nicotine poisoning." Richard-on was a man of large wealth, of great business foresight, and of influence in political and business circles. But when a slight disease attacked him, it was found that his body had been so weakened by cigarette-smoking that he succumbed at once. Medical skill could do nothing when all the functions of the system were found vitiated by the fatal habit. A custom which at the first seemed to be as light as the filament of the spider's web, at last grew to be a manacle strong as iron, from which there was no escape.—*Selected*

THERE seems to be a general movement throughout the country in favor of better roads. We think the idea of general road improvement a good one provided party politics are kept out. Good roads would make transportation cheaper, farmers could reach the markets easily at all seasons of the year, and the value of their land would be increased, religious drives would have no excuse for staying at home because of "bad roads," and last, but not least, we believe that good solid roads would stop a great deal of

pro'anity among drivers, and consequent cruelty to our dumb animal friend, the horse. Bad roads help to make balky horses, angry drivers, broken harness, broken wagons, small profits on farm produce, and many other things which may be looked upon as evils. We believe that if all these things were taken into more general consideration the result would be better roads.

K. THE Executive Committee of the International Sunday-School Convention has issued a circular in regard to a Sunday-school building at the Columbia Exposition, to be erected by the Sunday-school workers of America. It is proposed to exhibit a model Sunday-school building as an illustration of the work of the Convention, and to serve as a specimen for others; to show by maps, tables, etc., the present condition of Sunday-school work in different parts of the world; to illustrate their growth and progress by showing the earlier methods of teaching, the beginning of modern Sunday-schools in England, the present methods of work throughout the world, as conducted by different societies and denominations, pioneer Sunday-school work in America, advanced methods of organized work as carried on by the International, State and other organizations and by the different denominations, the International Lesson System, together with the various publications, lesson rolls, charts, blackboards, etc., practical methods in teachers' meetings and classes of all kinds, house to house visitation, etc. The building will be used as a headquarters not only for Sunday-school work, but for colporteur and personal Christian work on the ground. In order to raise the needed sum of \$25,000, it is proposed that each Sunday-school give an amount equal to not less than ten cents for each officer and teacher, and one cent for each scholar; that the schools take up their collections on Easter Sunday, April 10th, or as near to it as possible. Money may be sent to R. W. Hare, Treasurer, 240 Fifth Avenue Chicago, Ill. Full information can be obtained from B. F. Jacobs, 99 Washington street, Chicago, Ill.

A CORRESPONDENT of the London *Christian World* recently made the statement that there is "a body of 10,000 steadfast and enlightened Protestant Christians" in the Caucasian Provinces of Russia. He writes about the Armenians, and has evidently had a near view of the country and people. That there is a large number of Armenian Protestants—not 10,000 however—the result of a progressive Evangelical effort, is a matter of deepest interest. The attitude of the Government toward the "sects" in that part of the Empire has been favorable to the growth and development of the work. In many instances Protestants have been vindicated and protected in their right of public wor-

ship and their persecutors punished by appeal to Russian courts. A change, however, in the attitude of the administration is painfully apparent in some portions of the district, where the "sects" are forbidden to hold meetings for public worship. During the past year four men have been exiled from Tiflis and vicinity for the sake of the Gospel. A few months ago the police entered a room where some brethren were gathered together for prayer. The names of three men—a Russian, a German and an Armenian—were taken, and they were summarily exiled the next day. Many others are in danger of the same process. A faithful brother writes that where he is the modicum of privilege formerly accorded is still enjoyed, but danger had approached very near. In heroic devotion to the cause so dear to his heart, he says:

"I fear not the pitiful condition of the exile, but I do fear that we shall not have taken advantage of the present favorable opportunity to establish this work, so that when the storm, the rumblings of which we hear, breaks over us we may not be unprepared for the shock. Therefore, I entreat and again I entreat that you will assist us in any way it is possible for you."

Letters Received.

WITH MONEY.

A—J. V. Amstutz.
B—D. S. Blough, Wm. Brindle, John Baumgartner, Chr. Byler, C. M. Bucher, Peter Betsch, Martin Bender, Jacob Blosser, K. Basinger, J. J. Buckwalter.
C—H. Cockley, N. B. Cockley.
D—E. G. Detweiler.
E—John S. Erb, J. H. Elgert, Elizabeth Esch, Simon Eberly, I. W. Eby.
F—John Fulmer, Mrs. H. Fly.
G—Elizabeth Greaser, David Garber, D. Gingerich, Jos. Graber, Chr. Garber, Daniel Graber, S. A. Galt.
H—Abm. B. Herr, Pre. Henry Huber, D. A. Hershbarger, Elizabeth Hartman, B. Hostetter, Catharine Hygiene, A. Hunsicker, R. Hostetter, Jos. M. Hershey, E. Hershey.
J—Benjamin Jantz, P. Jansen, Jos. Johnson.
K—Henry Kauffman, John King, Magdalena Kauffman, Michael Karper.
L—Chr. Lughill, Daniel Lantz, D. N. Lehman, J. Leisy.
M—J. M. John, C. Miller, J. S. Miller, S. S. Miller, Jos. Miller, S. S. Messenger, A. Metzler.
N—Samuel Nusbaum, John Nahrung, J. W. Naffziger, Jos. Naffziger.
O—C. Oyer.
R—H. Kychener, I. Rosenberger, Jacob S. Rissler, W. Revitz, T. Katzlaff.
S—G. Soltau, T. L. Stoltzfus, Aaron Shantz, Jos. Y. Shantz, J. Shantz, D. Shantz, Moses K. Snyder, John Shank, D. Stutzman, N. Stecker, R. F. Shaub, Mrs. C. Schman, Lukens Swartz, J. W. Schrock, Elizabeth Smith.
T—Chr. J. Troyer, Lydia Troyer.
V—D. H. Volk.
W—J. W. Weaver, J. Weaver, Peter E. Witmer, J. J. Weinger, K. W. Wilde.
Z—Samuel Y. Zook, J. J. Zimmerman.

MISSION FUND.

N. S. Hoover, \$1.50.

FREE HERALD.

Mrs. C. Stehman, \$1.00.

TRACT FUND.

Anna Weaver, \$5.00; Sunday School in Harvey Co., by R. J. H., \$15.00.

Married.

HELMUTH—ZIMMERMAN.—On February 25, 1892, at the residence of the bride's parents, near Garden City, Cass Co., Mo., by Pre. L. J. Heatwole, Bro. Joseph D. Helmuth and Sister Lydia Zimmerman, only daughter of Pre. Peter Zimmerman.

KEIM—MILLER.—On the 21st of January, 1892, in Clinton Twp., Elkhart Co., Ind., by Levi Weaver, Bro. Levi Keim, of Monitor, McPherson Co., Kansas and Sister Amanda Miller, of Middlebury Twp., Elkhart Co., Ind. They expect to make McPherson Co., Kansas, their future home.

STUTZMAN—KUHN.—On the 14th of February, 1892, at Fairview Church, near Milford, Seward Co., Neb., by Bish. Joseph Schlegel, Sanford Stutzman and Lizzie Kuhns, both of the same place. May God bless them in their new relation.

SALTZMAN—LAUBER.—On the 21st of February, 1892, at the Fairview Church, near Milford, Seward Co., Nebraska, by Bish. Joseph Schlegel, John Saltzman and Barbara Lauber, both of the same place. May God direct them in their journey through life.

GASCHO—KOENIG.—On the 28th of February, 1892, in Danvers, McLean Co., Ill., at the home of the officiating minister, Joseph Stuckey, Joseph Gascho and Anna M. Koenig, both of Chenoa, McLean Co.

MOHR—BASTING.—On the 2d of March, 1892, at the home of the bride's father, at Yuton, McLean Co., Ill., by Joseph Stuckey, Jacob Mohr and Lizzie Basting. May prosperity and God's blessing attend these people through life.

GINGRICH—VANDIKE.—By R. R. Whitacre, at his residence, February 9th, 1892, Jacob Gingrich and Ella Vandike, both of Schnyler Co., Pa.

DIED.

WAGLER.—On the 9th of February, 1892, near Baden, Waterloo Co., Ont., Nicholas Wagler, aged 39 years, 9 months and several days. He leaves his wife and four children to mourn his early departure. He was a faithful member in the Old Amish church. He will be sadly missed in the church and at the services as he was a good singer. His remains were laid to rest on the 12th in the Stemen graveyard. Funeral services by Nicholas Nafziger, Jacob Bender and Jacob M. Bender.

LEHMAN.—On the 22d of January, 1892, in Wellesley Twp., Waterloo Co., Ont., infant daughter of John and Magdalena Lehman, aged 3 months. Buried on the 24th in the Wellesley graveyard. Funeral services by Christian S. Zehr and Joseph Gerber.

TROVER.—On the 19th of February, 1892, near New Carlisle, Holmes Co., Ohio, Stephen Trover, aged nearly 70 years. He was buried on the 22d of February, in the Shanesville cemetery.

"Yes, he longed to go to Jesus,
To the heavenly home above;
Where there is no pain and sickness,
And where all is peace and love.

Yes, oh yes, we sadly miss you,
And your loss we sadly mourn,
Yet we hope to meet in heaven,
When the angels call us home."

NEPHEW.

BISHOP HENRY NICE.

On the 12th of February, 1892, near Morris, Whiteside Co., Ill., Bishop Henry Nice, aged 69 years, 9 months and 25 days. He leaves a wife, 5 sons, 3 daughters and 39 grandchildren to mourn his departure. Eight of his children all survive him, and all attended the funeral, excepting one son, Benjamin, who lives in Akron, Ohio. One brother is still living. The dear brother suffered severely for six weeks; he endured his suffering very patiently. Salt rheum, with which he was afflicted on his right leg over 30 years, was the cause of his sickness and death.

Bro. Nice was born and brought up in Montgomery Co., Pa. From there he moved with his family to Medina Co., Ohio, where he resided 15 years. From there he again moved with his family to Whiteside Co., Ill., where he has lived ever since. He was a Bishop in the Old Mennonite church for about 24 years and was a strong pillar in the church. O how many times has he with flowing tears warned the sinners! He has made himself free from the sinners' blood and is now where God shall wipe away all tears, where there is no more snifering, sickness or death. Shortly before he passed away he requested to be buried in a plain and humble way. Three of his sons have also been called to the ministry. The dear brother frequently longed to meet with the ones, which wish was granted him last spring, the father and his three sons, Philip, Jonas and John, being together in the pulpit in the church at this place.

A little while before he died he sang the first verse of hymn No. 109 in the German Hymn Book: "Wer weiss wie nahe mir mein Ende," etc., which was sung at the funeral at the house. He also requested to have a part of the 20th chapter of Acts read at his funeral, commencing at the 25th verse. He chose Bishop Emmanuel Hartman of Washington, Tazewell Co., and Pre. Christian Snavely and Pre. Joseph Shirk, both of Shannon, Carroll Co., Ill., to preach his funeral sermon. Bro. Nice was buried on the 13th. Bro. Snavely spoke in German at the house, and at the church Bro. Hartman preached in German and Bro. Shirk in English. Their text was Rev. 2: latter part of the 10th verse. His remains were followed to their last earthly resting place by a large concourse of sympathizing relatives and friends.

The verses selected by the family to the memory of their father and husband are as follows:

"Father, thou hast left us lonely,
Sorrow fills our hearts to-day,
But beyond this vale of sorrow
Thurs will all be wiped away.

"Father, thou art sweetly resting,
Cold may be this earthly tomb,
But the angels sweetly whispered,
'Come and live with us at home.'

"Inshand, thou art sweetly resting
On the lovely Savior's breast,
Where the wicked cease from trouble,
And the weary are at rest.

"Grandpa, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more.

"Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee
Where no farewell tear is shed."

STREIGER.—On the 4th of February, 1892, near Wellesley, Waterloo Co., Ont., wife of Daniel Streiger, aged 45 years, 7 months and 18 days. Her maiden name was Gascho. She leaves her sorrowing husband and four children to mourn her death. Our deceased sister was a member of the Old Amish church. Buried on the 6th in the Wellesley churchyard, followed to the grave by many friends. Funeral services by Christian Zehr, Christian Litwiler and Jacob M. Bender.

LEIS.—On the 25th of January, 1892, in Wellesley Twp., Waterloo Co., Ont., daughter of Meuno and Magdalena Leis, aged 1 year, 11 months and 18 days. Buried on the 27th in the Wellesley graveyard. Funeral services by Christian S. Zehr and Christian Zehr.

LEIS.—On the 11th of February, 1892, in Wellesley Twp., Waterloo Co., Ont., daughter of Noah and Catharine Leis, aged 3 years and 9 months. Buried on the 13th in the Wellesley Amish graveyard. Funeral services by Jacob Wagler and Christian Zehr.

FIELDS.—On the 20th of February, 1892, in Kansas, Kansas, of inflammatory rheumatism, David A., son of August and Rachel Fields, aged 11 years, 11 months and 14 days. David is the fourth one of their children to be called away in three years. He was a good boy. They have but one boy yet, younger than David. Funeral on the 21st. A goodly number of people were present to sympathize with the parents in their bereavement. Services at the school-house by E. M. Schellenberger and Pre. McBride. F. M. SHELLENBERGER.

MANUAL.—February 10th, 1892, in Columbia, Lancaster Co., Pa., Sister Annie Manual, widow, aged 60 years, 3 months and 12 days. Funeral on the 23d; text, Phil. 1:21. Buried in the Columbia cemetery. Sister Manual was a faithful member of the Mennonite church.

KAUFFMAN.—February 22d, 1892, near Petersburg, Lancaster Co., Pa., Clayton B., only child of Bro. and Sister Amos K. Kauffman, aged 2 months and 11 days. Funeral on the 24th; text, 2 Kings 4:26. Buried at the Petersburg meeting-house.

STEINMAN.—On the 22d of February, 1892, in Livingston Co., Ill., suddenly of throat trouble, Maria Steinman, aged 51 years and 10 months. She was no quite late in the evening, and spent the time reading and meditating. The children had already retired, then she told her husband she would retire too, but was already breathing heavily. Soon after she called him saying she could not lie down. He hastened to her side, and in a few minutes she expired in his arms. She had been afflicted with the gripe, but had almost recovered. Her maiden name was Oesch. She was born in Foshof, in Bavaria, on the 25th of April 1837, was married to Daniel Augsburger, Nov. 14, 1858, who died soon afterward. On the 7th of September, 1862, she was married to Jacob Steinman, whom she now leaves with 9 children to mourn her sudden death, but we rejoice that they need not mourn as those who have no hope. Sister Steinman was a faithful follower of Jesus in the Amish church. Funeral services by Joseph Ackerman from 2 Cor. 5, and by Daniel Orendorff, Stephen Stachly and John P. Schmitt from 1 Cor. 15. She was laid to rest on the 24th. A large number of friends and loved ones followed the remains to the grave.

FREDRICKS.—On the 21st of Feb. 1892, in St. Joseph Co., Ind., of la grippe, Agnes Ellen, infant daughter of Joseph and—Fredricks, aged 3 months and 4 days. Buried in the Ferrisville burying ground. Funeral services by H. M. Schwalm.

BRENNEMAN.—On the 8th of Feb. 1892, in Wayne Co., Ohio, Christian Brenneman, aged 79 years, 4 months and 19 days. He was born Sept. 19, 1812. Buried on the 10th at the Menonite meeting house south east of Orrville. Bro. Brenneman was a faithful member of the Amish Mennonite Church. His funeral was largely attended. Services by J. K. Yoder in German and by Pre. Beck, Orrville in English.

CROYLE.—On the 9th of Feb. 1892, in Conemaugh Twp., Somerset Co., Pa., of diphtheria, Lawrence Wesley, son of Bro. Joseph and Sister Polly Croyle, aged 5 years, 6 months and 18 days. Buried on the 10th at the Thomas Mennonite meeting house. Funeral services by Levi A. Blough and Samuel Gindlesperger from Matt, 2:18.

"Weep not for me, dear parents,
Your darling is at rest;
In heaven I hope to meet you
To dwell among the blest."
L. A. B.

ROSEMAN.—On the 8th of Feb. 1892, in Upper Yoder Twp., Camaria Co., Pa., of diphtheria, Clyde M. Roseman, aged 1 year, 4 months and 16 days. Buried on the 10th. Services by Pre. Cook.

KAUFMAN.—On the 21st of Feb. 1892, in Conemaugh Twp., Somerset Co., Pa., of measles and hemorrhoids, Katie Ann, daughter of John and Elizabeth Kaufman, aged 2 years, 9 months and 8 days. Buried on the 23d. Services by Samuel Zimmerman.

YODER.—Feb. 20th 1892, in Mahoning Co., Ohio, of palsy, Elizabeth, wife of Jacob Yoder, aged 72 years, 2 months and 28 days. She was buried at Oberholzer's on the 31st of March, where services were conducted by Michael Rohrer, John Burkholder and Peter Basinger. She leaves a husband and five children to mourn her departure.

WINGER.—On the 3d of Feb. 1892, at the home of her daughter, Mrs. Priscilla Holsopple near St. Martin's Morgan Co., Mo., Sister Sarah, widow of Abraham Wenger, aged 68 years, 7 months and 21 days. She had been enjoying reasonable health until about eight months ago, when a paralytic stroke brought on an illness that caused her death. She was a faithful member of the Mennonite church for many years, and will long be remembered for her consistent Christian life, being ever ready to help the needy, and never failing to use her influence in helping to build up the church and Sunday-school. She died with the full faith that she would be redeemed with all the saints in the world beyond, and sorrowing children are consoled with the fact that she is infinitely better off than she could possibly have been here. Besides a number of sorrowing relatives and sympathizing friends, she leaves six children—four sons and two daughters—all of whom have arrived at the age of maturity, and all but two of whom have expressed a living faith in the saving merits of her Redeemer.

Her remains were laid away in the cemetery, near Bethel church, where the funeral services were conducted by M. S. Moyer and D. D. Kaufman in German, and David Bowman in the English language.

WULF.—On the 18th of Feb. in Bucks Co., Pa., Lydia, wife of John Wulf, aged 22 years, 2 months and 14 days. She was buried on the 22d at Deep Run, where a large number of people were assembled to pay the last tribute of respect. Services by Samuel Goldsblat at the house and Abraham Moyer at the meeting house from Isa 41:10. She leaves a babe 3 weeks old. May God comfort and bless the bereaved friends.

ZIMMERMAN.—On the 23d of Feb. 1892, in Livingston Co., Ill., of the infirmities of age, widow Magdalena Zimmerman, aged 82 years. She was found dead in her bed in the morning, having retired as usual the evening before. Before midnight her daughter had gone to her room, and found her quietly sleeping. For several years her mental vigor had wandered, but her trust in God remained steadfast. She was a faithful mother in Zion and had been a widow for many years. Buried on the 25th. Funeral services by John P. Schmitt from Sir. 41:17 seven verses, Joseph Buerck of Bureau Co., and Daniel Orendoff, from 2 Cor. 5. The deceased sister leaves one son and two daughters, 23 grandchildren and 15 great grandchildren.

LANDES.—On the 16th of Feb. in Elkhart Co., Ind., of the infirmities of old age, Bro. Christian Landes, aged 92 years, 8 months and 25 days. He was born in Bucks Co., Pa., on the 21st of May 1799. Buried at the Yellow Creek meeting house. He leaves two children, a son and a daughter. He reached a ripe old age and we trust he has gone to that blessed rest of the people of God. He was a quiet friendly man and was beloved and respected by all who knew him.

GARNER.—Anna Garber, maiden name Hoover, was born in Wayne Co., Ohio, Nov. 1st 1832, married January 8th 1856; died Feb. 12th 1892. Aged 59 years, 3 months and 11 days. She was a faithful member of the Church.

KURTZ.—On the 21st of January 1892, near Volant, Lawrence Co., Pa., of spinal and nervous disease, Katie Kurtz, aged 54 years, 5 months and 9 days. She was a member of the Amish Mennonite church. She suffered very much at times, and was at times very kind and was able to attend the family reunion of Christian and Elizabeth Plank's family, near Middlebury, Ind. Time seemed to prove that consumption was taking hold on her. Everything possible was done for her, but all to no avail, as she grew weaker and weaker. She was confined to her bed for about four weeks before her death. Most of the time she suffered but little pain, until the last few days, when pleurisy set in, from which she suffered very much, growing weaker until she quietly fell asleep in Jesus, with a full assurance of meeting Jesus her Blessed Redeemer. The funeral was held Feb. 19th. Short services from Psa. 92:13-15 at the house of D. J. Johns, of Elkhart Co., Bro. Plank being unable to go to the place of burial. At the Pretty Prairie church comforting words were spoken by the same minister from 1 Pet. 1:3. Sister Plank was a faithful member of the Amish Mennonite church for 30 years or more. Her seat in the church was seldom vacant when health would permit. It is indeed hard (by the ties of nature, to give up a loving wife and kind mother, but we need not mourn as those who have no hope, for we have a full assurance that she has made a happy exchange, and her soul is resting in peace. Nine children of Bro. Plank's first wife also deeply felt the departure of a kind and affectionate mother.

PLANK.—On Pretty Prairie, LaGrange Co., Ind., Fannie (Morrell) Plank. She was born February 12, 1843, died February 17, 1892, aged 49 years and 5 days. She was married to Gideon Plank January 9, 1866. To this union were born two sons and one daughter. In March, 1870, they emigrated to Greene Co., Mo. They had been there only a short time when her husband was stricken with smallpox. They made their home with her brother Joseph Morrell, who had moved to Missouri three years before. Having no other place to stay they were obliged to remain with her brother. The house being small, with two families, it was only a few days until her brother contracted smallpox also. Next in turn was her brother's wife. Her husband, brother, and his wife all lay at one time very near to the terrible disease, with her alone to care for them and for both families. No one would come to their aid, only within a few rods of the house, to find out what was needed. In this way her wants were supplied. Bro. John Plank, now living in Lane Co., would visit the place every day and see that provisions, etc., were brought within their reach. In a short time death took away both Plank and Morrell. The remains were taken by the authorities and buried according to law. During this time her three children were also stricken down with the same disease. With untold sorrows she had her sister-in-law and three children still to care for; no

one coming to her relief for fear of contagion. Occasionally a colored lady would drop in and help her a little. There she remained a lonely widow in a new country where nearly every person was a stranger to her, with a sick family. As soon as the family was able to be moved, her father, David Morrell, brought her and her family to his home on the Hawpach, Ind. Three years afterward she was married to Bro. C. I. Plank, of Pretty Prairie, Ind., with whom she lived 19 years and 15 days. To this union was born one son. All her children survive her. She was an affectionate mother and admonished her children very earnestly to live God-fearing lives, that they also may be ready when the hour to make the solemn change comes. She had her children and husband by her bedside a few days previous to her death, and said, "Oh how glad I feel that I am prepared to die. I am not sorry for what I have done for Jesus, and so very glad and thankful that he has done so much for me. Oh how do I tell you, and you won't be sorry for it. The time will come to you, just as it has to me, when you must leave this world, and if you are prepared how happy you will be. Oh, now do obey my calling and obey your father who has often given you good counsel and be obedient to him." In this way she talked very earnestly with a clear, distinct voice, so that she could be heard throughout the house for several minutes, when her voice gave way, after which time she seemed contented and had but little more to say. She was sick about ten months, first being taken with La Grippe in the latter part of March, 1891. She had not recovered from La Grippe when measles laid her low again for about one month. She recovered so far however that she could look after her household duties and would at times visit her neighbors and was able to attend the family reunion of Christian and Elizabeth Plank's family, near Middlebury, Ind. Time seemed to prove that consumption was taking hold on her. Everything possible was done for her, but all to no avail, as she grew weaker and weaker. She was confined to her bed for about four weeks before her death. Most of the time she suffered but little pain, until the last few days, when pleurisy set in, from which she suffered very much, growing weaker until she quietly fell asleep in Jesus, with a full assurance of meeting Jesus her Blessed Redeemer. The funeral was held Feb. 19th. Short services from Psa. 92:13-15 at the house of D. J. Johns, of Elkhart Co., Bro. Plank being unable to go to the place of burial. At the Pretty Prairie church comforting words were spoken by the same minister from 1 Pet. 1:3. Sister Plank was a faithful member of the Amish Mennonite church for 30 years or more. Her seat in the church was seldom vacant when health would permit. It is indeed hard (by the ties of nature, to give up a loving wife and kind mother, but we need not mourn as those who have no hope, for we have a full assurance that she has made a happy exchange, and her soul is resting in peace. Nine children of Bro. Plank's first wife also deeply felt the departure of a kind and affectionate mother.

H. FRIESENER.



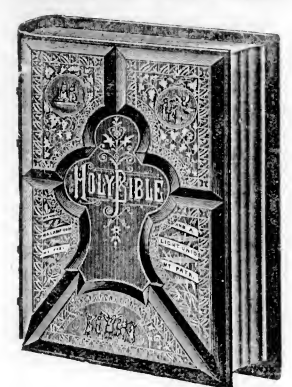
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 No. 27, Chicago Acc..... 7:30 "
 No. 15, Boston & Chicago Spl..... 11:59 "
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 Train A Grand Rapids Express..... 11:20 "
 No. 22, Mail..... 11:20 "
 Train C Grand Rapids Express..... 1:35 P. M.
 No. 8, Fast New York Ex..... 6:15 "

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 No. 6, Chicago & Boston Spl..... 1:35 P. M.
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 1:32 8:33 Eau Claire, W. 7:07 2:39
 1:17 8:23 Berrien Centre 7:12 3
 12:40 8:07 Niles 8:12 4:36
 12:15 7:20 Elkhart 8:12 5:00
 11:52 6:55 Goshen 8:33 5:00
 11:25 6:25 Wyfild 9:00 5:25
 11:00 5:56 Warsaw 9:25 5:36
 10:16 5:16 N. Manchester 10:05 6:28
 9:45 4:45 Lv. Wabash Arr. 10:40 7:10
 10:55 4:20 Arr. Wabash Lv. 11:00 7:39 6:45
 10:45 8:40 3:45 Marion 12:02 8:33 7:42
 9:50 8:47 3:35 Jonesboro 12:11 8:45 7:52
 9:40 8:16 3:25 Fairmount 12:11 8:45 7:52
 8:35 8:05 3:15 Summitville 12:24 8:50 8:03
 9:13 7:50 3:00 Ar. Alexandria 12:35 9:13 8:15
 8:50 7:25 2:35 Lv. Anderson Ar. 1:05 9:35 8:50
 7:00 6:04 1:00 Lv. Indianapolis 2:40 10:55 10:30
 No. 25 No. 7.
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 3:30 6:50 11:50 Kaintown Ar. 2:40 6:41 1:59
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 7:30 2:30 9:00 Lv. No. Vernon 5:45 11:00 7:30
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Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 7.

ELKHART, IND., APRIL 1, 1892.

Whole No. 464.

TRADITIONAL VIRTUE WILL NOT ANSWER FOR US.

We have heard of rest in Jesus,
 We have heard of peace with God,
 The tranquillity that easeeth
 The burden of life's road.

We hear of ancient martyrs,
 At the stake and on the tree;
 The humble faith of holy lives
 With longing eyes we see.

We read the ablest writings,
 The experience of men,
 Who in the ways of wisdom
 Have wielded well the pen.

Our companions we select
 From the holy, just and pure,
 Who for virtue claim respect,
 Whether rich or whether poor.

We bow when holy messengers
 Proclaim the Word of God;
 Rejoice to hear the sacred truths,
 The Gospel spread abroad.

We love to linger by the couch
 Where Christians meet their doom,
 And hear them speak about the land
 That lies beyond the gloom.

To hear them with their latest breath
 Begin the eternal song;
 Triumphant pass the gates of death
 The heavenly host among.

All of these things are excellent
 And all of need should be;
 But they cannot sustain thy soul,
 Or give their life to thee.

The rays of sunshine they receive
 Can never warm thy heart;
 The food and rousishment they have,
 To me their strength impart.

My friend enjoys the luscious fruit
 And tells me it is so;
 But I must taste it for myself
 Before I truly know.

No outward sense can reach it
 Though an angel from on high,
 Should write for us in golden lines
 The glories of the sky.

As she that touched the garment's hem—
 Bartimaeus by the way,
 By faith and works alone we find
 The healing power like they.

The life that died through Adam's fall
 Must be revived again;
 And that which lived through Adam's fall
 In us again be slain.

The key of David must unlock;
 That Lydia's heart unsealed,
 And to the holy penman all
 Their sacred truths revealed.

That voice must speak again that spoke
 When Samuel heard the call;
 That Moses, Jacob, Abraham heard
 And persecuting Saul.

That hand must lead that led the three
 Where seven-fold vengeance flamed;
 Changed victims for the gallows-tree,
 And Chaldaea's lions tamed.

The light that lit Arabia's sands
 Must designate the road;
 To guide the Christian caravan,
 The saving grace of God.

—Sel.

For the Herald of Truth.

BELIEVING.

"He that believeth and is baptized,
 shall be saved; but he that believeth
 not shall be damned."

In these words our blessed Savior,
 after his resurrection, rebuked his disciples because of their unbelief and hardness of heart, because they believed not them that had seen him after he had risen. He commanded them to go into all the world, preach the Gospel to every creature, and "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He told them that these signs shall follow them that believe: that in his name they shall cast out devils; they shall speak in new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover.

Now, my dear readers, who claim to be Christ's disciples, do we fully believe what he here commands and teaches, or are you doubting? "According to your faith so shall it be unto you," Matt. 9:29. He also says, "My sheep hear my voice and follow me, and I know them." Do we believe this? Then what a glorious promise that he will know us if we believe and follow his commands! The question often arises within me, Why is there so much reasoning and inconsistency in our Christian church? I am afraid there is too much dimness of spiritual sight. We

build too much on the church-membership, and not enough on Christ. Baptism will not save us, neither will going to communion; these are merely tokens of obedience. If we have not fully consecrated our body and soul to him the church availeth nothing. We must believe that we have passed from death unto life because we love the brethren. We must become a new creature, changed, renewed, chastened, and made different from our former self.

We must love and trust Jesus unreservedly. To do this we must first become acquainted with him. Jesus has thus provided you the means of seeing him with the spiritual perception. In his very first sermon, in telling you who are blessed, he portrays himself; for what he praises he also lives. When he came down from the mount a leper came to him, saying, "Lord, if thou wilt thou canst make me clean." And Jesus stretched forth his hand and touched him, saying, "I will be thou clean." Like this was also his kindness to the centurion, the sick of palsy, and many others that believed.

As he spoke to his disciples he speaks to you. The words of Jesus are living and perpetual. The living Christ himself, in each of his recorded words, speaks out of his very heart to you. Why not then love and trust him for everything, and not reason so much? His grace is sufficient for all. When the blind man was brought to Jesus for healing, and his eyes were touched, Christ asked him if he saw aught. The man looked up and said, "I see men as trees walking." A fit comparison this with the spiritual perception of multitudes who have been doubtless renewed, but whose discernment of Divine truth is still very obscure. They need what the blind man needed and received, —another touch from the healing hand of the Great Physician,—that they may be fully restored and see clearly. God takes us just as we are, to make us just what he would have us to be. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. 2 Cor. 3:5. Only believe.

LEAH B.

Landisville, Lancaster Co., Pa.

For the Herald of Truth.

GOODNESS.

Some years ago I was visiting in Ohio, and a brother said to me there, that he so often heard preachers say that to please God we must do his will, and it was very seldom that he heard them say what the will of God is. So ministers and teachers do not always explain fully what they mean, and for this reason a great many older people as well as children do not really understand what they ought to do. Now we will try and explain this matter of "being good."

First we will speak of being good as God is good. Secondly we will speak of being good as men and women and boys and girls may be good. Third we want to speak of how men and women and boys and girls may become good.

1. When we speak of anything good as God is good, we mean so good that there can be nothing bad in it or about it. It must be all good. Men sometimes make a machine, an implement, some article of furniture that we call good, very good—excellent, and yet it is imperfect, and could be made still better. But God is perfectly good in all his ways, and can never become any more good, because in him, and in all his ways there is nothing that is not good.

When Jesus was upon the earth, a young man came to Jesus one day and kneeled down on the ground before him, and said to Jesus, "Good Master, what must I do to inherit eternal life?" Jesus said to him, "Why callest thou me good? None is good save one, that is God." So we see that the Bible tells us plainly that God is good, and no one on earth is good as God is good.

God is so good that he can not do a single wrong. People sometimes say that God is unjust and that his ways are wrong, but it is a great sin for us to lay anything to the charge of the most holy God, and it is because men are sinners and doing that which is wrong, and because they do not understand the ways of God that they ever venture to make any such a wicked charge.

God shows us his goodness in many ways. He gives us life and breath, health and strength, clothing and shelter, food and drink, houses and homes; the Bible tells us that he lets his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. And besides this he so loved the world that he gave his Son, Jesus Christ, to come from heaven and save us. And he continually invites us to come to him, and uses every means to lead us into the way of life. All these things show to us the goodness of God.

Jesus Christ is the Son of God, and he is just as good as God is, because, God

is his Father, and indeed he himself is God. We may not be able to understand or to explain how Jesus is the Son of God, and at the same time God, and just as glorious and as great as God is; but the Bible tells us this, and we believe that the Bible is God's word and is true, and therefore, though we do not understand it all, we yet believe it because it is our duty to believe the word of God in all things; and we can readily do this, too, because the Bible always proves itself true.

Now we see that God is not only good, or very good, but that he is perfectly good; good without a fault; good, so that he can not be any better; so good that in all his thoughts and ways and laws are perfect, and what we can believe and say of God, the heavenly Father, we can also believe and say of his Son Jesus Christ, because Jesus the Son is God with the Father.

Now when we speak of good men we see a great difference, between the goodness of men and the goodness of God. Men are often called good when they are really bad. Sometimes when a man is liberal with his money and gives a large sum for some good purpose, it is said that such a one is a good man; but his heart may be very bad. Stephen Girard of Philadelphia left two millions of money for the purpose of building an orphan's asylum, where hundreds of orphan children are taken care of and educated; he also did much good with his immense wealth in other ways, during his lifetime, and yet when we look at the bitter feeling with which he looked upon the religion of Jesus, and the ministers of the gospel, we plainly see that he did not love God, and was not a good man, because his heart was full of envy toward the religion of Jesus.

The truth is that men's hearts are full of bad thoughts and we do not find one that is good as God is good. Men's hearts are full of bad thoughts, full of bad desires. There is pride and envy, and hatred and all kinds of selfishness, and dishonesty, and all such things that God hates, and which must be all taken away before we can become good; we can not get them away of ourselves; we must have God to help us. It is the blood of Jesus that cleanses of all sin.

Now if you wish to become true Christians, we must go to Jesus and ask him for a new heart; ask him to forgive us our sins and for Jesus' sake, who suffered on the cross, make us his children.

J. F. FUNK.

For the Herald of Truth

WHY GOD PERMITS MEN TO FALL.

We often hear of "another good man gone wrong." A "prominent church-

member," who has "gone to Canada," or eloped with another man's wife, or committed some shocking and shameful crime. Such things cause the world to mock and sneer. Young disciples are caused to stumble, and true Christians hang their heads with shame. We ask, "Whom can we trust?" And we wonder why God permits such things. We must remember that character, not reputation, is the measure of the man. We look on the outward. God looks on the heart, and he will never bolster up a false heart or a false life, nor the whole professing church, at the expense of righteousness! He will never, if that were possible, accept honor to himself at the expense of truth. He would rather that every man, every city, every church, every nation should perish from the earth than that truth or righteousness should fail. He cares nothing for a "good name" apart from a good character. And this is the lesson he wishes us to learn from the "fall of men who have held high positions in the church." When character fails there is nothing left worth preserving! When a man has sold his soul to the devil, it matters little whether his body is in Canada or the penitentiary.

Again, evil men often gain place and power in the church for the position it gives them in society. If a man only has a bag of gold, too often is it the case, church officials are blind to the rottenness of the character back of it, and God does not want us to put confidence in men because of their wealth. He wants us to judge all men by their fruit. We honor men because of their belongings, their wealth, or social influence, or political power, but God cares for none of those things. "Reputation is what we seem to be; character is what we are." God cares everything for character, nothing for reputation; and he would have "this mind" in us also. Phil. 2:5.

Another lesson is this: My standing in the sight of God and my destiny for eternity, depend upon what I am now; not what I used to be. My past record has no value, except as it bears upon my present character. That a man was once "an esteemed church member" or minister, or even an apostle, amounts to but little if he is not now a living witness of the truth, yea, "the good of a past life is a millstone which sinks a sinner deeper into perdition."

What are we now? What is our life to-day? Are we witnessing to the power and truth of God's Word before those with whom we associate? How does the chain hold which links our character to the Anchor of God's promises? Take heed that not a single link of self-righteousness be in that chain; for if there is, it will snap when we least expect it, and all that is worth saving will go down in one awful wreck.—Sel. Mc G.

For the Herald of Truth.

OUR MISSION.

"Go ye into all the world and preach the gospel to every creature."

It would be entirely superfluous to attempt to give an explanation of this theme; the text explains itself. Let us then, dear reader, let it stand as it is and accept it in this way, lest we be tempted to explain it away. What benefits would have been derived from Christ's coming into the world had he not given this injunction to His apostles? He would have had a few congregations throughout Palestine only, and the rest of the world would have been left to paganism. That would have been man's way of selfishness. But it is not God's way, for God loved the whole world—not only his own chosen people—but every creature.

Jonah was the first missionary sent out by Jehovah, and he ran away from his work, and it seems that we as a church have been guilty of the same sin.

Missionary work has always been aversive to human nature. It took a special revelation to convince the apostle Peter that all things were common in the house of Cornelius. Peter could only gasp out, "Of a truth I perceive that God is no respecter of persons." Peter never questioned afterwards, but went to work. Will we as a church stop questioning about Christ's last and most important commandment, and go to work and preach the everlasting kingdom of peace to a heathen world?

God is never mistaken or deceived with persons, a church or an individual. They always come up to God's expectations. How well the apostle Paul fulfilled God's prediction, "for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel." We need only to read his career after his conversion. He traveled through Greece, Italy, Spain and Gaul, and some writers claim that he even visited Britain, yet through all his trials and tribulations he solemnly declares that he has more than conquered.

If the Lord could use us in the missionary field, he would have us there. But with our exclusiveness in some respects and our selfishness in others, we would probably not be able to do much good.

What a boon we are denying the poor heathen by withholding from them the true non-resistant doctrine of Jesus! Hitherto the Gospel has been preached by those Christians who glory in war and bloodshed and the awful suffering it brings on the people; who, like the barbarian of ancient times, are ardent lovers of war. Those poor people never dream that there is a Church in existence, that pretends even to practice the peace prin-

ciples as taught by our Lord and Master. In short, the Christian nations are the most war-like nations on earth to-day. Well, berating others, however, does not make us missionaries. We must, however, bear in mind that the Mennonite church has been strictly a white man's church. The idea of a negro or a Chinaman being a Mennonite, such an innovation would certainly make trouble, we being so dignified(?).

You know, again it costs a large amount of money to do missionary work. In all ages of Christendom the Church requires means to propagate and maintain Christ's kingdom. No church can be maintained without expense, but the church to-day is only a shadow of what it was once.

There are many sad hearts in our church. To day fathers and mothers come to meeting alone. The children are scattered. There must be something wrong. The truth is, the church is lost in worldliness and formality, our people are not educated for missionary work. To the most successful missionary it was said, "Paul, thou art beside thyself; much learning doth make thee mad."

We American Mennonites could every year raise a large sum for missionary work, and I firmly believe that God would raise up men and women who would do the work and sacrifice all for Christ. Now we could do all this if we loved Christ more than our money.

It is with us after all, Christ or the world, but if we deliberately and defiantly reject the Master's most important commandment, what are we better than Jehoiakim of our late Sunday-school lesson?

Then, my dear brethren, let us all know of a certainty how we stand, lest we fall; let us make sure of heaven; let it cost what it may, and let us lay all on the altar.

We as a church are so confident that our doctrine is the right one. Would it not be sad indeed, if the Master would have to say to us, "I know you not"? For people to think that they are God's chosen ones may be a very subtle deception. God forbid that such be the case with us! The Master calleth, who will go and teach the heathen the way of life?

ARRAM BURKHART.

Sterling, Ill.

For the Herald of Truth

THE NARROW WAY.

I feel impelled to write something in regard to our duties in this life. We are journeying rapidly from time to eternity, there to be rewarded according to our deeds, whether good or evil. The Word of God teaches us that there is a path

which leads unto life, and that only few find it. What may the reason be that only few find it? The narrow way as the Word teaches us (Matt. 7:13), is Christ himself. Jesus says (John 14:6), I am the way, and the truth, and the life, no man cometh unto the Father but by me. Further the Word also teaches us that there is a broad way that leadeth to destruction and that many go in thereat. The broad way represents our own corrupted carnal will and nature, and that carnal will and nature must be crucified, and brought into death, before the new man and nature can be formed in us.

Often we hear Christian professors say that certain things make no difference. They go to the saloons or billiard hall or to some other vain amusement, and still claim to be followers of Christ. Oh, let us take heed to what Christ says: "I have chosen you out of the world." And again: "Be ye separated from them, and touch not the unclean thing; then I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Many shall seek to enter in, and shall not be able. We are taught in the Word of God, not to mind high things, nor to be conformed to the world, but to condescend to men of low estate, and give ourselves in willing sacrifice to Him who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Frequently in the hours of Christian professors we are grieved to see their tables covered with articles of vanity in which the world so much delights itself. If we examine the Scriptures closely, are we not making an idol of these things? Often after church services, much precious time is often spent in vain ways by the young people, and even by the church members.

Much more acceptable it would be if they were more earnestly engaged in endeavoring to admonish and encourage one another in the good cause of Christ, and the welfare of souls. We shall present our bodies a living sacrifice, holy acceptable unto God, which shall be our reasonable service. We are not to be conformed of this world, but transformed by the renewing of our mind, that we may prove that which is the good, and acceptable, and perfect will of God, and I am persuaded in my mind, if we are truly born again, we care only to live and obey Christ in all things, for his great goodness that he has manifested toward us.

Let us remember that the way that leadeth unto life, is a narrow one and only few find it. Let us also remember that we have an immortal soul to save, or to lose, and sad indeed is the condition if lost. Let us be more earnestly engaged in admonishing and encouraging one another, that all we do may be to the glory of God, and the welfare of our souls.

Now is the accepted time, and when this time is gone, there will be no more time for repentance, for many will put off their return to God to a more convenient season, but the more convenient time may never come. Therefore let us redeem the time, for, in due season, we shall reap if we faint not.

For the Herald of Truth.

AFFLICTION.

We have a little son who will be six years old on the 5th of April. He has Spinal disease. He cannot walk nor talk; he has been helpless ever since he was born.

But with the help of our loving Savior we can bear it patiently, for we know that the trials and temptations are for the good of our own souls, and for the glory of God. And we can read in the 2 Cor. 4:17, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.'

Dear brethren and sisters in the Faith, let us always pray for each other. Our desire is, also that we may be remembered in your prayer; for the 'effectual fervent prayer of a righteous man availeth much.'

LIZZIE J. C. ALBRECHT.

Lombardville, Ill.

THE MENNONITES IN THE UNITED STATES.

In the census returns containing the statistics of the religious denominations of the United States, the report made of the Mennonite church cannot fail to be interesting to our readers. For want of space we cannot however give the statistics in detail, but only by States. The bulletin containing these statistics was prepared by Henry K. Carroll, special agent for the collection of statistics of religious bodies. The Mennonites are divided into twelve branches, and from the above-named bulletin we cull the following:

I. THE MENNONITE CHURCH.

This may be regarded as the parent body. It traces its origin back not only to Menno Simons, but through the Waldensians of the twelfth century and through other bodies of Christians holding the same faith to the earliest ages of the Christian era. It is the most numerous body of Mennonites in this country, having 246 organizations and 17,078 communicants. This body is represented in 17 states, but 10,077 of its communicants are to be found in the state of Pennsylvania. Next to Pennsylvania, Ohio has

the largest number, 1,736. The average value of its 197 edifices is \$1,604, and their average seating capacity is 357. Many of the organizations consist of very small companies, there being only 513 communicants in Kansas in 20 organizations and only 700 in Indiana in 14 organizations.

There are 12 conferences, with which 223 of the 246 organizations are connected. The 23 organizations not connected with the conferences are independent congregations.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of communicants. |
|----------------------|-----------------------|----------------------|
| Illinois, | 8 | 273 |
| Indiana, | 14 | 700 |
| Iowa, | 3 | 28 |
| Kansas, | 20 | 513 |
| Maryland, | 5 | 350 |
| Michigan, | 3 | 155 |
| Minnesota, | 6 | 725 |
| Missouri, | 6 | 199 |
| Nebraska, | 8 | 751 |
| North Dakota, | 1 | 41 |
| Ohio, | 27 | 1,736 |
| Oregon, | 114 | 115 |
| Pennsylvania, | 7 | 10,077 |
| South Dakota, | 1 | 655 |
| Tennessee, | 1 | 28 |
| Virginia, | 16 | 666 |
| West Virginia, | 2 | 80 |

Grand Total, ..246.....17,078

SUMMARY BY CONFERENCES.

| | | |
|-------------------------------|----|-------|
| Dakota, | 1 | 52 |
| Francia (Pa.), | 21 | 2,702 |
| Franklin (Pa. and Md.), | 9 | 563 |
| Illinois, | 8 | 273 |
| Indiana, | 18 | 840 |
| Kansas, | 18 | 323 |
| Lancaster (Pa.), | 9 | 6,449 |
| Missouri, | 7 | 227 |
| Nebraska, | 4 | 235 |
| Ohio, | 28 | 1,764 |
| Southwestern (Pa.), | 15 | 699 |
| Virginia, | 18 | 746 |

Total, 223 | 14,873 || Independent, | 23 | 2,205 |

Grand Total, ..246.....17,078

II. THE BRUEDERHOF MENNONITE CHURCH.

This is a very old society. Jacob Huter, burned at the stake in 1536 at Innsbruck, in the Tyrol, was its founder. He instituted the communistic idea, he and all his followers 'having all things in common.' Driven from Moravia, where, at the Thirty Years' War, they had 24 communities, they settled in Hungary, whence they fled to Roumania in 1767, and two years later to Russia. From Russia they all came to this country in 1874. They all speak German, in which language their books are preserved in manuscript. Their history, which is quite voluminous, is given in their *Gemeinde Geschichtsbuche*, consisting entirely of well executed manuscript. This remarkable volume contains accounts of the numerous martyrs of the society since its organization. Their communities are all

in South Dakota, where they have 352 communicants and church property valued at \$4,500. A number of their members have given up the communal idea and joined other Mennonite churches.

III. THE AMISH MENNONITE CHURCH.

The Amish go back in their history 200 years to their founder, Jacob Amon, who separated from the Mennonite church in consequence of differences concerning church discipline. The designation "Amish" came from his name. They have been noted for plainness and peculiarity of dress. Formerly they were irreverently called "Hookers," because they used hooks instead of buttons on their clothes.

The Amish constitute the second largest body of Mennonites, numbering 10,101 communicants. Of these, 2,305 are in Illinois, 2,234 in Pennsylvania, and 1,965 in Ohio. The rest are divided among 11 states. The 97 organizations have 61 edifices, which have an average seating capacity of 253 and an average value of \$1,253.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of communicants. |
|---------------------|-----------------------|----------------------|
| Arkansas, | 1 | 65 |
| Colorado, | 1 | 75 |
| Illinois, | 18 | 2,305 |
| Indiana, | 10 | 929 |
| Iowa, | 7 | 903 |
| Kansas, | 12 | 291 |
| Maryland, | 2 | 125 |
| Missouri, | 3 | 316 |
| Nebraska, | 5 | 504 |
| New York, | 3 | 209 |
| Ohio, | 12 | 1,965 |
| Oregon, | 2 | 60 |
| Pennsylvania, | 20 | 2,234 |
| Tennessee, | 1 | 30 |

Grand Total, 97 | 10,101 |

IV. THE OLD AMISH MENNONITE CHURCH.

This branch of the Amish became a distinct body about 25 years ago. The separation was due to objection to what were regarded as innovations in forms of worship and the manner of conducting church work. The Old Amish are characterized by a very strict adherence to the ancient forms and practices of their church. There are 2,038 of them, divided among 7 states, 1,547 of them being in Indiana and Ohio. It is noteworthy that only one of their 22 organizations has a church edifice. All their meetings, except in this one instance, are held in private houses.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|---------------------|-----------------------|-----------------|
| Illinois, | 1 | 105 |
| Indiana, | 8 | 853 |
| Kansas, | 3 | 145 |
| Missouri, | 1 | 24 |
| Ohio, | 5 | 694 |
| Oregon, | 3 | 73 |
| Pennsylvania, | 1 | 144 |

Grand Total, 22 | 2,038 |

V. THE APOSTOLIC MENNONITE CHURCH.

This is a small body of 209 communicants, found only in Butler and Stark counties, Ohio. They came to this country from Europe about half a century ago. They are an Amish branch, but are less strict in their discipline than either the Amish or Old Amish branches.

VI. THE REFORMED MENNONITE CHURCH.

The Reformed Mennonites are the result of a movement begun in 1812 for the "restoration of purity in teaching and the maintenance of discipline." They regarded the Mennonite church as "a corrupt and dead body." John Herr was their leader. They are strict in their observances, severe in the use of the ban, and generally refuse to be present at religious services conducted by other denominations. They number 1,655 communicants, divided among 7 states, more than half of them being found in Pennsylvania. There are 34 organizations with 29 edifices, which have an average seating capacity of 257 and an average value of \$1,816.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|---------------------|-----------------------|-----------------|
| Illinois, | 1 | 60 |
| Indiana, | 2 | 38 |
| Maryland, | 2 | 64 |
| Michigan, | 3 | 125 |
| New York, | 3 | 52 |
| Ohio, | 7 | 426 |
| Pennsylvania, | 16 | 890 |

Grand Total, 34 | 1,665 |

VII. THE GENERAL CONFERENCE MENNONITES.

In 1848 a difficulty arose among the Mennonites in the eastern part of Pennsylvania in a matter of discipline. John Oberholtzer, a young minister, was charged by the older ministers with attempting to introduce new practices and a different teaching on some subjects. This led to the separation of Oberholtzer and a number of his followers from the church and to the organization of a body called New Mennonites. They suffered some divisions among themselves, but after a while they entered into a union with churches in Illinois and Iowa which had come from Germany, and the result was a formation of a general conference, wherefore the body is called General Conference Mennonites. These Mennonites are less strict in discipline than other branches, and are endeavoring to provide themselves with an educated and paid ministry.

The General Conference embraces 3 Districts, the Central, the Eastern, and the Western, and is represented in 10 states, its chief strength being in Kansas and Pennsylvania. It has 45 organizations, of which 43 own edifices with a to-

tal seating capacity of 13,880, and with a total valuation of \$119,350. The average seating capacity of each edifice is 323; average value, \$2,776, which is considerably higher than that of churches of the other branches.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|---------------------|-----------------------|-----------------|
| Illinois, | 1 | 169 |
| Indiana, | 1 | 405 |
| Iowa, | 5 | 509 |
| Kansas, | 14 | 2,547 |
| Minnesota, | 1 | 70 |
| Missouri, | 2 | 133 |
| New York, | 2 | 46 |
| Ohio, | 2 | 139 |
| Pennsylvania, | 15 | 1,426 |
| South Dakota, | 2 | 226 |

Grand Total, 45 | 5,670 |

SUMMARY BY DISTRICTS.

| | | |
|----------------|----|-------|
| Central, | 13 | 1,401 |
| Eastern, | 15 | 1,426 |
| Western, | 17 | 2,843 |

Grand Total, 45 | 5,670 |

VIII. THE CHURCH OF GOD IN CHRIST.

John Holdeman is the founder of this branch, which began its existence in 1859. Holdeman believed he was called of God to the ministry by visions and dreams. He claims by the spirit of prophecy "to understand the foreknowledge of God, to know mysteries, to settle difficulties, to keep peace, and to interpret visions and dreams. His followers strive to keep as closely as possible to the teachings of Menno Simons, Dietrich Philipps, and the martyrs of the church in Europe.

The body consists of 18 organizations, with 3 church edifices and 471 communicants. Their communicants are scattered over 8 states, there being only 3 each in Illinois and Indiana.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|----------------------|-----------------------|-----------------|
| Illinois, | 1 | 3 |
| Indiana, | 1 | 3 |
| Kansas, | 6 | 274 |
| Michigan, | 3 | 60 |
| Missouri, | 2 | 58 |
| Nebraska, | 1 | 13 |
| Ohio, | 2 | 38 |
| West Virginia, | 2 | 22 |

Grand Total, 18 | 471 |

IX. THE OLD (WISLER) MENNONITES.

This branch has maintained a distinct existence about 20 years. They separated from the main body of Mennonites because they are opposed to Sunday-schools and evening meetings and other practices, which they regard as innovations. Originating in Elkhart county, Indiana, they are now represented in 3 states, having 15 organizations, 11½ church edifices, valued at \$8,015, and 610 communicants.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|-----------------|-----------------------|-----------------|
| Indiana, | 3 | 146 |
| Michigan, | 2 | 40 |
| Ohio, | 10 | 424 |

Grand Total, 15 | 610 |

X. BUNDES CONFERENZ DER MENNONITEN BRUEDER GEMEINDE.

This body originated in Russia about 50 years ago and came to this country in 1873-'76. They differ from other Mennonites in being immersionists. They lay particular stress on the evidences of conversion, and are active and zealous in the performance of their religious duties. They have 12 organizations, with 11 church edifices, valued at \$11,350, and 1,388 communicants. Five of their organizations are in Kansas, 2 each in Minnesota and South Dakota, and 3 in Nebraska.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|---------------------|-----------------------|-----------------|
| Kansas, | 5 | 685 |
| Minnesota, | 2 | 172 |
| Nebraska, | 3 | 381 |
| South Dakota, | 2 | 150 |

Grand Total, 12 | 1,388 |

XI. THE DEFENSELESS MENNONITES.

Henry Egl was the founder of the Defenseless Mennonites, who are strictly a branch of the Amish. They emphasize the importance of conversion and regeneration, and claim to have separated from the Amish on this account. They are represented in 5 states, with 9 organizations, 8 church edifices, valued at \$10,540 and 856 communicants.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|-----------------|-----------------------|-----------------|
| Illinois, | 2 | 99 |
| Indiana, | 3 | 407 |
| Kansas, | 1 | 140 |
| Missouri, | 1 | 18 |
| Ohio, | 2 | 134 |

Grand Total, 9 | 856 |

XII. THE MENNONITE BRETHREN IN CHRIST.

This is the newest branch of the Mennonites, having originated only 10 or 12 years ago. It is Methodist in its form of organization, in its usages, and in its discipline. They are open communion Mennonites, and baptize in any form the applicant may prefer. There are two annual conferences of them in this country, and they also have churches in Canada. About one-half of them are in Pennsylvania, and the others are scattered among the states of Arkansas, Indiana, Iowa, Kansas, Michigan, Nebraska and Ohio. They have 45 organizations, 34½ church edifices, valued at \$39,600, and 1,113 communicants.

SUMMARY BY STATES.

| States. | No. of organizations. | No. of members. |
|--------------------|-----------------------|-----------------|
| Arkansas,..... | 1..... | 35 |
| Indiana,..... | 9..... | 191 |
| Iowa,..... | 1..... | 14 |
| Kansas,..... | 1..... | 25 |
| Michigan,..... | 2..... | 49 |
| Nebraska,..... | 1..... | 15 |
| Ohio,..... | 8..... | 225 |
| Pennsylvania,..... | 22..... | 559 |

Grand Total,.....45.....1,113

SUMMARY OF MENNONITES.

| Churches. | No. of organizations. | No. of members. |
|---|-----------------------|-----------------|
| Mennonite,..... | 246..... | 17,078 |
| Bruderhof Mennonites,..... | 5..... | 352 |
| Amish Mennonite,..... | 97..... | 10,101 |
| Old Amish Mennonite,..... | 22..... | 2,038 |
| Apostolic Mennonite,..... | 2..... | 209 |
| Reformed Mennonite,..... | 45..... | 1,665 |
| Gen'l Conference Mennonite,..... | 45..... | 5,670 |
| Church of God in Christ,..... | 18..... | 471 |
| O.I.I. (Wisler) Mennonites,..... | 15..... | 610 |
| Bundes Konferenz der Mennoniten Bruder-Gemeinde,..... | 12..... | 1,388 |
| Defenceless Mennonites,..... | 9..... | 856 |
| Mennonite Brethren in Christ,..... | 45..... | 1,113 |

Grand Total,.....550.....41,541

THE MORE ABUNDANT LIFE.

"I am come that they might have life, and that they might have it more abundantly." John 10:19.

These great words of Jesus well demand our clearest and most prayerful study.

At the outset we are met by the question, What is life? The answer must be, Life is an unknown mystery. It is an essence so potent and necessary that without it conscious existence would be impossible; and yet so secret and elusive, that the chemist can not weigh it in scales, the artist can not photograph it, the philosopher is unable to trace it to its hiding place. However, while we are ignorant of the life principle, even natural life is such an inestimable boon that no man willingly parts with it, unless under extreme circumstances.

Two thoughts are contained in the text:

I. *Jesus comes to give to the world spiritual life.* No truth is more clearly revealed in the Bible than that Christ is the only fountain of life in the human soul. "In him was life, and the life was the light of men" John 1:4. "I am the way and the truth, and the life." John 14:6. "I am the resurrection and the life." John 11:25. "Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. 1:10.

In this marvelous discourse to the Jews in Capernaum, as recorded in John 6th chapter, our Savior emphasizes this thought. He says, "The bread of God is he which cometh down from heaven, and giveth life unto the world." Again, "I

am the living bread which came down from heaven; if any man shall eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

Christ here distinctly states, that He giveth life unto the world. Apart from Him then, the world was, and is, morally dead. Let us examine this matter. When Adam fell in Eden he forfeited that life which otherwise would have descended to his children through all the generations.

"In Adam all die." Now Christ gave His life for the life of the world—that is, the life which he surrendered is equal in value, and more than equal, to all the life of humanity which was lost in the fall. So, thank God, "in Christ shall all be made alive." The sacrifice on Calvary answers to man's loss in Paradise.

The conclusion logically follows: If we are utterly without life, and Jesus communicates his life to our souls, then it is the Christ that we have within us. Let me illustrate. We say, all vegetable life in the world depends upon the sun. Now suppose for some cause the earth is removed from the sun, so that his rays fall not at all upon this planet. Everything will suddenly and surely die. But again, the sun bursts forth, and we see a return of forest and grass-land, fruit and flower, sparkling brook and flowing river. Is not all this life and beauty the gift of the sun; and the earth lives by the sun?

So man by nature is utterly removed from Jesus, the Sun of righteousness, and is dead and dark and desolate. When by faith he receives Christ into his soul, he at once has light, beauty and life.

We must remember that the Christ-life in the soul is not separate and apart from the soul itself. The very fibers of man's spiritual nature are shot through with the glorious light of the Divine life. To use the figure Jesus employed: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." When a man partakes of physical meat the food becomes a part of his body, and his body becomes one with the food. It is impossible to separate the two, so perfectly are they adapted to each other, and so completely are they assimilated together.

So it is with Christ and the soul. Our Savior uses a material figure to illustrate a most important spiritual truth; namely, that when He gives life to the soul—especially the fullness of life—His nature so blends with the human nature, that when you see one you see both; the Divine comes into the human, and the human is taken up into the Divine.

The Christ-life coming into the human soul—first in the new birth, and later in a richer manifestation—constitutes him a marvelously reconstructed being. It is more than a revolution, it is a new creation. The greatest fact of all is, the dead soul is alive in Christ. This is the base

of all other states and transformations. When a man has this life he is "a new creature, old things have passed away, behold all things are become new."

His relations to the universe are changed at that moment: to God the Father, to Jesus Christ, the Son, and to the Holy Spirit. Before, he was in the world and of it; now he is chosen out of the world, and he loves it not.

The instant the life from above is imparted, his name is written in heaven, and he has escaped the torments of endless death.

The greatest change is in himself. Before the carnal nature reigned in his flesh and spirit: now, the spiritual man dominates the fleshly nature, and he keeps his body under.

II. *Christ is the source of the more abundant life.* If the beginning of Christ's life in the soul be glorious, what an excess of glory belongs to the more abundant life which he gives! The degree of spiritual life and power in the Christian is measured by the amount of faith he possesses. Without faith in Jesus there is no moral vitality; a weak faith denotes feeble life; but a mighty trust claims and insures the fullness of religious life and potency.

Many believers, mature in age, like the Corinthians Paul addressed, remain in the babe-state of heart. Moral debility and abnormal tendencies, unremoved through a want of faith in the promises, retard the incoming of the complete life of Jesus in the soul.

1. The more abundant life consists in the perfect cleansing of the soul from all outward and inward sin by the blood of Christ and the fire of the Holy Spirit, and the perfect filling of the heart with the nature of the Son of God. Now every fiber of the purified being pulsates with heavenly vitality. The effulgence of life has forced out the latent evil, has pulled up and cast out the roots of bitterness; only healthful currents flow through the channels of the soul.

When the Christ is fully formed within in the Christian, the hope of glory, there is no weakness, no antagonism to his nature, but such a oneness that the redeemed can say, "I live; yet not I, but Christ liveth in me."

2. When this life enters into a man, how he grows! The conditions are all favorable. He is like a perfectly healthy tree planted in some tropic clime; soil inexhaustible, the waters of a mighty river lavishing its roots, the bright sunshine drawing the sap into leaf and fruit. Psal. 1:3. He increases in knowledge. The obscuring power of sin being removed, the all-illuminating Spirit reveals to him the words of Jesus, and he appropriates them to his needs and comforts.

Better than all, having the mind of Jesus, he shows it in his life. E. T. C.

YOUR NAME IN THE WILL.

Not long since I went on a round of tract distribution. I met with a poor man breaking stones on the roadside, and handed him a tract, asking him if he could read it. He replied—

"Not very well."
"Do you ever go to hear the Gospel?"
"What's that, Sir?"
"Do you ever go to hear any preaching?"

"Oh, I sometimes go to church."
"What do you hear there?"
"Why, I hear a sermon read."
"And do you understand what it's about?"

"No."
"Do you ever hear about God, or Jesus Christ?"

"I don't know much about these things; I'm not learned."
"Can you read the Bible?"

"No, not much."
"Have you got a Bible?"
"Yes; I have got one somewhere at home."

"Can you read writing?"
"No."
"Do you ever get a letter?"
"Yes, sometimes."
"What do you do with it?"
"I get it read."

"Well, suppose you got a letter to-day, by post, from a rich man, telling you he had made his will, and had put your name in it for a fine house and plenty of money; so that you would not have to break stones any more, would you think it worth while to get it read?"

"I should think so, and prettv quick, too."

"Well, there is a letter at your house from a very rich person, who has made a will in your favor; and by that will you are left a beautiful mansion and riches in abundance, which are to be all yours on certain conditions, and yet you have not got it read."

"What, sir—a letter at my house—a will in my favor? Where did it come from?"

"It came from the Lord. It is a message from Him. The will is the will of the Lord Jesus Christ."

"Well, who would have thought that the Bible was a will? And you say, sir, that my name is in it?"

"Yes."
"Well, I'll go home and search till I find it."

"Do so, and you will soon find your name there; for your name is Sinner, and 'Christ Jesus came into the world to save sinners' (1 Tim. 1:15); and all sinners who believe in him will have a beautiful home above. They will be rich, and their riches will never fade away. No thief can steal them. No death can enter there. In that happy land there will be no hun-

ger, nor thirst, nor hard work. May the Lord, by the Holy Spirit, open your eyes to see for yourself all these blessed things which God tells us in His Word.

The New Testament is the will of the Lord Jesus Christ, and God is not going to alter it; for He who made it sealed it with His own blood and so it remains forever. And, according to the will, any poor sinner, whoever he may be, and whatsoever sins he has committed, if he comes to the Lord Jesus Christ, and trusts in him for forgiveness of sins, he shall have them all blotted out. For "God is rich in mercy" (Eph. 1:4)—mark the words, "RICH IN MERCY,"—out of the fullness of his love to sinners, sent his own beloved Son into the world to save them. God knew they could not save themselves from the curse and condemnation of sin, and therefore the blessed Lord Jesus Christ took that curse and condemnation upon himself, and died under it; and as he—blessed be his name forever—died in our stead, God doth now freely forgive all who feel the burden of their sins, and flee to Jesus, and receive him as their Savior."

"Well, sir, I thank you. I did not think there was ever anything for me like this, and I hope, through God's grace, it will be mine."

Now, dear fellow-sinner, have you read, in that precious will of the Lord Jesus Christ, how you, as a poor sinner, may be saved, and may obtain a good title and right to all the great blessings and promises that Jesus has left us? Have you read there how God has provided for all need of sinners by giving such a perfect Savior, who met all the claims of Divine holiness on their behalf, and "put away sin by the sacrifice of himself" (Heb. 9:26), so that God will not any more remember the sins of those who trust in Jesus? And we, who do believe in him, may now draw nigh to God as our Father, and live in the enjoyment of his "love shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). O what a great salvation we have in Jesus. God no longer dreads, but loves. The sinner no longer a rebel, but made a child and an heir of God (Rom. 8:17). All charge of guilt being purged from the conscience, the believer serves God in the newness of life, so that the sinner who yesterday was far off from God by means of his sin, is to-day made nigh by the precious blood of Christ, which gives him a Divine righteousness, and fits him for the presence of God.

Dear reader, is this blessed portion yours? Have you fled to Jesus as the only Savior, or are you yet following the vanities of this perishing world, led by the snares of the devil along the road that leadeth to destruction? There are only two roads: one that leads to the beautiful

city above, where all is love, and light, and joy; the other conducts to regions of despair and woe, "where their worm dieth not, and the fire is not quenched."

Oh, that the Lord may awaken you to think of these things, and give you no rest till you find peace in Jesus.—*Tract by G. B.*

SUNDAY SCHOOL LESSONS.

LESSON II.—April 10.

THE KING IN ZION.—Ps. 2:1—12.

Golden Text.—Blessed are all they that put their trust in him.—Ps. 2:12.

Time.—Supposed to be about B. C. 1040.

INTRODUCTION.—The Author of this famous psalm, like that of the first, is unknown, but the apostles in the Acts (1:25) attribute it to David, and this should be at least sufficient to silence contention on the subject. It is an inspired utterance of Jehovah, and that is what makes it precious to us.

Purpose of this Psalm.—It is, first of all, a poetic picture of the political and military conflict through which David successfully passed. But behind this meaning is a distinct reference to the kingdom and mission of the Messiah.

Divisions.—This Psalm is divided into four stanzas of three verses each; just twice, as many as Psalm 1.

DAILY READINGS.

M. The King in Zion. Ps. 2:1—12.
T. The King's Humility. Zech. 9:9—17.
W. The King's Judge. Mal. 3:1—6.
Th. The King's Coming. Ps. 24:1—10.
F. The King of the Jews. Luke 23:1—11.
S. Christ the king of kings. 1 Tim. 5:11—16.
S. King of Saints. Rev. 15:1—8.

LESSON III.—April 17.

GOD'S WORKS AND WORD. Ps. 19:1—14.
Golden Text.—The law of the Lord is perfect, converting the soul.—Ps. 19:7.

INTRODUCTION.—The Writer. The heading to the chief Musician, a Psalm of David," informs us that David wrote it, and that it was committed to the master of the service of song in the sanctuary for the use of the assembled worshippers. *Spiritual Circumstances.* The Psalmist appears to be out in the night, gazing into the heavens, beholding the stars, and contemplating the power and wisdom of the Almighty Maker. Faith beholds in stars and sun alike the messengers of the Almighty, and the Psalmist sings of God, whom the heavens reveal. Then from the works of God he turns to meditate upon God's words, and chants the glory of the law. He repeats with joy six names by which God's will was known, "the Law," "the Testimony," "the Precepts," "the Commandment," "the Fear," and "the Judgment," and shows what constitutes the honor of each. Then from God's law he looks within his own heart, and, catching a glimpse of its depths of evil, he strikes a sad strain of confession and supplication, beseeching that sins of ignorance may be forgiven, and sins of presumption may be precluded, that the words of his mouth and the meditation of his heart may be acceptable to God.

DAILY READINGS.

M. God's works and Word.—Ps. 19.
T. Majesty of God's Works. Job. 9:1—21.
W. Mighty Power of God's Word. Ps. 104.
Th. Excellence of God's Works. Ps. 148.
F. God's Word Loved. Ps. 119:97—104.
S. God's Word Divine. John 1:1—14.
S. God's Word our Judge. Jn. 12:44—50.

HERALD OF TRUTH

JOHN F. FUNK, EDITOR

J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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A MAN'S SHORTCOMINGS often cause him tiresome long goings.

MAN KNOWS the appearance of things; God knows the reality.

WISDOM AND JUDGMENT enough to prevent an error is worth one hundred times more than the ability to cure it.

A GREAT DEAL of the misery in this world is caused by a too free use of the tongue in matters concerning the other person.

IT IS A MISTAKE to always take that man for a wise one who has witty remarks to make on any and all occasions. They may be like some people's best tools—borrowed.

CORRECTION.—In Bro. Ernst's correspondence in the HERALD, page 59, last column, 3d line from bottom, the printer makes him say *Boston* county instead of *Barlon* county. There is no *Boston* county in Kansas.

FOUND, last summer at the North Western R'y Depot in Chicago, a pocket book containing a sum of money and a return ticket to Elkhart, Ind. The owner can have it by giving a description of the property and otherwise identifying himself. Apply to Mennonite Publishing Co., Elkhart, Ind.

BRO. HARTMAN'S suggestion, that those who have any questions to bring before the conference, should give them in writing, might be profitably applied to every one of our conferences. A great deal of valuable time would be saved thereby, and by having all the questions on hand in this way, everything could be done in proper order, and to mutual satisfaction.

BRO P. D. MISHLER, minister of the church near Woodburn, Marion Co., Oregon, arrived at Elkhart on the 18th of March. After a short call at our office he proceeded to Goshen to spend Sunday with the brethren and relatives there. The plan of his trip has already been given by one of our correspondents. We were glad to see him again, and hope he will make his next stop here longer.

TO-MORROW.—In the present age, Satan is bringing to the world a gospel in many respects just like Christ's. He acknowledges the truth of Christ's forceful teachings on the need of regeneration, and that the wicked and unbelieving shall be eternally punished, but when Christ says, "TO-DAY," Satan says, "To-morrow." Soul, be not deluded; be not deceived, Satan's small sermon, "To-morrow" refutes Christ's entire gospel, and thousands who have failed to see the mighty difference between Christ's and Satan's application of the gospel as to time, have been made miserable for eternity. K.

FOR THE CHILDREN.—A dear brother in Pennsylvania who has the welfare of the children at heart, suggested to us the propriety of supplying the columns of the HERALD OF TRUTH with a series of short articles for the Sunday-school children, and sent us a sufficient number so that one may appear in each issue for the next several months. We are glad to have this brother thus interest himself in this way in the Sunday-school children, and we hope the children will also be interested in them and read them carefully and receive benefit from them. We want to make our paper more interesting continually and we trust that by the help of our many kind correspondents we may be able to do so. The brother writes under the name of "Uncle Henry."

THERE IS COMPLAINT once in a while that our subscribers do not receive their papers regularly, and that sometimes they do not get their papers until long after the proper time. Owing to the large amount of presswork in our establishment of late, and our want of capacity, it has happened now and then that the HERALD was a day late. Upon a very little investigation however we are informed of one office at least where the package of our papers sent there is not distributed, but that our subscribers have to ask extra "for the HERALD." This, we think is an irregularity or negligence on the part of the postmaster, which is not authorized by the postal authorities, and should be stopped. Although as publishers and as subscribers we are considerably at the mercy of the postmasters, we shall be very glad to be informed by our subscribers of any places where irregularities like the above or any other exist, and we will do what we consistently can to remedy the trouble.

ROWLAND B. HOWARD, editor of *The American Advocate of Peace and Arbitration*, and the *Angel of Peace*, Boston, Mass., and Secretary of the American Peace Society, passed away in Rome, Italy on the 25th of January, after having suffered for some time. He left America last October to represent this country at the World's Peace Congress held in Rome last December, and his name was everywhere linked with the cause of "Peace and good-will" between nation and nation. Our personal acquaintance with him was a cordial one, and he had a warm feeling toward our church as a peace-loving, non-resistant people. The Christian world has lost a great worker, and the cause of peace especially, a staunch advocate, and although his appearance at once commanded respect, and he might, under different circumstances, have, by his powerful intellect, gained renown in the martial world (his two brothers are generals in the U. S. army), the indwelling spirit of peace manifested itself on his countenance and in his words and ways and made him one of the mildest of men. His heart was full of love for mankind and his utterances for peace were never given with vehemence, but with that quiet, whole souled impressiveness that at once aroused the interest

and attention of every listener, and which caused his words to sink indelibly into the mind of every one who heard him. He was not yet 60 years of age, having been born in 1834, but overwork brought on an exhaustion from which he never recovered. His name will long continue to live in the annals of peace.

NAMES AND ADDRESSES OF OUR MINISTERS.—One of our Conferences (the Missouri) held Sept. 24 and 25, 1891, passed a resolution to the effect that it was highly necessary that "a list of names and addresses of all ministers in the Mennonite and Amish churches appear in the *Family Almanac* published by the Mennonite Publishing Company." As we are already beginning the preliminary work on our Almanac for 1893, we will state that we shall be glad to publish such a list provided each conference district furnishes us with the list of names and addresses from their respective districts. We would suggest that the person acting as secretary at Conference in each district be also appointed to do this work, provided the Conference is held in the spring; if not held until autumn some one had better be appointed especially for this purpose.

We believe this matter of publishing the names of our ministers to be necessary for two reasons: 1st. It will facilitate correspondence among the ministry and will thereby cultivate acquaintance and consequent interchange of thought, and encourage unity, and solidify our working power as a church.

2d. It would prevent what has on several occasions occurred, that men calling themselves ministers of the Mennonite church would come into communities where they were strangers, and although they may have been Mennonites in name, they were such as we could not consistently commune with did we know their religious principles. Again, it has occurred, and one case but quite recently, where a minister in good standing, in making a visit to another part of the country held meetings in a congregation which is not in harmony with our church and does not commune with us, though we believe the minister in question was not, at the time of his visit, aware of this. The result of it was that when he came to another place and had told where he was, the members there declined to

open their meeting-houses for him. This very unpleasant and painful experience on the side of the minister and coldness on the side of the people, might have been avoided had the visiting minister been supplied with a list of names as suggested by the Missouri Conference.

Of course, to make this a reliable guide, the list must necessarily be a very complete one, and we hope, by the time the Almanac is to be printed, to have the list, full and complete in every particular, and we kindly ask all our conferences to send in a full list of names and addresses of the bishops and ministers in their respective districts. For distinction's sake the ministers belonging to one or the other branches (Amish or Mennonite) might be designated.

HISTORY OF THE FUNK FAMILY.—Rev. A. J. Fretz, of Milton, N. J., the author of the "History of the Fretz Family," is now engaged in collecting data for a History of the Funk Family. All persons bearing the name of Funk are hereby requested to write to the above address, giving their names, date of birth, date of marriage, names of children, names of parents and grandparents, age, time of death, where born, where they spent their lives, and where they died, age, occupation, religion, and any other incident of interest, and also state whether they desire a book. It is desirable that all wanting books should order them at once, so that we may be able to print the required number to supply all demands.

MENTONITE PUBLISHING CO. STOCK.—Since our last report of subscriptions to the Mennonite Publishing Co. Stock several brethren and sisters have added to it as follows:

| | |
|--|------------|
| Amount reported Jan. 15, | \$925.00 |
| Contributed to Donation Fund, | 210.00 |
| | \$1,135.00 |
| Sarah C. Moyer, Waterloo Co., Ont., 4 shares, | 100 00 |
| Henry Strickler, Waterloo Co., Ont., 2 shares, | 50.00 |
| Maria Snyder, Waterloo Co., Ont., 8 shares, | 200 00 |
| Abalom Snyder, Waterloo Co., Ont., 2 shares, | 50.00 |
| Total, | \$1,535.00 |

Others interested in the publishing work still have the opportunity and are

earnestly solicited to assist in this work. We have a report from one of our churches in Michigan who have made a collection and desire it to be given in the name of the church. Several other churches are likewise laboring in this direction. Others may follow their example.

OUR LESSON HELPS for the 2d Quarter (April, May and June) are being delivered as fast as the orders are received. Anticipating an increased demand we have printed a large edition, so as not to be again obliged to supply late orders with Lesson Helps from elsewhere, and which for our people have proved decidedly inferior to our own, and which did not give the satisfaction to our people which ours did.

Our Sunday-school Lesson Helps have now been long enough before the public to become well established, and the increased interest in the Sunday-school work in our church, we may say without boasting is to some extent due to the Helps.

Our own people are not the only ones who are appreciating the value of our Lesson Helps. Sunday-schools of other denominations are using them, and the fact that they renew their orders is a sufficient guarantee that they like our Helps. The aim of the Lesson Helps is not to give the teacher and pupil a chance to shirk his or her work by depending entirely on the notes and explanations given with each lesson, but, by giving explanations and furnishing information and data bearing on the lesson, to awaken a desire on the part of both teacher and scholar to search for further information connected with the subjects treated in each lesson, and to create also a desire to investigate more deeply into the rich spiritual stores of knowledge everywhere abounding in the Holy Scriptures, opening up new avenues of thought and discovering the marvelous grandeur of God's works and ways. If this has been even partially accomplished—and we believe it has—then we feel that the labor spent on our part in the compilation and publication of the Helps, and the outlay, on the part of those who use them, is richly compensated, and that the Helps would be cheap at twice the price paid for them.

That with the aid of the Lesson Helps the work has in many schools been made

interesting where it would have been uninteresting without them is evident from the experience of last year. When it was announced that the lessons were selected from that portion of the Bible treating of the history of the Israelites, many thought it almost useless to continue the Helps, because of the want of interesting and instructive truths to be obtained therefrom. The result of taking the Lessons however was a pleasant and a most profitable disappointment. As lesson after lesson of deep spiritual value was drawn from the experiences of the children of Israel, the Helps became more appreciated, and instead of the quarter's lessons being dry and unprofitable, they were made highly interesting and instructive, and this partly so from the fact that the teacher and the pupil were enabled, or rather aided, in unfolding and discovering mines of rich and practical knowledge from Old Testament history.

We have spoken somewhat lengthily upon something which by a few is still looked upon with some suspicion and hesitation as to its adoption in the schools, but we assure our readers that our motive for pushing this matter before them is not in any wise a selfish one, but because we feel satisfied and assured, by the result of the Sunday-school work during the past year that the publication of Lesson Helps in strict accordance with the teaching of the word of God as we understand and teach it in our church was a step in the right direction, and that by the blessing of God we have been enabled to place into the hands of our young and old people something that is of real value to them and the church.

For this reason we trust that our people will not only encourage Sunday-school work in every way they can, but will, by a liberal use of the Lesson Helps make their school as interesting and instructive to their young people as possible. Sample copies of our Helps can always be had free for the asking.

CORRESPONDENCE.

FROM LOGAN CO., OHIO.—Bish. J. M. Shenk of Allen Co., Ohio, spent Sunday, March 5th, with the brethren in Logan Co., and C. K. Yoder of Logan Co., with the brethren in Howard Co., Ind. May the good Lord bless them as they go from place to place, preaching his word. COR.

FROM SHIBBOLETH, DECATUR CO., KANS.—We were again made glad to have Pre. Joseph Schlegel, of Seward Co., Nebr., pay us a visit. It was especially edifying to have him teach us the word of God. He, accompanied by Bro. John C. Birkey, of this place, started for Tazewell Co., Ill., on the 8th of March. May the Lord richly bless the brethren on their journey and in the precious work that is before them! COR.

FROM BRESLAU, WATERLOO CO., ONT.—Bro. J. S. Lehman of Elkhart, Ind., has been engaged in this neighborhood during the past week, laboring in different channels in the interests of the cause of Christ. During this time he held meetings at Cressman's church, near Breslau, and last Sunday six souls manifested their desire to live a Christian life. Our brother is engaged in a good work, and we wish God's blessing on his labors. COR.

FROM BLOOMING GLEN, BUCKS CO., PA.—We are glad to note that in the Blooming Glen Mennonite church, there are again ten converts, which will be baptized and received into church membership (if the Lord will), on the 20th of March. May God give them grace that they may prove shining lights in the world, and may many more come to the Lord's side and stand and strive for King Emmanuel, and at last receive the crown laid up for all his faithful children.

FROM JOHNSTOWN, PA.—We have been favored recently with a visit from Bro. Gideon D. Miller. He came on the 5th of March from the south end of Somerset Co. On the 6th he preached in the Blough church at 10 A. M. and again at 7 P. M. On the 7th he preached in the Stahl church, on the 8th at the Weaver church in Cambria Co., and on the 9th he took the train for home. May God bless the words the dear young brother spoke in our midst! LEVI BLOUGH.

FROM STRASBURG, WATERLOO CO., ONT.—Bro. J. S. Coffman has been laboring in our midst for four weeks and with good results. Some 100 souls were moved to confess Christ before the world. May God's Spirit lead and guide them to be faithful unto death. Bro. Coffman left on the 7th for Clinton Twp., Lincoln Co., to labor for one week, and then he will go to Markham, York Co., to labor there. May God bless the dear Brother that many souls may be gathered for the Master's kingdom. COR.

FROM MIFFLIN CO., PA.—Bro. J. P. Smucker, of Nappanee, Ind., came here February 27th and preached in the church near McVeytown on Sunday the

28th, forenoon and evening. The attendance was good and the hearers felt edified and encouraged. On Wednesday, March 2d, he preached at the Belleville church and on the following Sunday he preached in the church at Allensville, where a large congregation was assembled. May these labors of love be blessed for the good of our churches! COR.

FROM CANTONMENT, IND. TERR.—We feel pretty well at home with the Indians, and are able—though in a very broken way—to converse with them. The Indian is more susceptible than one would think, and the word of God makes an impression upon him. Only yesterday I visited a tent where I was requested to speak about God. A little child there was playing quietly with its earthen horse, but the father commanded it to stop while I was speaking about God. They are always very attentive when we speak of God. Naturally enough our language is very deficient, still we are encouraged in our work. R. PETTER.

FROM THE ROSELAND CHURCH, ADAMS CO., NEBR.—On the 26th of February Pre. Paul Herschberger of the Amish church near Geneva, Filmore Co., Nebr., came to us on a visit and remained until the 1st of March. He preached on Sunday forenoon and afternoon, and Monday afternoon in our meeting house. We had been personally unacquainted, but we soon knew each other as brethren in Christ, and we enjoyed a season of blessing. On account of bad roads the meetings were not very well attended, but we could feel the presence of the Lord with us, to whom be praise, honor and thanksgiving for His mercy and goodness to us! A. SCHIFFLER.

FROM THE HOWARD AND MIAMI CO., CHURCH.—The Brethren, Christian Yoder and Jonathan Hartzler, from Logan Co., Ohio, came here and labored, preaching and visiting among the brotherhood for five days. During this time they preached seven very edifying and encouraging sermons. Considering the rough weather and bad roads, these meetings were nearly all well attended. While the Brethren were here they were called to the bedside of a dear young person who was in great distress about her soul's salvation. The Brethren talked with her out of the word of God and sang spiritual hymns. She requested to be baptized, which request was granted next morning, on confession of her faith. From the last report the writer had the dear sister is getting better. O that all those who are yet away from Christ would not wait till they are stricken down on their beds of affliction. We wish many more brethren would pay us a visit. COR.

THE CHURCH AT SHELLSBURG, BEDFORD CO., PA.—On Feb. 20, I went to Bedford Co., Pa., to visit the little flock at Shellsburg, and held three meetings in the Miellin school-house. Considering the bad condition of the roads the meetings were well attended, and a lively interest was shown. There are but eight members of our church at this place, of which one, sister Miller, has been confined to the house for over a year. I learned that there had been no preaching by our people here since Aug. 1890; but arrangements are now being made by the brethren of Johnstown to preach for them every eight weeks. D. H. BENDER.

HAW PATCH, IND., MAR. 14, 1892.—Sunday, Mar. 6, Bro. D. J. Johns, of Goshen, Ind., came into our midst and preached on Sunday and Sunday evening. Monday Bro. McGowen, of Nappanee, came to assist Bro. Johns in holding meetings. On Saturday following Bro. McGowen went home and Bro. Johns staid with us over Sunday. We were admonished very earnestly and the Way was definitely pointed out to us. We trust that those who attended the meetings were built up very much in the faith, and while the meetings were not very well attended on account of inclement weather and bad roads, yet we trust that our meetings may be the means of much good and that to those brethren it may be as bread cast upon the waters to return after many days. COR.

FROM THE FAIRVIEW CHURCH IN SEWARD COUNTY, NEBR.—On the 8th of March, Bro. P. D. Mishler, minister in the Amish Mennonite church at Woodburn, Oregon, came into our midst and filled three appointments during the week, in the evenings, and on Sunday he preached to a large congregation. He also filled an appointment on Sunday evening which was well attended. On Monday morning he left for Filmore county, Nebr., to visit the church and friends there. Then he will work eastward, likely as far east as Holmes Co., Ohio. May the Lord bless his work to the end of his journey, and be with him on his return to his home in the far West.

Bro. Schlegel received a call from Pekin, Ill., while in Colorado, so he came home on Tuesday the 8th and left for Illinois on the 10th. May God be with and lead him in his labors! COR.

HOPEDALE, ILL., MAR. 15, 1892.—The brethren Joseph Schlegel and Joseph Gascho, of Milford, Seward Co., Nebr., and Bro. John Buerky, of Shibboleth, Decatur Co., Kansas, were with us and taught us of the great redemption through the atonement made by Christ, and we enjoyed many blessings. They filled

three appointments, and we could feel the presence of God in our midst, and we could see that His Spirit was working mightily in many hearts.

On this occasion two brethren were ordained to the ministry of the Gospel. The brethren Daniel Nafziger and Joseph Egly received the majority of votes and were installed. May God, who has called them to fill this important office, endue them with power and wisdom, that they may discharge diligently and faithfully the duties devolving upon them, to the glory of God and the welfare of humanity. COR.

FROM MT. EATON, WAYNE CO., OHIO.—The Brethren, A. H. Brenneman and A. Mumaw, have paid us pleasant visits. Bro. A. H. Brenneman held several meetings at the Longenecker meeting-house on the 30th and 31st of Jan. which were interesting and instructive. Also at the above place Bro. Mumaw held several instructive meetings, also one at Culp's meetinghouse, Bro. Mumaw being with us on Feb. 6th and 7th. On the 21st of Feb. Bro. Brenneman visited the church at Union Hill, in Tuscarawas Co., filling an appointment the same evening at the Longenecker meeting-house. We were very much encouraged by the admonitions which we received from the brethren. May the good Lord bless them in their labors and may the seed sown bring forth fruit abundantly. We thank God and the dear brethren for their visits. Come again brethren, we would also ask others to do likewise. S.

FROM WASHINGTON COUNTY, MD.—Bish. Isaac Eby and wife, of Lancaster county, Penna., arrived at Edgemont in the evening of Feb. 27. Next day (Sunday) Bro. Eby attended meeting at Stauffer's meeting-house, where he was met by Pre. Abraham Herr and wife, from Lancaster Co., Pa. The meeting was well attended, and one precious soul was received into the church by water baptism. The main services were conducted by Bro. Eby. He spoke on the subject of baptism. The meeting was very interesting, and as this congregation is small we believe much good could be done here, if more visiting ministers, and the members from the adjoining districts would visit them, and attend their worship. On Monday the brethren Eby and Herr filled an appointment at Miller's church, at which place there are three applicants for baptism, and in the evening they filled another appointment at the Paradise school-house, and on Tuesday at Reiff's church, where there are also three applicants for water baptism. The attendance at these meetings was good, considering the inclement weather. Those present manifested much interest in the meetings, and we have reason to believe

that the Lord was with us. In the meantime the brethren visited among the members, and a great many sick persons, to whom they spoke words of comfort and admonition. Wednesday March 2d they left Hagerstown for their homes. We feel thankful to the dear brethren and sisters for their short visit. May God bless them and their labors whilst with us! I. W. EBY.

FROM MARKHAM, YORK CO., ONT.—Pre. David Hostetler from Wayne Co., Ohio, and Pre. Jacob B. Gingrich from Waterloo Co., Ont., came to us on Wednesday evening, Feb. 17, 1892. The same evening we assembled at Widow Kindy's for prayer as the Sister is not able to go to church. We also assembled for worship at Bro. Michael Fretz's. He is very poorly and not able to go to church. On Thursday forenoon they visited among the brethren and sisters, and in the afternoon there was preaching at Wideman's meeting-house by the brethren. They chose for their text 1 Peter 2:5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Friday morning services were held at Almira meeting-house, and the same evening in Wideman's meeting-house. On Saturday they visited and on Sunday Bro. Hostetler was at Altona, and Bro. Gingrich at Almira, and the same evening they were at Wideman's meeting-house. On Monday forenoon they had a season of worship at Widow Wideman's, as the sister is sick and cannot attend the services, in the evening they were at Wideman's meeting-house again. On Tuesday morning another meeting was held at Almira, and on the same evening at the Union Church at Townline. On Wednesday they visited the sick, and the same evening another meeting was held at Wideman's meeting-house. On Thursday morning they were at Cedar Grove, where they preached from the text John 10:11. At Bro. M. C. Fretz's they spoke from the text 2 Cor. 4:16-18. The same evening they preached at Wideman's meetinghouse, from 1 Thess. 5:17.

On Friday morning they left for Jordan, Ont. These meetings were generally pretty well attended, especially the evening services. May God direct the dear brethren and give them grace to hold out faithful unto the end, that we may all meet on the shores of immortality, and enter into that rest prepared for them that love the appearing of our Lord Jesus Christ. God bless us that we may spend the few days allotted to us here below in glorifying God, and to be able through the power of his Spirit and grace, to meet at last his divine approbation; to be recognized as his children in his kingdom; to receive the crown of Glory, and to rejoice in his presence forever.

A. B. RAMER.

TWO QUESTIONS.

1. Which part of the earth was seen but once since the creation?
2. When did Moses get into the promised land?

The above are in one sense enigmas, but if anyone knows to give an answer, they may serve a good purpose after all. Who will send us the answers?

CONFERENCES.

ANNUAL.

FOR OHIO, in the Salem M. H., Allen Co., Ohio, on the third Friday in May (20th). The bishops meet on Thursday the 19th. The nearest R. R. station is Elida on the Pittsburgh, Fort Wayne & Chicago R. R. All are cordially invited to be present.
J. M. SHENK.

FOR ILLINOIS, at the M. H. near Morrison, Whiteside Co., on the fourth Friday in May (27th). It is hereby requested of all those wishing to bring questions before this conference for consideration, to hand them in in writing, to enable us in our limited time of conference to do more work and to better advantage.
E. M. HARTMAN.

SEMI-ANNUAL.

FOR VIRGINIA, at the Brenneman M. H. Lower District, in Rockingham Co., on the second Friday in May, 1892. A cordial invitation is extended to the ministers, deacons and all brethren and sisters to be with us at that time. It is very encouraging to have brethren and sisters from a distance with us on such occasions. The nearest Railway station is Linnville. Those coming by rail had better write to brethren living near by to meet them. H. H. Wenger, Jacob Geil, Henry Geil and Isaac Wenger are nearest Linnville.
EMANUEL SUTER.

FOR THE SUNDAY-SCHOOL CHILDREN.

No. 1.

Members of the church who organize a Sunday-school, and support it, have the welfare of others at heart as well as their own. They are willing to work for the good of others; they love peace and order, and are invariably of the best citizens in the community. The children who attend the Sunday-school are on the true road to a good and useful life.

Sunday-school children, it is for you these articles are written; they are written for your good; and if you heed them, and use them as a help in your upward course, you may often get a lift out of some dark pathway into the light you must have to direct you into the true life.

Children, make a correct start; aim for a good and useful life; train your minds to love only things that are good, and do only things that are good; cultivate no desire for anything hurtful or to do anything that is evil. In this way you will build a strong barrier against the inroads of evil. The temptations to wrong-doing will have little, or at least, no serious effect upon you.

Children, to make the most out of their years of study, must aim at thoroughness; and not attempt too much at one time. The mind is incapable of learning much at one time; but it is capable to learn things thoroughly. Thoroughness makes perfection. Make this a standing motto, "Never good enough until it can be done no better," and your chances for a useful and a good life are in favor of success.

The half-done work is, to a great degree, responsible for the many failures in the business world, and can we not say the same of the Christian life? It is the same in the school-day life of children. Then put your greatest energy in the direction of thorough knowledge of anything you study, or anything you do. In studying your lesson do not lay it away when you have looked over it once or twice and say, "That will do." It will not do; for, unless you have a thorough knowledge of it, it will do you no lasting good. So it is with everything you undertake to learn. A little knowledge about something is not much better than no knowledge at all. Good deeds well done by children is a start in a good and useful life.
UNCLE HENRY.

BURDENS.

Often, in hours of loneliness and depression, the question arises in the soul, and perhaps springs to the lips, "Why is this burden upon me? Any other form of trial would have been easier; any other discipline would have been welcome; but this is too heavy for me, and I must sink beneath its weight."

Dear friend, the hand which binds the present burden upon you was nailed to the Cross for your sake. The heart which appoints your grief feels every throb of your pain. Nothing which happens to you happens by accident. Rest as on a pillow, on the will of God, on the love of Christ, on the tenderness of the Divine Spirit.

Nothing is gained by fretting or worrying under the Lord's burdens. Lift them with your little strength, and He will assist you by His mighty arm, so that, though cast down, you shall not be destroyed.

But there are many a needless burden carried by God's children. Many a trouble is of our own making. Often, with the waywardness and petulance

which we reprove in our little ones, we turn aside from the straight and easy path and wander into the difficult one, and then we complain and sigh, when, if we had been obedient and submissive, we should have gone forward on our way rejoicing.

There is the sweetest wisdom in that dear hymn of Faber's:

"When the obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.

"I have no cares, O blessed Will,
For all my cares are Thine:
I live in triumph, Lord, for Thou
Hast made Thy triumph mine.

"And when it seems no chance or change
From grief can set me free,
Hope finds its strength in helplessness,
And gayly waits on Thee."

THE Salvation Army holds about 50,000 meetings every week in different parts of the world.

SOMETHING FOR ALL TO DO.—We may not be called to go on a foreign mission to China, nor a domestic mission to Dakota. But each of us is called to comfort and to lift, to convert and save, the soul that stands next to us.—*Dr. C. S. Robinson.*

ON THE 9th inst. a blizzard passed over Minnesota, the Dakotas and other states, which was the most severe experienced for many years. The wind blew at the rate of sixty miles an hour, followed by a fall in the temperature to from six to fifteen degrees below zero, and the snow was so heavy that railroad and telegraphic communication was badly crippled. Much damage to property by the wind and snow is also reported from various points.

Thousands of acres of winter wheat in Kansas and other states are reported to have been ruined by the blizzard, and in Michigan it is feared that the peach buds were seriously damaged by the storm.

THERE is no end to the tricks to which liquor-dealers will resort to evade the laws by which men have sought to overcome the evils resulting from this vile traffic. Whisky has been sold in Prohibition towns by putting it into flasks in the shape of books and selling them as Bibles. The latest device of this sort came to light a short time ago in Hamburg, Conn., on the occasion of the death of a man named Hilder Huff, who was supposed to be deaf and dumb and badly deformed by a large hump on his back. After his death it was discovered that his supposed deformity was caused by a padded sack containing bottles of various kinds of liquors. He had been a walking bar in a No license town. The ingenuity which the servants of the devil display in their efforts to promote his desires is worthy of a better cause.—*Christian Advocate.*

ITEMS.

THE FAMINE IN RUSSIA.—The London *Chronicle's* St. Petersburg correspondent says: "Hunger and typhus are causing terrible mortality in all the famine districts. A lack of doctors, nurses and medicines is complained of. The daughter of General Radetsky, the defender of Shipka Pass, has died of typhoid fever, contracted while nursing sick peasants.

"The Czar is incensed at the incompetency of the ministers to deal with the famine. The greatest disorder prevails throughout the Empire, and is daily increasing. The fact is regarded as evidence of the impossibility of governing from St. Petersburg."

If, AS is probably the case, the old carriage horse has been docked, his suffering in warm weather will be greatly increased. That form of mutilation which we call docking is inartistic and barbarous; and we do not doubt that before many years it will become obsolete, as is now the cropping of horses' ears, which was practiced so late as 1840. But still we should not so strongly condemn the owner for docking his horse, or buying them after they have been docked, which comes to the same thing, if his intention and custom were to keep them as long as they lived. But to dock a horse, thus depriving him forever of his tail, to keep him until he is old or broken down, and then sell him for what he will bring, is the very refinement of cruelty. The Anglo-manics, to whom we owe the revival of docking, should consider that in our climate of flies and mosquitoes the practice is infinitely more cruel than in England.

THE Atlantic Transport Line steamer "Missouri" sailed from New York March 12th, with a cargo of flour for the Russian famine regions. The steamer's services are free; the loading was done free by Messrs. Thomas Hogan & Sons, the Berwind-White Coal Co., offered to coal her, the New York Central gave free transport, no wharfage or storage charges were made and probably the insurance charges will be nothing. The 2,000 tons subscribed in Minneapolis left room for 1,500 tons more and the steamer carried all that was offered up to date of sailing.

JOHN BROOKS, of Syracuse, has brought suit against the publishers of the *Jewish Gazette* for libel in calling him a Christian, laying his damages at \$2,500. In his complaint he says that the publication has held him up "wickedly to the scorn of his fellows." He says it was held with malicious intent, and that since the publication he has been "brought into scandal, infamy, and disgrace with, and among his neighbors to the extent to cause it to be suspected and believed by said neighbors and citizens that he had been guilty of the offense of being a Christian."

MASTODON REMAINS.—An Indiana correspondent writes to the St. Louis *Globe-Democrat*: A farmer digging a well near his house at Darlington has discovered that his dwelling was built over the remains of a huge mastodon. He has discovered about ten feet of tusk, but has stopped excavating in the sandstone for fear of endangering his house. Scientists who have visited Darlington to investigate the discovery estimate that the tusk must be about sixteen feet long, and the whole skeleton thirty feet long, and eighteen to twenty feet high. A small chip from the tusk was sent to a New York scientist, who pronounced it the purest ivory.

CHINA'S BLASPHEMY.—History repeats itself. In the first Christian centuries the wits of Rome amused themselves with caricatures of the "Christ crucified," who was the great theme of Christian preaching. An ass on a cross was a frequently exhibited representation of the object of Christian worship. Chinese wit runs in the same offensive line. Amongst the many placards widely posted up on the walls of the cities along the Yangste-Kiang during the disturbances, which we are venturing to hope have now come to an end, was one on which doubtless its authors congratulated themselves as a capital joke. The upper part of the placard was a picture: a cross with a dead pig nailed to it, and beneath the cross a table on which stood sacrificial offerings, while several mandarins, in ancient costume, were kneeling around the table. Below was an explanation of the picture as applying to the God of the "barbarian devils."—*London Presbyterian.*

IRON PLATES.—An active competition has for a long time past been carried on among the English iron-masters as to the degree of thinness to which cold iron could be rolled. In one case the sheets have been rolled to an average thickness or thinness of the eighteen-hundredth part of an inch—in other words, eighteen hundred sheets of this iron, piled one upon the other, would measure only one inch in thickness. And this marvelous fineness of work may be more readily understood when the fact is borne in mind that the great number of 1200 sheets of the thinnest tissue paper measures a slight fraction over an inch. It also appears that these wonderful iron sheets were perfectly smooth and easy to write upon, notwithstanding the fact of their being porous when held up in a strong light.—*The Age of Steel.*

WHAT TO EAT.

The following table, compiled by Prof. G. Conkling is practically useful, presenting as it does at a glance, the available percentage of nutritive elements contained in the leading staples used as human food:

| | | | |
|--------------------|-----|-----------------------|----|
| Milk..... | 7 | Broiled Mutton..... | 30 |
| Cabbage..... | 7½ | Oatmeal Porridge..... | 79 |
| Eggs..... | 13 | Eye Bread..... | 79 |
| Apples..... | 16 | Boiled Beans..... | 87 |
| Peaches..... | 20 | Boiled Rice..... | 88 |
| Codfish..... | 21 | Barley Bread..... | 83 |
| Potatoes..... | 22½ | Wheat Bread..... | 90 |
| Fried Veal..... | 24 | Corn Bread..... | 92 |
| Roast Pork..... | 24 | Boiled Barley..... | 92 |
| Roast Poultry..... | 26 | Butter..... | 92 |
| Boiled Beef..... | 26 | Boiled Peas..... | 93 |
| Grapes..... | 27 | Olive Oil..... | 95 |

It will be seen that the most wholesome and nutritive articles, as oatmeal, flour, peas, beans, rice, crushed wheat, corn bread, etc., are vastly superior to beef in supplying effective ability to labor, besides being obtainable at about one-third the price.

Married.

HOSTETTER—ZOOK.—On the 15th of Feb., 1892, in Millin Co., Pa., by Michael Yoder, Pius Hostetter of East Lynne, Mo., and Ella B. Zook of Allensville, Pa. On the next morning this dear brother and sister departed for East Lynne, Cass Co., Mo., where they intend to make their future home. May the blessings of the Lord be with them.

CONRAD—KREIBILLE.—On the 15th of October 1891, in the Amish church in Stark Co., Ohio, by John K. Yoder, Joseph Conrad and Fannie Kreibille, both of Stark Co.

KAUFFMAN—GREASER.—On the 22d of Dec., 1891, by John K. Yoder, David E. Kauffman and Mandula M. Greaser, both of Wayne Co., Ohio.

HARSHBERGER—GINGRICH.—On the 24th of Dec. 1891, by John K. Yoder, Abraham Harshberger of Indiana, and Catharine Gingrich of Wayne Co., Ohio. They were married at the house of John King in Wayne Co.

CONRAD—KURTH.—On the 29th of Dec. 1891, by John K. Yoder, H. Conrad of Stark Co., and Kate Kurth of Wayne Co.

HARTZLER—SMOKER.—On the 19th of Jan. 1892, by John K. Yoder, of Wayne Co., Ohio, D. D. Hartzler from Mo., and Fannie Smoker of Wayne Co., Ohio.

SMOKER—HOSTETTER.—On the 9th of Feb. 1892, by John K. Yoder, J. H. Smoker and Anna Hostetter, both of Wayne Co., Ohio.

GRABER—KURTH.—On the 8th of March 1892, by John K. Yoder, of Wayne Co., O., Daniel Graber of Iowa, and Fannie Kurth, of Wayne Co., Ohio.

GOOD—GEHMAN.—On the 1st of November 1891, at Weaverland meeting house, by Bish. Jonas H. Martin, Peter G. Good of Bowmanville, and Nancy H. Gehman of Adamstown, both of Lancaster Co., Pa.

WEBER—GEHMAN.—On the 21st of Feb. 1892, at the Weaverland meeting house, by Bish. Jonas H. Martin, Noah M. Weber of Bowmanville, and Hettie H. Gehman of Adamstown, both of Lancaster Co., Pa.

GOOD—NAFZIGER.—On the 4th of Feb. 1892, in Nafziger's meeting house, Tazewell Co., Ill., by Christian Nafziger, Peter Good to Maria Nafziger, both of the Hopedale church.

DIED.

PLANK.—On the 1st of March 1892, near Arthur, Moultrie Co., Ill., of consumption, Anna, daughter of Jacob and — Plank, aged 21 years 5 months and 20 days. She had yielded herself entirely to God, and died happy. Buried on the 3d in the graveyard near D. Otto's. Funeral services by Christian Herschberger and Daniel Beachey. She leaves her father and stepmother, brothers and sisters and many friends to mourn her early death.

CONRAD.—On the 6th of March 1892, near Noble, Washington Co., Iowa, Sarah, maiden name Kurtz—wife of John Conrad, in her 64th year. She was married 43 years. She leaves a husband and six children and many friends to mourn their loss. Sister Conrad was an earnest member of the Mennonite church. She was buried on the 7th in the Sugar Creek graveyard. Services were conducted by S. Gerig and Stephen T. Miller.

MILLER.—On the 26th of October 1891, near Baden, Waterloo Co., Ontario, Maria, maiden name Roth, wife of Christian S. Miller, aged 65 years, 2 months and 13 days. She lived in matrimony 40 years, 8 months and 27 days. All her children, 8 in number, and 29 grand children survive her.

GOOD.—On the 23d of Feb. 1892, near Dale Enterprise, Rockingham Co., Va., after an illness of about four days, Sarah, wife of Pre. Christian Good, maiden name Wenger, aged 39 years 8 months and 26 days. She lived with her surviving husband only a little over a year. She leaves a grief-stricken husband, her mother and four sisters to mourn her unexpected death. When she became very ill, she fell into an unconscious state, seemingly knowing nothing of her departure. Another serious warning to prepare for sudden death. She was a consistent member of the Mennonite church from her youth. She was buried with her dead infant by her side in the same casket, at Weaver's church on the 25th. The funeral was largely attended. Remarks suitable to the occasion were made by the brethren D. S., G. D., and Simon Heatwole. May God comfort the sorrowing husband in his severe affliction and may he feel to say what the Lord has done is well done.

"One we loved has left our number,
For the cold and silent tomb;
Closed her eyes in deathly slumber,
Faded in her earthly bloom.

Time was too short to say farewell,
To either friends or husband dear,
She now is where saved spirits dwell,
Released from every earthly care.

"Tis hard to part with one so dear,
And we are led to wonder why,
Thou hast been called to leave us here
Yet we will meet thee by and by."

S. B.

SCHMUCKER.—On the 3d of March 1892, near Nappanee, Ind., Joseph J. Schmucker, aged 43 years, 6 months and 18 days. He died suddenly, and leaves a wife, three sons and three daughters to mourn their loss. Funeral services by D. J. Johns from Prov. 27:1, and James H. McGowen from Luke 12:40.

HOFSTETTER.—On the 10th of March 1892, near Dalton, Wayne Co., Ohio, of lung fever, Barbara Hofstetter, aged 60 years, 10 months and 27 days. She leaves two sisters and one brother to mourn their loss, yet we believe it was her eternal gain. Buried on the 12th in the Sonnenberg graveyard. Funeral services by Jacob Nussbaum from John 14:1—6.

YODER.—On the 6th of Jan. 1892, near Spruce Hill, Juniata Co., Pa., widow Fanny Yoder, aged 79 years, 11 months and 9 days. She was the widow of John H. Yoder, who preceded her about 25 years ago. She was a devoted mother of eleven children; of this number seven survive her. She was a daughter of Isaac and Mary Kauffman, and a faithful member of the A. M. church. Funeral services by A. Zook and Henry Yoder.

"Oh, we'll miss our kind, true mother
When we see her vacant chair;
Ah how sad a home without her,
For our mother is not there."

MOYER.—On the 31st of January 1892, in Bucks Co., Pa., Salome, wife of S. W. Moyer, aged 72 years and 1 day. Buried at Blooming Glen, on the 4th of February.

SWINK.—On the 3d of Feb. 1892, in Hilltown Twp., Bucks Co., Pa., Elwood R. Swink, aged 14 years, 11 months and 27 days. Buried at Blooming Glen on the 7th.

GEIL.—On the 5th of Feb. 1892, in Doylestown Twp., Bucks Co., Pa., Sophia, wife of Jacob Geil, aged 71 years, 4 months and 5 days. She was buried at the Doylestown Mennonite meeting house.

MOYER.—On the 7th of March 1892, in Hilltown Twp., Bucks Co., Pa., Tobias Moyer, aged 73 years, 7 months and 27 days. Buried at Blooming Glen on the 10th.

A brother's eyes are closed in death,
A father speaks no more;
We mourn his loss, but hope we soon
Shall meet on Canaan's shore.

BEUTLER.—On the 3d of March 1892, near Wakarusa, Elkhart Co., Ind., Brother Henry Beutler, aged 29 years, 6 months and 4 days. He was buried on the 5th in the Olive churchyard. Services were held at the Holmes church, by H. Welby, N. Metzler and D. Burkholder. Text John 14:1 and Rev. 4:1 first clause. He was a son of the late Bishop Jacob Beutler. His disease was consumption. He had no idea that he was dangerously sick, until the day before he died the doctor told him he was liable to die any time, then he sighed and paused for a moment, then replied, "All is well." One of his children preceded him to the Spirit world. He leaves a sorrow-stricken wife and 2 children to lament his departure. They have the sympathies of the friends and neighbors. They have one blessed consolation, because they need not mourn as others who have no hope. He was a peaceable and highly respectable neighbor, an affectionate husband, a kind father, and a devoted Christian. His seat during church services was seldom vacant. Peace be to his ashes.

D. BURKHOLDER.

GOOD.—On the 12th of March, 1892, in Allen Co., Ohio, A. P. Good. Buried on the 14th at the Salem meeting house.

LILLICH.—March 13th 1892, at Menges Mill, York Co., Pa., John G. Lillich, aged 39 years, 5 months and 21 days. His remains were interred at the Garber Mennonite church, at Menges Mill. Services were conducted by Pre. Martin Whistler from Rom. 8:18.

GERMAN.—On the 12th of Dec. 1891, in Herford, Berks Co., Pa., of a tumorous growth, Sister Elizabeth, wife of John L. Gehman, aged 66 years and 11 months. Buried in the Herford graveyard.

GERMAN.—On the 3d of March 1892, in Herford, Berks Co., Pa., of rheumatism and kidney trouble, Bro. John L. Gehman, aged 72 years, 5 months and 21 days. He was a son of Pre. John Gehman. Buried on the 9th in the Herford graveyard.

MILL.—On the 18th of Feb. 1892, in Bucks Co., Pa., Lydia Meyers, wife of Isaac Mill, aged 22 years, 2 months and 14 days. Buried at Deep Run on the 22d. The funeral was largely attended by sympathizing friends and relatives.

MUSSELMAN.—On the 12th of Dec. 1891, in Woolwich Twp., Waterloo Co., Ont., of inflammation of the lungs, Bro. Solomon Musselman, aged 51 years, 3 months and 4 days. Buried at Martin's meeting house on the 14th. A very large number of relatives and friends met to pay the last tribute of respect, on which occasion appropriate remarks were made by Noah Stauffer and Solomon Gehman. He lived in matrimony 30 years, and was the father of 11 children, of whom 5 have preceded him to the Spirit land. He lived on the old Mennonite homestead near Conestoga.

GUENGERICH.—On the 9th of March 1892, near Amish, Iowa, of inflammation of the brain, Enos, son of Christian and Helena Guengerich, aged 8 years and 27 days. Buried on the 10th in the Creek graveyard. Funeral services by J. Gunden and J. J. Plank from Mark 10:13-16.

SHENK.—On March 1st 1892, in Silver Spring, Lancaster Co., Pa., of heart disease, Margaret, wife of Bro. John Shenk, aged 76 years, 4 months and 23 days. Funeral on the 5th; text, Matt. 24:44. Buried in the Lancaster cemetery.

LEATHERMAN.—On the 12th of March 1892, in Elkhart Co., Ind., of brain fever, of which she suffered only about three days, Salome, daughter of Levi and Mary Leatherman, aged 5 years, 4 months and 28 days. She was buried on the 14th at Yellow Creek Mennonite meeting house, where services were held by John F. Funk and Noah Metzler from 2 Kings 4:26. This child was in some ways a remarkable child, and presented to us a confirmation of the declaration, that, "Out of the mouths of babes and sucklings thou hast perfected praise." At this early age her mind was directed to the unseen and spiritual things in such a manner that in her life and actions she manifested a Christ-like spirit and devotion to Christian duties far beyond that which could reasonably be expected from one of such tender years. Often at table she would, after grace had been said, fold her hands in prayer and thank God for the blessings provided for her. One evening just a few days before she died, she had retired to her bed, having forgotten to pray. By some circumstance she was reminded of this, and immediately arose, knelt down beside the bed, and prayed; after which she composed herself, as she would like confidence in God to rest. She said she had prayed for father and mother, and also for some of her brothers and sisters. Her mother had sometimes talked to her of the day of judgment and the coming of Christ. One day she asked her mother: "Do you think I could go up with Jesus if he should come?" "Yes, I think so," replied her mother. She then instructed her regarding the first commandment with promise, "Honor thy father and thy mother, etc., and it seemed that this made such an impression on her mind that she really tried to obey this command. Also frequently sung as much as she had learned of different hymns, having a special preference for the one: "My heavenly home is bright and fair," dwelling especially on the choros, "I'm going home to die no more." The parents and brothers and sisters, while they feel very sad over the vacant place in the home, can comfort themselves and rejoice that their dear one has only gone to that better and brighter home which God has provided for all his faithful ones.

TSCHANZ.—On the 5th of March 1892, at the home of Pre. Jacob Nussbaum, in Wayne Co., Ohio, suddenly, Sister Barbara Tschantz, aged 88 years and 28 days. She had been unable for several years to attend the meetings for public worship. Her maiden name was Nussbaum. She was born in Canton Bern, Switzerland, on the 6th of Feb. 1804, and in 1835 she was married to Peter Tschantz. The same year they moved to America. She had been a widow for 31 years. She leaves two daughters to mourn her departure. Buried on the 7th in the Sonnenberg graveyard. Appropriate services were held by Michael Horst from Matt. 24:44.

EDWARD.—On the 15th of Feb. 1892, in Frederick Co., Va., Eliza Edward, aged 82 years and 11 months. Buried on the 16th at the Macedonia church. She was a member of the Mennonite church. Services by C. Brunk.

CLARK.—On the 8th of March 1892, near Stephens City, in Frederick Co., Va., Nancy Clark, aged nearly 88 years. She was a member of the Mennonite church. Buried on the 9th. Services by C. Brunk from 1 Tim. 4:9. Sister Edward and Sister Clark were sisters. They united with the church about the same time, and also died within a short space of time. We hope they have gone to join the company of the redeemed in heaven.

STRUBAR.—On the 14th of March 1892, in Tazewell Co., Ill., Sister Catharine Strubar, maiden name Rupp. She was born Jan. 5th 1857, was married in 1877. Of her six children, 3 preceded her in death. She was a faithful member of the church. Her mortal remains were laid to rest in the Washington graveyard on the 16th of March. Funeral services by M. S. Moyer of Missouri in English, and by David Angsbarger and Michael Kinsinger in German. A large concourse of people assembled on the solemn occasion.

SUMMERS.—On Jan. 24th 1892, near Mt. Hope, Holmes Co., Ohio, of a gripe which settled on the heart, pneumonia set in and soon called her away. Sister Christina (Yoder) widow of Bro. Christian Summers who died about 13 years ago, aged 68 years, 6 months and 13 days. She was an exemplary member of the Amish Mennonite church for many years. She leaves 3 sons, 3 daughters and many friends to mourn the loss of one near and dear to them. Her last words understood were, that she would soon be happy. Funeral on the 27th.

BRICKER.—On the 23d of Feb. 1892, at the home of her son-in-law, Henry B. Cassel, in Waterloo Co., Ont., of agrippe and old age and paralysis, Susanna Bricker, wife of Peter Bricker, aged 75 years, 3 months less 4 days. She leaves a sorrowing husband and 2 sons and 2 daughters to mourn her sudden death, though she had been lingering for the last four years. But death has at last relieved her of all trials and afflictions, and we hope that she is now at rest with all the redeemed through the blood of Jesus. One son and two daughters preceded her to the Spirit world. She was married June the 10th 1834; lived in matrimony 57 years, 8 months and 13 days. Moved to Blenheim Twp., Oxford Co., and lived there about 40 years, then moved to Berlin, Waterloo Co., where they lived about 17 years. On the 4th of May 1891, they moved to Wilmet to their son-in-law and lived there about 10 months until she died. She leaves 27 grand children. Buried in the Blenheim cemetery Oxford Co., on the 25th of Feb. Funeral services by Moses Bowman at the house in German, and at the meeting house by John S. Coffman in English from 2 Tim. 4:6-8 and Amos 8: Cressna in German from Rev. 14:13. HENRY B. CASSEL.

HENNING.—On the 12th of March 1892, in Union Twp., Elkhart Co., Ind., of dropsy and the infirmities of old age, Bro. Christian Henning, aged 87 years, 6 months and 3 days. He was one of the first settlers of this county, being a resident for nearly 50 years. He was brought to realize what it was to suffer the struggles, privations and inconveniences of frontier life. He was a faithful member of the Mennonite church for more than half a century, and by his death the church loses a pillar, because he was a strict adherent to the time-honored customs of the church, and strenuously resisted pride and the vain tashions of the world, which by his close observation, he noticed to be making such inroads into all the different churches. When difficulties came up in the church, he was frequently consulted by ministers for advice, but we believe that our loss is his eternal gain. His funeral was largely attended considering the inclemency of the weather and bad roads. He was buried at the Yellow Creek meeting house on the 14th. Services by N. Metzler and D. Burkholder. He died at the home of Bro. Levi Ressler, in whose care he was for a number of years. Peace be to his ashes.

D. BURKHOLDER.

BRENNEMAN.—On March 1st 1892, near Bittinger, Garrett Co., Md., Roy, infant son and first born of Samuel D. and Sarah E. Brenneman, aged 2 months and 16 days. Buried on the 2d of Feb. Services at the Forks (Amish) meeting house by D. H. Bender, and G. D. Miller from John 14:1.

"Fond parents, calm the heaving breast,
The Savior called him home;
Grieve not, your darling is at rest,
Beyond this vale of gloom." D. H. B.

SHUPP.—On March 6th 1892, at his residence, near Clearspring, Washington Co., Md., of a lingering disease, Bro. Abraham Shupp, aged 64 years, 2 months and 1 day. A sewing wife, five sons and six daughters survive him. Funeral March the 8th. Buried at the Clearspring Mennonite church. Services at the house by Adam Baer, and at the church by Henry Baer and Benjamin Leshler.

I. W. EBY.

SUMMER.—On March 8th 1892, at her residence near Leitersburg, Washington Co., Md., of consumption, Sister Lizzie Summer, wife of Mr. David Summer, aged 70 years, 8 months and 24 days. Sister Summer was a consistent and beloved member of the Mennonite church. A husband, one son and one daughter, John Summer, of Ohio, and Mary Shupp of Washington Co., Md., survive her. Funeral took place on March the 11th. Buried at Miller's Mennonite church. Services by Henry Baer and Adam Baer.

I. W. EBY.

KAUFMAN.—On the 28th of Feb. 1892, in Conemaugh Twp., Somerset Co., Pa., of paralysis, Elizabeth, wife of Jacob Kaufman, aged 73 years, 9 months and 3 days. She leaves a husband, three sons and two daughters, three brothers, a number of grand children and four great grand children to mourn her death, but they need not mourn as those who have no hope. She was a member of the Amish church. Buried March 21. Services by Moses B. Miller and Jonathan Herschberger.

WHITMER.—On the 1st of March 1892, at her residence near Vetsburg, Franklin Co., Pa., of old age, Sister Elizabeth Whitmer, relict of the late Abraham Whitmer, deceased 83 years, 8 months and 14 days. Sister Whitmer was a faithful member of the Mennonite church for many years. Funeral on March 4th. Buried at Reiff's church, Washington Co., Md. Services by Michael Horst and Adam Baer.

I. W. EBY.

RIEL.—On the 15th of March 1892, near Milford, Seward Co., Neb., Anna, daughter of John and — Riel, aged 8 years, 2 months and 4 days. Buried in the Amish Mennonite graveyard. Funeral services by Joseph Rediger, from Matt. 24:44 and Jacob Stauffer from Rom. 6:23.

HOFSTETTER.—On March 6th 1892, near Annville, Lebanon Co., Pa., of typhus fever, Abraham Hofstetter, aged 60 years, 5 months and 8 days. Funeral on the 10th, text Rom. 6:23. Buried at the Gunglich meeting house. A large congregation assembled as a tribute of respect, and to sympathize with the bereft family.

Letters Received.

WITH MONEY.

A—J Amstutz, John Albrecht.
B—Chr. Bechtel, Barbara Bixler, John Blosser, D. H. Bender, Samuel Bruck, Daniel C. Bortberger, Herman Bentler, Kate J. Beatty, B. W. Bare, Justus B. Bare, J. B. Bonhart, J. J. Bortberger, Daniel Bachman, H. B. Kistler.
C—Jesse Clemens, H. B. Culp.
D—C. A. Duck, John D. H. Conner, H. Davidson, H. Davidson.

D. B. B. Eschelman, Samuel C. Eash, John H. Eby, S. D. Ebersole, (M. D.) Chr. Engel, Wm. C. Eash.
E—John Funk, Magdalena Fly, J. K. Forney, L. Frautz.
G—Chr. Garver, Jos. S. Graybill.

H—D. S. Heistand, H. Hostetter, Kate Hunsberger, Jacob Holter, W. W. Holsapple, Henry Hershey, J. H. Hershey, N. E. Herschberger, Jacob Hoolley.
J—John Jaenen.
K—Jos. & D. Koch, Jacob B. Kauffman, Samuel B. Kline, J. S. Kauffman, Peter V. King, D. Kenagy, John J. Kreider, Amanda C. Keller.

L—Ona Lantz, John S. Laudes, Noah A. Lehman, B. H. Linderman, G. B. Landis, David Lish, J. Loewen.
M—John A. Myers, P. F. Moser, C. W. Miller, D. F. Miller, Chr. S. Miller, C. H. Moser, A. Miller, S. B. Miller, Jonas Meyers, A. Metzler, Jonas Miller.
N—E. N. Nissley, Mary Nissley.

P—Anna Parrish.
R—B. A. Ratloff, U. Ruvenacht, John Reinhart, Jacob Roth, T. Rohgeb, A. B. Ramey.
S—John Schock, Chr. Shantz, Mrs. J. K. Stauffer, J. P. Stucky, H. Schock, C. J. Shibley, Minnie Stauffer, John F. Schmitt, Daniel Shank, Leui Schrock, H. G. Shirk, F. Swartzendruber, J. F. Schick, Jos. F. Schertz.

I. W. EBY.

T—John Treacy.
V—Jos. M. Van Scoy.
W—S. S. Wyse, H. B. Weaver, Elias Wideman, B. F. Weaver, J. L. Wideman.
Y—A. Yoder, Jos. J. Yoder, D. Yoder, A. J. Yont, L. J. Yoder, Millie Yoder.
Z—Ida S. Zimmerman.

A Sister, \$1.00, A Friend, \$10.00.
P. KREIDER, H. KREIDER.
J. L. Kreider, 50 cts.

TRACT FUND.
D. Kaufman \$2.00, Garber \$1.00, J. K. Hartzler \$1.00, M. S. Deutinger, \$1.00.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 8

ELKHART, IND., APRIL 15, 1892.

Whole No. 465.

THE OPENED FOUNTAIN.

"A fountain opened for sin and for uncleanness. Wounded in the house of my friends." Zech. 13:1-6.

And I have wounded Thee—oh, wounded Thee!
Wounded the dear, dear hand that holds me fast!

Oh, to recall the word! That cannot be!
Oh, to unthink the thought that out of reach hath passed!

Sorrow and bitter grief replace my bliss:
I could not wish that any joy should be;
There is no room for any thought but this,
That I have sinned—have sinned—have wounded Thee!

How could I grieve Thee so! Thou couldst have kept;

My fall was not the failure of Thy Word,
Thy promise hath no flaw, no dire "except,"
To neutralize the grace so royally conferred.

Oh, the exceeding sinfulness of sin!
Tenfold exceeding in the love-lit light
Of Thy sufficient grace, without, within,
Enough for every need, in never-conquered might!

With all the shame, with all the keen distress,
Quick, "waiting not," I flee to Thee again;
Close to the wound, beloved Lord, I press,
That Thine own precious blood may overflow the stain.

Oh precious blood! Lord, let it rest on me!
I ask not only pardon from my King,
But cleansing from my Priest. I come to Thee
Just as I came at first, a sinful helpless thing.

Oh, cleanse me now! my Lord, I cannot stay
For evening shadows and a silent hour;
Now I have sinned, and now with no delay,
I claim Thy promise and its total power.

O, Savior, bid me "go and sin no more."
And keep me always 'neath the mighty flow
Of Thy perpetual fountain; I implore
That Thy perpetual cleansing I may fully know.

For the Herald of Truth.

ON THE DEATH AND SACRIFICE OF CHRIST.

"Father! the hour is come!"

What hour? An hour the most critical, the most pregnant with great events since hours had begun to be numbered, since time had begun to run. It was the hour in which the Son of God was to terminate the labors of his important life, by a death still more important and illustrious; the hour of atoning, by his sufferings, for the guilt of mankind; the hour of accomplishing prophecies, types, and symbols, which

had been carried on through a series of ages; the hour of concluding the old, and of introducing to the world the new dispensation of religion; the hour of his triumphing over the world, and death and hell; the hour of his erecting that spiritual kingdom which is to last forever. This was the hour in which Christ atoned for the sins of mankind, and accomplished our eternal redemption. It was the hour when the great sacrifice was offered up, the efficacy of which reaches back to the first transgression of man, and extends forward to the end of time; the hour, when, from the cross, as from a high altar, that blood was flowing which washed away the guilt of nations. This awful dispensation of the Almighty contains mysteries which are beyond the discovery of man. It is one of those things into which the angels desire to look. What has been revealed to us is, that the death of Christ was the interposition of God for preventing the ruin of mankind. We know that, under the government of God, misery is the natural consequence of guilt. After rational creatures had, by their criminal conduct, introduced disorder into the divine kingdom, there was no ground to believe that, by prayers and penitence alone, they could prevent the destruction which threatened them. The prevalence of propitiatory sacrifices throughout the earth proclaims it to be the general sense of mankind, that mere repentance is not of sufficient avail to expiate sin, or to stop its penal effects. By the constant allusions which are carried on in the New Testament to the sacrifices under the Law, as pre-signifying a great atonement made by Christ, and by the strong expressions which are used in describing the effects of his death, the sacred writers show, as plainly as language allows, that there was an efficacy in his sufferings far beyond that of mere example and instruction. Part we are capable of beholding; and the wisdom of what we behold we have reason to adore. We discern, in this plan of redemption, the evil of sin strongly exhibited, and the justice of the Divine government awfully exemplified, in Christ suffering for sinners. But let us not imagine that our present discoveries unfold the whole influence of the death of Christ. It is connected with causes into which we cannot penetrate. It

produces consequences too extensive for us to explore. *God's thoughts are not our thoughts, nor his ways our ways.* In all things we see only in part; and here, if anywhere, we see only through a glass darkly. This, however, is fully manifest, that the redemption of the fallen and lost world is one of the, if not the, most glorious works of the Almighty. If the hour of the creation of the world was great and illustrious, that hour, when, from the dark and formless mass, this fair system of nature arose at the Divine command, when the morning stars sang together, and all the sons of God shouted for joy, no less illustrious is the hour of the restoration of the world, the hour when, from condemnation and misery, it emerged into happiness and peace. With less external majesty it was attended, but is, on that account more wonderful, that under an appearance so simple, such great events are covered. There is so much crowded into that hour that it will take eternity for saved humanity to solve, to ponder over and find new reasons for repeating the great new song with ever increasing joy, "Blessing, and glory, and honor, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." It is the hour to which all sacred historical themes converge and revert, the hour from which the mind of no being can, when once fixed, turn without having brought into action the deepest emotions of the soul. It is the hour for which there has been more anxiety, more waiting, more longing, for which more tears of sorrow and tears of joy have been shed than any other in the whole history of man. The mind can but get a glimpse of the whole that is contained in this hour, yet even this glimpse, how wonderful, how glorious, how great!

K.

For the Herald of Truth.

A CONTRACTOR.

Is not every professor of Christianity a contractor with God, to build a house not made with hands, eternal in the heavens? And is not the Holy Scripture every soul's contract whether that soul accepts or rejects it?

Our mother taught us to read a portion of scripture every evening before retiring, on which to fix our minds, and to

drive worldly thoughts away. One night I was awakened as if something strange had happened. I dreamed that I was standing at one end of a very large room; at the far end a number of persons were standing, a small company of them were holding burning lamps in their hands, their rays shining around. It was presented to me that they were Christian professors letting their lights shine by appearance.

Dear brethren and sisters, are we letting our light shine by our appearance, and our influence on the Lord's side, that men may see to the honor and glory of God? many say, if the heart is right, all is right. If the heart of a tree is right it manifests itself on the outside also, according to its kind; and there are many kinds. But with men there are only two kinds, we are either holding our lamps trimmed and burning in appearance, or we are holding them under a bushel. Scripture says, "Beware of those that come to you in sheep's clothing, and inwardly are ravening wolves." This proves that clothes will not make a Christian, but is it not part of the contract? Do not our worldly contractors examine their contract often and very closely, for fear that after finishing their work, they would not receive their pay. Is it not to be feared that many, many are blind to their own interest, by not giving more earnest heed to what the Holy Scripture teaches and requires of us, to be possessors and not only professors, and not put so much confidence in what this or that society practices. Come, let us use all our influence by the help of the Lord, to win souls to Christ, and not be so cold and formal as to discourage others to start on the way. We should daily pray to the Lord to lead us in the path of duty. His ways are ways of pleasantness and all his paths are peace.

Christ says, "Be ye perfect." I saw the day that discouraged me, as I knew no one that I thought was perfect; but I heard a minister explain if we have a perfect will, to fulfill our part of the contract, Christ has made an atonement, by shedding his blood, and is an interceder at the throne of grace to fulfill that part of the contract, which we in our shortcomings are not able to accomplish.

A few words to our dear parents about Sunday-schools. Those that were closed last fall will, I hope, soon be opened again. How much easier to perform a duty when many willing hands are working together in love, and hand in hand, by the help of the Lord, and not so many excuses not to attend. We should also be very careful to instruct our children to treat every pupil very kindly, not showing any partiality, but welcoming all and asking their companions to come along too. We should also try to keep our children modest in dress, that the poor children also can with pleasure learn to love Jesus and obey his commandments. A TEACHER.

A SERMON

Delivered by J. F. Funk, at the Instruction Meeting at Elkhart, Ind., on the Evening of Mar. 17, 1892, and reported for the HERALD OF TRUTH.

We have met together this evening, as we are all aware, for an instruction meeting—to be instructed in things that concern our salvation, and the things that relate to our Christian life in this world. We have already had several instruction meetings before this, but as it was not my privilege to be present at any of them, I do not know all the points that have been presented to you, and I may possibly speak on some of the same things that have been spoken about before, but if I do, I trust you will bear with me, as the prophet tells us that his people should be instructed by "precept upon precept, precept upon precept; line upon line, line upon line;" so that it may not be amiss even if we repeat some of the things that have been spoken of before, because we all realize that we are slow to learn and to understand many of these things which are necessary for us to know.

I have chosen for my subject, upon which I wish to dwell more particularly, "The Church."

We have our Confession of Faith, which was compiled and adopted by the Mennonite Church at Dort, Holland, in 1632, and this Confession of Faith contains 18 articles on different points of Faith, to which our Church has adhered through all these years and does yet, because we believe it is still, as it was then, in accordance with the teachings of God's Word. In the 8th article we have the subject of "The Church," and it may not be out of place, in order to present this matter to us in the proper form, to read this article.

"We believe in and confess a visible Church of God consisting of those who, as before remarked, have truly repented and rightly believed; who are rightly baptized, united with God in heaven, and incorporated into the communion of the saints on earth. 1 Cor. 12:13. And these we confess, are a 'chosen generation, a royal priesthood, an holy nation,' who have the testimony that they are the 'bride' of Christ; yea, that they are children and heirs of eternal life—a 'habitation of God through the spirit,' built on the foundation of the apostles and prophets, of which 'Christ himself is the chief corner-stone'—the foundation on which his Church is built. John 3:29; Matt. 16:19-21; Tit. 3:7; 1 Pet. 1:18, 19; 2:9. This Church of the living God, which he has purchased and redeemed through his precious blood, and with which we will be, according to his prom-

ise, for her comfort and protection, 'al-ways, even unto the end of the world;' yea, will dwell and walk with her, that no 'winds' nor 'floods,' yea, not even the 'gates of hell shall prevail against her'—may be known by her evangelical faith, doctrine, love and Godly conversation; also by her pure walk and practice, and her observance of the true ordinances of Christ, which he has strictly enjoined on his followers." Matt. 7:25; 16:18; 28:20; 2 Cor. 6:16.

When we speak of the Church, we mean in a general sense, God's people in all ages of time. The word "Church" has different significations. We sometimes use the word to signify a certain church at a certain place, as for instance, the Church at Antioch, or the Church at Corinth, etc., or as we say in our day, the Church at Elkhart. We also mean by the word "Church" the different denominations. We say the Catholic Church, the Presbyterian Church, the Methodist Church, the Mennonite Church. In a general sense, however, we mean when we speak of "the Church," God's people from the creation of man down to the present day, and as long as pious, God-fearing people shall be found on the earth. Adam and Eve, when they were first placed into the garden of Eden, were God's people,—they were the beginning of the Church of God on earth. On account of their transgression, God's displeasure rested upon them. He promised them a Redeemer and they believed in the promise which he made to them, and then they were again his people, representing his Church. Likewise Abel, Methuselah, Enoch and Noah and all the good people that lived before the flood. Afterwards we read of Abraham, Isaac, Jacob, Moses and the prophets and all the good people of God in those earlier days, and from there down to the coming of Christ,—all these were God's chosen people, and composed the Church of God. When Christ came into the world and had completed his task, and accomplished the salvation of man by his death on the cross, before he ascended into heaven he gave his last commission to his disciples, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. He told them however that they should not depart from Jerusalem on this important work until they were endued with power from on high, and it was at the fulfillment of this declaration that the Christian Church in the proper sense had its origin.

On the day of Pentecost, that is, the first Pentecost after Christ had ascended to heaven, which was ten days after his

ascension, the disciples were assembled together at Jerusalem and the Holy Ghost came down upon them, and they began to speak with other tongues, and preached the Gospel. They told the people of their sins; they spoke to them of the great salvation which had been accomplished by Christ; they told them that he was put to death that he might save the people from their sins. The people realized the truth which the disciples preached to them, and were pierced in their hearts, and desiring to receive the blessings and the grace of God, they began to cry out, "Men and brethren, what shall we do?" Peter told them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." They did repent and were baptized, and the same day there were added unto them about three thousand souls. This was the origin of the Christian Church. The people who lived before the coming of Christ were God's people, and they composed or made up God's Church in that day; but now it is the Christian Church, as we read about the disciples of Jesus that they were first called Christians at Antioch.

Now in Acts 2:42, we read something about the character of the Church, that is, the character of the people that constituted the Church. "They continued steadfast," it is said, "in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." They were careful to observe God's teachings, and to do his will.

I want to impress upon your minds more especially what class of people should be in the Christian Church, or what the people should be when they unite with the Christian Church.

In this article from our Confession of Faith we read that the people that lived 200 or 300 years ago said that they believed in a *visible Church*. We also sometimes speak of this Church as the "Church militant," meaning that the Church on earth is a Church that has trials and conflicts against which she must contend. We also speak of the Church triumphant, which means the Church of the redeemed in heaven, when the trials and conflicts of life are ended, and the crown of life is won. 2 Tim. 4:7, 8. I have no doubt but that you who have just started out in the Christian life and work have already found difficulties, trials and temptations in your way, and sometimes such as were hard to overcome. The apostle tells us of the conflicts which surround the Christian and says at the closing of his life, "I have fought the good fight, I have finished my course, I have kept the faith," etc. That the whole world, the flesh and the devil are opposing the Christian's way and the progress of the Church of God; and in many cases, if the Christian does not

take care, those oppositions will overcome him and he will be led away into sin and unrighteousness. Therefore we should understand what is required of the Christian, and the way in which we must overcome these difficulties.

As above stated our Confession says, "We believe in a visible Church of God." What constitutes this Church? We might gather a company of people who are not converted, if we thought that that class of people would form a Church acceptable to God. There are now so largely of people that are not converted, because conversion is not preached to them nor by them. I have just recently had a conversation with a Christian woman in reference to this subject, and she said to me, she thought I preached conversion much stronger than formerly. I told her I did not know of any change in myself in that way. If I did not preach conversion in former years as strongly as I do now, it was that I did not understand how, because from the very beginning of my labors I have been trying earnestly to preach conversion. In whatever else I may have been in the dark, I believe I did understand, in the full sense of its meaning, that without conversion there can be no Christianity, and without conversion there is no Church that is pleasing to God. Let us understand this: If we wish to be children of God, we must come to the knowledge of the truth, and by the power of God and the operation of the Holy Spirit be changed and converted from the power of Satan unto God. The old love of the pleasures and the vanities of the world; the things which please the flesh, and the natural inclinations, these things must all be put away. We must be changed in our hearts; we must forsake and cease to do evil, and learn to do well; we must learn to love God, his Word, his people, and the things which are pleasing to him; we must learn to love the brotherhood and even our enemies; we must also renounce the evil desires and inclinations that come up before us in life, and lead a life of purity, being consecrated to God and his law so that our life may be pure, and our light shine that men may see our good works and glorify our father in heaven. It is indeed a sad thing that we must often see Christian professors, people who have been in the Church a long time and claim to be God's people who are filled with the follies of the world and full of impure desires, and continually led in ways that are not good. For this reason we need to watch; for this reason we need to pray; for this reason we need to look about us that we enter not into temptation and sin, and that we do not walk in the ways of the world.

As I have remarked, in the chapter read (1 Pet. 2), the apostle compares the

character of the world with the character of God's people, so that we can see clearly and plainly that there is a difference between those that walk in sin, and those that are chosen of God, and have accepted him as their Lord and Master whom they have chosen to serve.

It is a solemn thing indeed to enter into a covenant with God. It is the most solemn thing that we can do. God has offered us salvation upon the condition that we forsake all our sins and all our sinful ways, and give ourselves all in all to him; and he will give us salvation on no other condition. He has made his covenant, and laid down his conditions; when we accept his promises, we enter into a covenant with Him; we promise to do something, and it is needful that we are careful day by day, and hour by hour, as we go on through life's journey, that we may live up to our promises. When two men make a contract with each other, and agree upon a heavy penalty which either the one or the other must bear, if he violates or disregards the contract, they are very careful when they make the contract that they understand it thoroughly, and that they follow it closely. Now here is the contract between God and man, and we ought to study well the Word of God, that we may understand what the conditions of this contract are.

We understand that God has a visible Church here on earth, and that the people who make up this Church shall be a people who have been brought out from sin and unrighteousness; that have been converted, and have received the Spirit of God in their hearts, and have entered into a covenant with God to live for Him. In order therefore to be acceptable members of the Church of Christ, we must have the mind of Christ, and the Spirit of Christ.

Then comes the work of the Church. What is this Church for? What is the purpose of the Church? Man was made for association, for society. We are not to live in this world alone. We cannot glorify God, as God desires we should if we live alone entirely. We are to live in the world and associate with our fellow-men. Not with the ungodly, but with the children of God. This is the desire of the Church, to bring into being an association of Christians who shall work together for the glory of God and the spreading abroad of his kingdom. There are people who think they can serve God best by being alone, and being entirely isolated from other people. You have often read of hermits who seclude themselves from all associations with the human family and live alone, so as not to come in contact with any one. That is not the design that God had when he made man. We are to live in one another's society so that we may fight the battles of

life together, be a help to each other, and in this way glorify God together. This is what the Church of Christ is, and what it is intended to be: A company of Christian people,—converted people—a people united together in the love of God, laboring together for the glory of God and the salvation of souls. May we be such a people and such a Church. We who are in the church of God, are His people, and we accept and maintain His teachings, and live according to them. We are not to have them to ourselves only, but we are to teach them to others. Some people have an idea that they are just to live a Christian life without any regard for others. This is a wrong idea. The religion of Christ teaches that God designs all men to be saved. If any have the idea that they are just to live for themselves, they are not taught as God wishes them to be taught; they are not living as God designs that we should live. This religion is to be made known and proclaimed everywhere, and when we see a man on the broad road to destruction, we should try to save him. We should not say, "Let him go; he is old enough to know better!" This is the way some people do, but it is not the way of the Gospel, and this Gospel way every one should learn to know, "For God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

When we are to teach all nations, it means that we are to try and save our fellow men. So the Church needs not only to take hold of the doctrine of the Gospel herself, but teach it to others. In order that this might be done and the work of the Church may go on, the Gospel provides that there should be men chosen to do this work. God has given some, apostles, some, prophets and some, evangelists, and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4:12.

In accordance with the teachings of the Gospel, we as a Church have three different orders in the ministry. This order has existed in our church for many years, even for several centuries. The first or highest order in the ministry is the bishop. The next is the minister of the Gospel, and last, but not least, the deacon.

The Bishop usually has the oversight of a number of congregations, and his duties are aside from preaching the word, to hold communion, baptize, perform marriage ceremonies, receive members into the Church and if need be, expel disobedient ones, and exercise a general care over the Churches under his supervision.

The Minister preaches the Word, cares for the flock, and usually has charge of the congregation where he is at home, and performs all the usual ministerial duties aside from those that belong to the bishop and deacon.

The Deacon first of all is to look after and care for the poor in the Church and to take care of the charities contributed by the Church. He is to visit the sick, administer to their spiritual necessities by reading the Scriptures, exhorting them and praying with them. In the public services he is to assist the minister and bishop as occasion may require, and when difficulties and misunderstandings may occur between members, it is the deacon's duty to use his best efforts to bring about a reconciliation. According to 1 Tim. 5:9-10, and Rom. 16:1, 2, the Church in former times also ordained sisters to the offices of deaconess. That this was the custom of the Church is abundantly established by history, and is also confirmed in the 9th article of our Confession of Faith. In the majority of our Churches at the present time, this custom is no longer observed. We know, however, of three Churches one in Ohio, one in Illinois, and one in Kansas, which have revived it and have a deaconess, whose duties are to visit the sick and the poor, the weak the afflicted and the needy; also to aid and assist the widows and orphans, and attend to any other duties in the church that may come within their sphere.

THE GLORIOUS RESURRECTION.

Christ we are told, is "the first fruits" of them that sleep. Since then, millions have fallen asleep with the name of Jesus upon their lips. Millions of little children, too, have passed away, too young to speak that blessed name. And millions upon millions more as time rolls on, shall thus depart, speaking or speechless, but dropping their weary heads upon that faithful breast; millions upon millions of them, till the last of the human generations shall have come and played its part in the great drama of redemption. And then our Lord will come, riding upon a cloud, to sit in judgment upon our race. Fear not, ye sleeping millions, ye who are asleep in Christ. Ye shall not oversleep that trumpet call. Your souls are already in the Conqueror's train, coming with him to judgment. And now your bodies shall awake. And then the living shall all enter together the New Jerusalem. See, oh, see his shining battlements! "Lift up your heads, oh, ye gates, and be ye lifted up, ye everlasting doors."

What a stupendous consummation! And yet how sweet! Bodies like unto the glorious body of our Lord, as the three disciples beheld it beaming upon the mount; such is the assurance given us. Painless, tearless, glowing with immortal bloom. No more sin, no more sorrow, no more bitter partings. The venerable sire, the tender mother, the faithful companion, the sweet, sweet child—we shall meet

them all. They are not lost to us. They are only lent—their souls to Christ, their bodies to the dust. And both are safe. For "now is Christ risen from the dead, and become the first fruits of them that sleep."

Nor they alone, the partners of our blood, the companions of our earthly pilgrimage, who have struck their tents and moved on before us to the silent shore; but a great multitude, whom no man can number out of all nations and kindreds and people and tongues. We shall meet them all; patriarchs, kings, prophets, apostles, martyrs, sages and saints, out of the dim ages that lie behind the deluge, out of Israel and Judah, out of all the Christian generations that are to come, till the whole harvest has waved and ripened, Enoch, Abraham, David, Isaiah, Stephen, Peter, Paul, John, with all the heroic and all the gentle spirits, are yet to come and go. We shall meet them all; not as shadows meet shadows, flitting in dim twilight through vast space, but as man meets man, as conqueror meets conqueror, all clothed in white, and waving out palm branches, as we march and sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father, to him be glory and dominion forever and ever. Amen."

For the Herald of Truth.

THE FEAR OF THE LORD.

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." Prov. 9:10.

The fear of the Lord should not be a slavish fear, not that fear which hath torment, nor consists only of an awe or dread of the punishment in store for the disobedient, but a filial fear, as a child fears its parents. We should constantly stand in fear of grieving the Holy Spirit, or displeasing our kind heavenly Father by our disobedience to his commands as a tender, pious child stands in fear of displeasing or grieving its kind parents who desire to keep it in the path of virtue and rectitude.

If we zealously seek the Lord and fear him, he will guide our weary, helpless feet; and though we often wander astray, he is willing, if we ask and show a readiness and willingness to confess our shortcomings with a humble and contrite heart, to forgive and lead us in the path of our duty, until finally through his grace and love, and our faith in a Redeemer's blood, we can say, "Abba Father." "What wilt thou have me to do?" "Not my will, but thine, O Lord, be done." Then we are able to say with John, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. We love him because he first loved us. If we walk

in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanse us from all sin." But we fear, lest we should get away from his presence, from the guidance of his word and spirit, and do what is contrary to his mind. We fear lest our spirits, our thoughts, our motives, and our occupations be not in accordance with his mind.

If secret prayer and meditation on the Word of God be neglected by us, and we do not walk in the light as he is in the light, we shall soon cease to walk in the fear of the Lord and the comfort of the Holy Ghost. Those who habitually turn to the Lord, through the Scriptures, for food and strength, will know in their conscience what it is to be in separation to the Lord, and walking in his fear. Some might ask, "But where is that holy man that his knowledge is understanding?" The holy man is the Christ dwelling in us by faith and love, as Paul said, "The Lord of heaven and earth dwelleth not in temples made with hands." He told us to seek the Lord, if haply we might feel after him, and find him, though he be not far from every one of us. For in him we live and move, and have our being. The presence and nearness of friends cannot be compared to the communion and inspiration of Jesus; for, while they can sit by our side, Jesus can be with us and in us, and his spirit bear witness with our spirit, that we are the children of God. When we are born of the Spirit we are willing then to learn in everything pertaining to nourishment and growth of the new life. We now live by faith, and the spirit of God living in us, will lead us in the true way of eternal life. It is by constant desire and prayer to learn the divine laws, that we are enabled to do God's will. By guidance any one can live the true spiritual life. Our desires, our minds and our will must be estranged from the world; for the spiritual life cannot be fully revealed to the mind clouded with the affairs of the world. Spiritual persons are God's messengers, and are sent to proclaim his will to the people. But for true wisdom we must look to Jesus upon whom alone we can anchor our hope with safety. He is from God, and it is to him we must go for the true spiritual bread.

He who has let self go, and lives only for the honor and glory of God, is the free, and happy man. He is no longer a slave, but has the liberty of the "sons of God," for him who honors God. He will honor also. Christ's sweetest consolations lie behind crosses; he reserves his best things for those who have the courage to press forward fighting. The church needs strong men, full of faith and power, men who have an unction of the Holy One, and whose lives and deeds show that they have touched the source of strength and have been partakers of the powers of an endless life. Let us not be contented

with the forms and formalities of religious association and worldly conformity, but let us see to it that our religion is a reality, and such a reality as the gospel requires, such as the world needs, and the Lord is pleased to own and bless.

In living a divine life, one cannot enjoy the sinful lusts and follies of the world. The life we live is the life we love. By this we have the evidence of the true course of our lives. When we are redeemed through Christ, we will pass into divine life, and God will send his Spirit into our hearts, and we will be no more servants, but will become adopted sons and daughters, and be heirs of God, through Christ. But where the holy fear of the Lord is lacking, is it surprising there is the absence of blessings to others? We read in Malachi 3, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name, and they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not."

SISTER C.

"HOW THEN CAN I DO THIS GREAT WICKEDNESS AND SIN AGAINST GOD?"

How frequently do we hear the professing Christian ask, "May I dance, go to the theater, play cards and engage in amusements (?) of a like nature?" And to these questions an affirmative answer is often returned by many, among whom are not a few clergymen. So, resting upon the false ground of unscriptural teaching, evil example and the leading of conscience, many have come to believe that there is no harm in these things. Nay, that there is actual good in them by way of education (?). But, as tested by the infallible standard of the *God-breathed* (2 Timothy 3:16) *Word*, all these grounds are utterly false and pernicious.

That the amusements in question are of the world there can be no doubt, for the Worldling and the Christian alike agree in pronouncing them such, while to our knowledge every evangelical Christian Church condemns them as worldly and hurtful. Literature upon the many phases of these questions is not lacking, so that we need not present here their status according to the Divine Word.

For what purpose, save to condemn worldliness in the Christian, were such passages written by the Holy Spirit as Romans 12:2; 2 Corinthians 6:17, 18; James 4:4; 1 John 2:15-17, etc.? Does

not the Holy Spirit through them call the Christian out from that worldliness of which dancing, card playing, theater-going, etc., are integral parts, to a *holy separation unto God*? Condemned by the unerring standard of the Word, what possible right have any of these false standards to decide these questions for us?

These things in question are part and parcel of that worldliness which is "the lust of the eyes and the pride of life." And over this trinity of evil reigns and rules "the prince of this world," Satan, who is also its god. Hence every act of worldliness is an act of service, homage and worship to him.

Friendship with this evil world, so at variance with the spirit of Christianity and so repulsive to the child of God, can only have its beginning in the heart through the decline of the distinctive Christian graces—Faith, Hope and Love. From this beginning the transformation into conformity with the spirit and life of the world is natural and easy, and it necessarily involves participation in the final ruin of the evil world.

We also find that to the child of God friendship with the world is *spiritual adultery*. For it breaks the marriage vow of renunciation, destroys the simplicity and chasteness of the soul, interrupts fellowship with God, kills Christian fruit-bearing, deprives of blessing and strength, lays the heart open to all sin and crucifies the Lord afresh, putting him to an open shame.

Is it not, then, strange that Christians should even ask such questions? Is it possible for the child of God to so far forget the self-imposed vows of God as to indulge in these things at all or advise others to do so? Can we remain wilfully blind to the fact that the church of God is suffering intolerably to-day from the floods of worldliness that have come in upon it through these very things? Can we possibly excuse ourselves for continuing in such a course when we know that we are injuring our own souls and doing incalculable harm to others? It is not a trifling matter, for it involves the eternal life or the eternal punishment of immortal souls.

O, child of the living God, *cease from worldliness!* "Come out from among them, and be ye separate, saith the Lord and touch not the unclean thing." O professing Christian, if you will be worldly, never name the name of Christ, lest some soul stumble over your profession into eternal ruin!—Sel.

LET US LEARN IT FROM HEATHEN TEACHERS.—"I cannot consent, as your queen, to take revenue from that which destroys the souls and bodies of my subjects."—Queen of Madagascar to those who proposed she should receive a revenue from strong drink.

For the Herald of Truth.

SALVATION.

Salvation is defined by Webster as, "A deliverance from eternal misery." A shorter definition is, "Saved from sin."

Scripture teaches that it is from God only: "I, even I, am the Lord, and beside me there is no Savior." Isaiah 43:10. It is offered to all; "For the grace of God which bringeth salvation, has appeared to all." Titus 2:11. It came through the mediation of Christ. He himself says: "If I be lifted up I will draw all men unto me," and again, "I am the way, the truth, and the life, and no man cometh unto the Father but by me."

We then learn, first:—That salvation is from God only, and that it is not obtainable by good works, or any thing that we are able to do, except yielding ourselves wholly to God. Paul says, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." The same apostle exhorts some of the churches to "work out their soul's salvation with fear and trembling," from which we might infer that we had a great work to do in saving ourselves. It is evident, however, that the apostle does not refer to slavish fear here, but rather a fear that we might come short of the goal.

The sinner comes with fear and trembling in the fullest meaning of the term, and why should he not, when he sees his condition? He knows he cannot save himself. To ask God to save him, whose word he has so long ignored, and whose salvation he has so long rejected, looks to him more like mockery than anything else. But he finally realizes that God loves him, when he feels at liberty to ask for forgiveness. The child of God comes with reverential fear, coupled with a boldness, before a throne of grace, knowing that God will hear him.

In offering salvation as a free gift, God at once and forever exonerates himself from any charge that could be brought against him, by corrupt man. And this thought, must above all others, bring remorse to the guilty and doomed soul in that eternal world of woe. This salvation was offered to me, again and again, without money and without price, yet here I am a victim of my own folly and stubbornness, beyond the reach of mercy, without one ray of hope.

Without the mediation of Christ, this salvation could never have been brought within the reach of man, but through the intervention of Christ, who was willing to offer himself, in order to bring about a reconciliation between God and man, this wonderful work of the redemption of the human family was brought about. And why should not the thought of this great work fill our very souls with love divine? If this blessed truth, that "Jesus died for us" could be but more forcibly stamped

upon our memories, this flame of heavenly love within our souls would not burn so low as it sometimes does, but our light would shine brighter and brighter, because we would not forget God's love soon, and that would enable us to live in sweet communion with our God from day to day. The grace of God would be sufficient for our day and trial, and we could rejoice in the God of our salvation.

There are different degrees of opinion as to what extent this salvation saves those that desire to live Christian lives. It is a question of faith, and Paul declares that all men have not faith. God showed his love to fallen man, by the greatest sacrifice that could have been, or ever was, offered, the life of His Son. Let us put ourselves in God's place. Here is an enemy that we wish to reconcile. We want him to love us, and what can we do to bring about this reconciliation? How much of our earthly possessions would we be willing to part with, to bring about this end? If we were willing to part with anything that would benefit our enemy, and be a disadvantage to us, this would already be proof sufficient that we were sincere, and ever afterwards that enemy would believe us. If we told him he could have anything, he would believe it. Now, God commended his love toward us, not by giving us earthly possessions (which he could have done, for the whole world is his), but to make a deeper impression upon us, to more firmly establish the truth and convince mankind of his sincerity in redeeming us from everlasting misery and woe. He gives His Son, and in this way brings about an everlasting salvation.

And yet we sometimes stumble at the idea of being fully saved from sin, even after God has made this sacrifice and assuring us that whatever we ask in faith believing, he will do. We know also that God has all power in heaven and earth, and the Mediator Jesus Christ is between us and God to plead our case. Then we falter in faith? May God help us to believe him. The atonement is a perfect one, reaching every sin under heaven, (except one).

Knowing these things let us fear that we dishonor God by our weak faith, rather than be afraid of asking too much of him that has promised so much. Here may be some deluded mortal whose appetite for strong drink, or the not much less terrible habit of using tobacco, has got the mastery over him. He would like to be free again. Let me tell you, there is hope for you. The atonement reaches you, and you have not yet experienced what it is to be fully saved from all filthiness of the flesh, until you are free from these habits. God promises to cleanse us from all filthiness of the flesh and spirit. He is able to do so. Here is some poor mortal that has been afflicted, for lo! these many years, and believes that God can

heal the body as well as the soul. The atonement reaches this case also. Let us not limit God's power to take away and destroy sin in our mortal bodies, but much more let us seek and strive to have the full benefit of that salvation brought from high heaven, and which is promised to us by One who is able to fulfil His promise, a salvation that saves us from all sin, and will help us to enjoy religion, and it is better if we can go along enjoying anything than to have to endure it.

Smithville, Ohio. A. K. KURTZ.

For the Herald of Truth.

HOW WE SHOULD LIVE.

What should we do, and what should we leave undone? When by the grace of God we see the light of life and step out into it from the darkness of sin, we find work to do for the Lord. By doing what our hands find to do for God we let our light shine. A life of love and loving deeds toward everyone, of forbearance, of meekness and yet boldness for the truth of God, of consecration to God's will—all these and many more qualities and graces, are as a shining light, showing others the way of the Lord.

Has any one a right to call us sanctimonious when our conversation is of heavenly things in our everyday life? Some people deem it a model of Christianity to go to church regularly and attend to those outward duties the church in a general way, imposes upon or requests of its members, but think the matter of Christianity a little overdone if one continues after leaving the house of worship to speak of the goodness of God and his work among men and the needs of earnest labor for the Lord in our daily life.

Many a man does not stop to inquire carefully and prayerfully into all the different avenues of the work which the Lord opens up before the Christian, but is inclined to fall into an established spiritual rut in which he sees others, and then, measuring his standard of Christianity by others, he feels contented. Once well in such a rut it is hard to see anything outside of it, or if seen, it is seen only to be condemned without being properly compared and examined with, and by the word of God.

We are not only to "Leave all our sports and glittering toys" in which the world delights, but we are to seek diligently the will of the Lord. This we can not well do if we once get well grounded in a spiritual rut, with the wall of contentment on one side and the wall of selfishness on the other, to hide our spiritual view from the real liberty and wondrous beauty of the gospel life, and this life we cannot enjoy nor even fully comprehend unless we put away all worldliness, all selfishness, all

vanity, and by earnest prayer and patient waiting upon God, we rise above the sordid things of this world into the narrow way of holiness unto the Lord, the way where our whole will and desire is to do the will of God. Ungodly lusts that trammel the mind must be denied, self must disappear entirely, and the pure and holy Spirit which comes direct and unpolluted from God, must rule within us.

I have a book in which Satan is represented as playing a progressive game with a man, and it is easy to see that Satan is going to win if we attempt the all important work of life in our own strength and wisdom. In the same picture is an angel who is willing to help this man, but he thinks he can do it all himself. In the next step of the picture however it is shown how terribly the man was beaten and deceived, for he is dragged down to hell. Let us think, when we are tempted or urged to go to one place or another where Christians ought not to go, that it is Satan's game, and that he is trying to catch us. Let us pray for one another. Let us watch ourselves.

JACOB E. GREIDER.

For the Herald of Truth.

"ABIDE IN ME."

"I am the Vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; For without me ye can do nothing." John 15:5.

Christ is the vine, and all who are the true followers of him are the branches. And if we trust and believe in Christ and abide in him, he will also abide in us; and then we can bring forth much fruit.

We must not sit and wait for opportunities to come to us, if we would work in the vineyard of Christ; but we must go to work and then Christ will be with us, and help us, and bless our work; then shall we be strong in the Lord; but we must have Christ with us, for he says in the latter part of the verse, "For without me ye can do nothing."

This is the part I wish to dwell upon, "Without me ye can do nothing." This shows us that we need not try to work for Christ without his aid. We are the instruments God uses to do his work, for he does the work through us, if we have Christ always with us he will be working in us.

But how will we always have Christ with us, to help us? We must pray to him for his help and assistance. If we are truly children of God, born again, we will not attempt anything without Christ.

But often when he has helped us to get a good work started, then we will think what we have done and how things are prospering under our management. Then we are in danger of forgetting Christ when

all is bright and flourishing. Then we will be rejoicing in our own strength and goodness, and will forget that Christ has been doing all this to help us on our way to the heavenly land. But when the Lord leaves us to try our own strength, then is the time when we can see that, "Without me ye can do nothing."

We must have him in our life daily. There are trials and temptations in which we must have him to help us overcome. And if we are called as ministers of the Gospel, to stand before the people, and declare his truths unto them, and warn them to flee from the wrath to come; then let us have Christ abide with us, and work powerfully through us; or if as Superintendents or teachers in a Sabbath school or as scholars, let us have Christ to dwell in the very depths of our hearts. Let us have him to fill our hearts that we will not have room for foolish thoughts; for if our hearts are filled with all sorts of nonsense, then Christ will not have room there. For we cannot have part of Christ and part of the world; we cannot serve both. Let us have Christ, and serve him with all our hearts.

Let us sing with the Psalmist, "Bless the Lord, O, my soul, and all that is within me bless his holy name."

Let us do as God wishes us to do. If there is anything he wishes us to do, he will certainly help us to do it, for he has promised that whosoever asketh of him, unto him it shall be given.

If we are placed here as Superintendents or teachers let us pray God to give us such a pure knowledge of his holy Scriptures that we may bring nothing undefined before those whom we teach. If we are pupils let us ask Him to help us with our lessons. Then we will have time to get them, and God will show us the meaning of, and the truths in our lessons.

If we do not see the fruits of our labors, let us not be discouraged, but still follow the footsteps of Jesus. If we hold out faithful to the end we will be called to a bright eternal home, and will then see our sheaves, if we could not see them here. If we can be the instrument of bringing even only one soul unto Christ how we can rejoice. Oh! dear Christian friends and readers, let us pray Christ to draw us nearer unto him. "For without Him we can do nothing."

"God is the refuge of his saints, When storms of sharp distress invade; Ere we can offer our complaint, Behold him present with his aid."

Bluffton, Ohio. ALLIE M. HILTY.

OFTEN the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns or the wealth of a wheat field in bags of little seeds.—T. L. Cuyler.

SUNDAY SCHOOL LESSONS.

LESSON 4.—April 24.

THE LORD MY SHEPHERD.—Ps. 23:1-6.

Golden Text.—The Lord is my shepherd, I shall not want.—Ps. 23:1.

Time.—If David be the author (and there is no reason for doubting it), then this psalm belongs to the time of the rebellion under Absalom.—*Delitzsch.*

INTRODUCTION.—Circumstances. As the outpouring of a heart which has found perfect rest in God, it (this psalm) was most probably written in advanced years, after a long experience of God's goodness. His own shepherd experience no doubt suggested the image of the former part; and in the latter we may perhaps trace a recollection, more or less distinct of the circumstances mentioned, 2 Sam. 17:27-29, when, on David's coming to Mahanaim, during Absalom's rebellion, he and his party were succored and refreshed in their faintness and weariness, through the kindness of Barzillai and other friends who supplied their wants.—*Prentiss.*

Spirit of this Psalm. This is the nightingale of the Psalms. It is small, of a homely feather, swinging shyly out of obscurity; but O! it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day when that psalm was born.—*H. W. Beecher.*

This Psalm Much Used. Perhaps there is no single passage in the Bible so familiar to the whole people of Christendom as this twenty-third psalm, unless it be that which is called the Lord's Prayer.—*Pentecost.*

DAILY READINGS.

M. The Lord my Shepherd. Ps. 23.
T. Christ the Good Shepherd. John 10:1-18.
W. The Sheep Know Their Shepherd. John 10:22-30.
T. The Sheep feeds his Flock. Isa. 40:1-11.
F. Shepherds and the Great S. Ezek. 34:7-19.
S. Foolish Shepherds. Zech. 11:15-17.
S. Woe to False Shepherds. Jer. 23:1-4.

LESSON 5.—May 1.

THE PRAYER OF THE PENITENT.—Ps. 51:1-13.

Golden Text.—Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51:10.

Time.—About 1034 B. C.; after David had been king more than twenty years.

INTRODUCTION.—The writer, David, as in the title, "I see no ground for departing from the constant and reasonable belief of the church that the Psalm was written by David under the circumstances indicated in the title."—*Perowne.*

Circumstances. David, the greatest of the kings, ruling from Arabia to the Euphrates, the sweetest of the singers, the most honored of the saints, has fallen into grievous sin. After twenty years of fidelity he has offended God and defiled his own character. In this psalm we have the evidence of his sincere and complete repentance. He recognizes his sinful state, confesses humbly his guilt, and pours out his earnest prayer for pardon. "This is the most affecting of all psalms, and the one most applicable to me."—*Chalmers.*

DAILY READINGS.

M. The Prayer of the Penitent. Ps. 51:1-13.
T. The Prayer Continued. Ps. 51:14-19.
W. Confident of Forgiveness. Ps. 32:1-11.
T. The Prodigal's Prayer. Luke 15:11-24.
F. The Publican's Prayer. Luke 18:9-14.
S. Nehemiah's Prayer. Neh. 1:4-11.
S. The Lord's Prayer. Matt. 6:9-13.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, J. A. ROBE, ASST. EDITORS.

April 15, 1892.

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"NOW IS CHRIST RISEN from the dead and become the first fruits of them that slept." "He was despised and rejected of men," but "he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

"This Jesus hath God raised up;" "him hath God exalted with his right hand to be a Prince and a Savior," "who is even at the right hand of God, who also maketh intercession for us."

WHAT THEY SAY ABOUT THE LESSON HELPS.—One of our correspondents writes us: "We have received the Sunday-school Lesson Helps, and are better pleased with them than ever." These Lesson Helps have proved a great help indeed to all the schools who have used them, and the people who are interested in Sunday-schools are beginning to appreciate them. We receive many encouraging words from different localities, and shall be glad to send sample copies free of charge to any one desiring them.

CORRECTION.—In the death notice of Sister Fannie (Morrell) Plank, in the HERALD of Mar. 15th it reads, "Bro. John Plank now living in Lane Co." It should read, Bro. John Plank now living in the same county. C. I. Plank in the same notice, should be C. J. Plank.

MENNONITE PUBLISHING CO., STOCK.—Since our last report quite a number of subscriptions to the Mennonite Publishing Co., Stock have been received, as well as fifty dollars to the Donation Fund which was not reported before, as will be seen by the list below:

Amount reported April 1st.....\$1325.00
Donation Fund\$210.00
By a sister in the West 50.00 260.00

.....\$1585.00

| | |
|--|----------|
| Daniel Wenger, 1 share..... | \$ 25.00 |
| Barbara Sherck, 4 shares..... | 100.00 |
| Hiram Weber, 2 shares..... | 50.00 |
| Elizabeth Heipel, 2 shares..... | 50.00 |
| Abraham Snyder, 2 shares..... | 50.00 |
| Levi Wiltner, 1 share..... | 25.00 |
| Philip Zeller, 4 shares..... | 100.00 |
| Abm. Oberholzer, 2 shares..... | 50.00 |
| Solomon Bechtold, 1 share..... | 25.00 |
| Christian Clemens, 4 shares..... | 100.00 |
| Abm. Bauman, 8 shares..... | 200.00 |
| Hannah Bauman, 4 shares..... | 100.00 |
| Orris W. Hembling, 1 share..... | 25.00 |
| Mary Bechtel, 8 shares..... | 200.00 |
| Elizabeth Shiry, 6 shares..... | 150.00 |
| Veronica Horst, 2 shares..... | 50.00 |
| Sarah C. Moyer, 4 shares..... | 100.00 |
| Mrs. Isaac Weber, 8 shares..... | 200.00 |
| Ros C. Shantz, 10 shares..... | 250.00 |
| Eni C. Shantz, 8 shares..... | 200.00 |
| Magdalena Shantz, 16 shares..... | 400.00 |
| Esther Shantz, 20 shares..... | 500.00 |
| Barbara Shoemaker, 15 shares..... | 375.00 |
| Benj. Shoemaker, 4 shares..... | 100.00 |
| Mennonite Church at Caledonia, Kent Co., Mich., income to be paid annually to Evangelizing Board, 1 share..... | 25.00 |
| Jacob Yoder, Columbiana Co., Ohio, 4 shares..... | 100.00 |

.....\$5135.00

There are others at work in different places, and we expect to have further reports in our next issue.

THE AMISH brethren, in Lane County, Oregon, have purchased a house of worship that was built, but no longer used, by another denomination. The price of the house was \$150.00. The brethren here are not very able, and if any one should feel to contribute anything towards paying for it, they will receive it with thanks. All contributions may be sent to J. A. Yoder, Eugene, Oregon.

A SHOCKING DEATH.—Just as we are going to press we receive from Bro. R. J. Heatwole the shocking news that in the recent storm in Kansas, Bro. Theodore Blosser, wife and child—the whole family—were killed, and their home utterly demolished. We extend our heartfelt sympathies to the bereaved relatives in their great affliction. The particulars will appear in our next.

A NEW HYMN BOOK.—We are now engaged in printing a new Hymn Book for the brethren of the Amish Mennonite church. The arrangement for the printing of this book was made by Bro. Samuel D. Gingerich, of Johnson Co., Iowa, who is also one of the leading men in the Compilation. The book will be a very neat one, arranged like the "Allgemeine Liedersammlung." The book will contain some 480 pages, of the best selections, and all the hymns will be classified as, evening hymns, morning hymns, New year hymns, Christmas hymns, etc., with ample tables of contents, hymns etc. The book will be substantially bound in leather, and will be a great improvement over the old book. The brethren who desire to use them will kindly send in their order at once to S. D. Gingerich, Amish, Iowa.—The book will cost, bound in good strong leather with clasps.....\$6.50
Per dozen by mail.....\$6.50
Per 100 by express, charges to be paid by the purchaser.....\$50.00
Books may be ordered from the Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

WOODSIDE, FAYETTE CO., PA.—Bro. D. H. Bender came into our midst on Mar. 26th. During his stay with us he preached three sermons in the Mennonite meeting house. He left on the 1st of Apr. for a trip east. May the Lord bless our dear Brother that he may be instrumental in winning many souls to Christ's kingdom. A. F. DURR.

FROM MAHONING CO., OHIO.—Our dear brother, Bishop Joseph Bixler, has so far recovered from his recent severe illness, that for the first time in three months, he was able on Sunday March 27th to be present at the services in Oberholzer's church. He took part in the services and spoke very feelingly from the text, "There remaineth therefore a rest to the people of God." Heb. 4:9. COR.

AYR, NEBR., MARCH 16TH, 1892.—Preacher Paul Hershberger of Shickley, Neb., came into this neighborhood quite unexpected on the 26th of February and remained until the 1st of March, during which time he preached two impressive sermons. Owing to inclemency of the weather and bad roads the meetings were not so largely attended as they otherwise would have been, but we feel thankful for the visit, and hope that we will be favored with many more such visits from the brethren. COR.

NEWTON KANSAS MARCH 13, 1892.—We visited Bro. David N. Hamilton and family in the Spring Valley neighborhood, McPherson Co., as they were on their way to Oregon. We had not met with them in a long while as they were living for the past few years in Butler Co., away from church privileges, but we rejoice to find them as ever before solid in the faith and for seeking out the old paths; as says the Prophet Jeremiah 6:16.

His address hereafter will be Eugene City, Oregon, instead of Burns, Kansas. R. J. H.

FROM TERRYTON, KANSAS.—Bro. Michael W. Sherck, who has now been residing in Kansas for a number of years writes to us under date of Mar. 28 as follows: The winter here has been very mild. We did have considerable snow and cold weather, but now it is very fine weather. We had fair crops last year, and the prospects for this year are very promising. We would like brethren from other localities, who are seeking new homes, to come here. Land is very cheap. I think it is safe to invite immigration here. Those that are not willing to risk it outside of irrigation can get cheap lands under irrigation. Further information will be furnished on application. M. W. SHENK.

Terryton, Kansas.

FROM LINCOLN COUNTY, ONTARIO.—Bro. David Hostetler, from Wayne Co., Ohio, and Bro. Jacob Gingrich, from Waterloo, Co., Ontario, arrived from Markham, where they had been holding meetings, on Friday, Feb. 29. In the evening we had preaching in the Moyer meeting-house, and they filled appointments each evening until Wednesday of the following week, during which time they did considerable visiting among the brethren of the vicinity. On Thursday (Mar. 3), Bro. Hostetler left for Rainham, and Bro. J. Gingrich returned to his home in Waterloo. Bro. J. S. Coffman arrived here on the following Monday (Mar. 7), from Waterloo, Ont., and held some meetings which, considering the rough weather and bad roads, were well attended. Nine souls were moved to confess Christ before the world. May God's Spirit lead and guide them that they may be faithful to the end. We thank God and the dear Brethren for their visits in our midst.

FROM MENGES MILL, YORK CO., PA.—That the harvest is great and the laborers few, has been abundantly verified the past winter at this church (Garber's), in that we had services but once since the 29th of November owing to the absence of our ministering brethren, who for some cause or other failed to come. We have a large, new and comfortable meeting-house, always well warmed, and quite a number of people come together,

some at least, with a sincere desire for spiritual comfort and consolation.

There are five ministers living within reach of us, the farthest about nine miles and the nearest not over four miles away. Besides, we have Sunday school all winter. We had school every Sunday since Christmas, with a good attendance as the S. S. record shows, so that bad weather cannot be pleaded as an excuse for the absence of the ministers. That such a state of affairs has a strong tendency to estrange the people from the ministers cannot be doubted. A BROTHER.

FROM LARNED, PAWNEE CO., KAN.—I have read so many encouraging items in the HERALD in connection with the work that is going on in our church that I feel as if I ought to say something of the work here and of the pleasant visits we have enjoyed from different brethren.

In September 1891 the brethren D. J. Zook of Newton, Kansas came here and held several meetings, in which they admonished us very earnestly.

On the 24th of December Bishop D. J. Zook of Newton, Kansas came here and held several meetings. On the 25th he held a counsel meeting, and also received an old brother into church membership who had formerly been a member of the Dunkard Brethren. A young sister, formerly a member of the above church, was also received the same day.

On the 2d of January 1892 a minister of the Dunkard church came from Stafford Co., Kansas and held several interesting meetings. On the 5th of January our ministering brother, E. M. Shellenberger of Ransom, Ness Co., Kansas, visited us and also held several very encouraging meetings. On the 6th of January our brother I. A. Miller of Smithville, Ohio, who was then on an Evangelizing tour to the West, came to us and also encouraged us very much by his presence and his words.

On the 11th of March the ministering brethren D. J. and D. D. Zook of Newton, Kansas visited us and held a number of meetings, the second of which was a counsel meeting at the house of Bro. Newhauser. The evening of the 12th we had meeting at a school-house, on which occasion a young brother was received into church membership by water baptism. The following Sunday forenoon we met for worship at the home of Bro. E. J. King. A marriage ceremony (see marriage notices) was also performed on this occasion. The same evening we met again at the school-house for worship. On Monday Bro. D. D. Zook left for home. The weather being very cold and stormy we had no meeting, but on Tuesday forenoon we met again at the school-house and held a communion meeting. Votes were also taken for a minister and

a deacon, after which the lots were cast, the lot for minister falling on Bro. Simon Hetrick and that for deacon on Br. D. S. King. May the Lord richly bless and strengthen these dear brethren in their important calling.

Our meetings were well attended by attentive hearers, and we believe much good has been done. COR.

SUNDAY-SCHOOL ITEMS.

FROM WOODSIDE, FAYETTE CO., PA.—The Mennonite Sunday-school has been re-organized for the summer and will open on the 3d of April in the Dogwood Hollow school-house, with Geo. Hurst Supt. Bro. D. L. Durr, assistant, Bro. J. B. Bare, Sec., and A. Williams, Treas. We wish the school much success in the good work. J. B. B.

FROM WINESBURG, HOLMES CO., OHIO.—We organized our Sabbath school on the 3d of April. There seems to be an earnest desire to work in this cause. God helping, we have reason to believe that much good will be done this coming summer. COR.

SOUTH WEST, ELKHART CO., IND., APR. 2, 1892.—We reorganized our Sabbath school last Sunday. The school is divided regarding the use of Testaments or Lesson Helps, so we have decided to have classes with both. We expect to hold our first school on the 10th. COR.

FROM GOSHEN, IND.—We have again re-organized our Sunday-school for the summer and have decided to use Lesson Helps again. The following officers were elected: Superintendent, Bro. W. W. Miller; Assistant Bro. Frank Gardner, Chorister Sister Emma Nusbaum, Treas. and Sec. Daniel G. Shrock COR.

THE SUNDAY-SCHOOL NEAR SHIBBOLETH, DECATUR CO., KAN.—Sunday-school was opened for the summer Mar. 20, 1892, with Andrew Birky for superintendent, and Jacob Birky for secretary. We earnestly hope it will be an interesting and profitable Sunday-school for both young and old, and that the children may be well instructed, and thus receive more knowledge of the teachings of the Savior. JOSEPH E. BIRKY.

FROM SHELBY CO., MO.—We have again organized our Sabbath-school and the 1st Sunday in April, if the Lord will we expect to begin our regular lessons.

Bro. Lafayette Johnston was chosen superintendent, Bro. John Brubaker assistant; Bro. Benjamin Detwiler, librarian, Sister Mattie Hershey, treasurer, and Sister Clara M. Brubaker secretary.

Our Sunday-school has been closed three months. Nearly all seemed very

anxious for it to be opened again. We trust the interest may increase and that much good may be accomplished. Pray for us that we may be willing workers in the good cause. May God bless the Sunday-schools all over the land is my prayer. COR.

CONFERENCES.

ANNUAL.

FOR CANADA, in Weidman's meeting house, Markham, York Co., Ont., on Thursday May 19.

FOR OHIO, in the Salem M. H., Allen Co., Ohio, on the third Friday in May (20th). The Bishops meet on Thursday the 19th. The nearest R. R. station is Elida on the Pittsburg, Fort Wayne & Chicago R. R. All are cordially invited to be present. J. M. SHENK.

FOR ILLINOIS, at the M. H., near Morrison, Whiteside Co., on the fourth Friday in May (27th). It is hereby requested of all those wishing to bring questions before this conference for consideration, to hand them in in writing, to enable us in our limited time of conference to do more work and to better advantage. E. M. HARTMAN.

SEMI-ANNUAL.

FOR VIRGINIA, at the Breneman M. H. Lower District, in Rockingham Co., on the second Friday in May, 1892. A cordial invitation is extended to the ministers, deacons and all brethren and sisters to be with us at that time. It is very encouraging to have brethren and sisters from a distance with us on such occasions. The nearest Railway station is Linnville. Those coming by rail had better write to brethren living near by to meet them. H. H. Wenger, Jacob Geil, Henry Geil, and Isaac Wenger are nearest Linnville. EMANUEL SUTER.

For the Herald of Truth.

FOR THE SUNDAY-SCHOOL CHILDREN.

No. 2.

Good government is founded upon love; it is in the government of a nation, in a Christian church, and in a family. It is then our interest, as it also is our duty, to implant love into the hearts of our children, and to teach them to cultivate and dearly cherish this grace, one of God's best gifts.

Dear Sunday school children, learn the love of God in your youthful years, and you will obey the greatest of His commandments. Learn to love Him truly and above everything, and you will love His laws and commandments; you will love His works and His creatures; you will love your fellow-beings. You will

then be laying the foundation of a good life, from which you will have no desire to depart in your future years.

Children, aim to fill your life with good deeds; good works; these are founded upon love. They are the outflow of love. Evil deeds come from an evil heart; from a heart void of love. If you have not the love of God and of your fellow-men, your works will be evil. Do not learn to love anything that is evil. You can live a good life as easily, and with vastly greater happiness, than a bad life. One of the main things in a just and good life is a true start. The prime object of the Sunday-school is to teach the love of God and of our fellow-beings; and to start the children in the true course in life.

Children, cultivate a love for the Sunday-school. If you love to attend the Sunday-school, you will also love the church; you will find your greatest enjoyment where you can learn something good. The love of God will lead you into all good; it will keep down angry passions; and it will restrain you from evil thoughts and wicked deeds. It will lead you into the best and highest life that can be reached on this earth.

Children, show love to your companions; to your parents; to everybody. Be kind to all creatures around you. Break off every bitter thought or unkind word against any one; do not harbor them; do not utter any; but think well of all, and talk kindly to every one, and your years will be free from remorse and full of joy and happiness. UNCLE HENRY.

For the Herald of Truth.

LESSER RELIGIOUS SECTS.

That under certain circumstances "silence is golden", has been shown often enough to establish the truth of this well-known adage. For by not "holding their peace", men have often shown—sometimes in a ridiculous manner, sometimes otherwise, their extreme veridancy and general ignorance of the subject on which they venture to instruct or entertain the reader or hearer.

Under the title at the head of this item the *Philadelphia Call* indulges in some "pen-talk" of the nature referred to above. While the writer of said article simply voices the idea of many outsiders, and while many of the *Call's* readers who know no better will take the statement therein contained for actual fact, there may be some, to whom the article has, with me, brought a smile at the expense of the *Call* for its want of better knowledge of the case.

The item to which reference is here made is as follows:—

SOME INTERESTING FACTS AND FIGURES.—One of the most interesting of the bulletins issued by the census bureau is that which bears upon the comparatively unknown religious

churches, and the study of the creeds and doctrines are of interest to all. Among them are the twelve branches of the Mennonites, the Dunkards, Independent churches of Christ, Temple Society, Church of God, Latter Day Saints, Shakers, the several African branches of the Methodist church, etc. The Mennonites are old, having organized in this country at Germantown in 1683.

The society was founded by Menno Simons a few years after America was discovered. All the Mennonites accept the confession of faith adopted in Holland in 1632, though the doctrines of the church are traced back through the Waldensians of the twelfth century, and even to the earliest stages of the Christian era. Now, though divided into twelve denominations on minor questions, they adhere to the original confession. They number 550 churches, with a membership of 41,541. They are slowly but surely decreasing, and a few decades more will see the end of the society."

It is true that the destinies of humanity are, to a certain extent, in the hands of an allwise God. But He who rules over our destinies has also given us so much liberty that we can choose just what we will have. More than this, He has promised to be with his followers "always, even unto the end of the world", and will prosper the work that is done for the establishment and spreading of His Kingdom on earth.

Let us see now what the Mennonite church is doing that would substantiate the above statement, that "they are slowly but surely decreasing, and a few decades more will see the end of the society."

Although the Mennonite church in America has suffered more, directly, from internal strife and division on points of greater or minor importance, than from any outside opposition, yet this sad lesson seems to have at last been pretty thoroughly learned by the main portion of the society, and while there was a time, years ago, when the number was steadily decreasing, it is so no longer. The statistical part of the article was correct, because that was copied from the census report, but whether the last sentence,—which evidently was the original production of the writer in the *Call*—is correct, is to be proven.

Leaving the minor branches of the Mennonite body and the work they are doing, we will apply ourselves to the two largest branches, the Amish and the Mennonite bodies, the former with a total membership of 10,101, the latter with a membership of 17,078.

These figures apply, of course, to the church in the United States only, and do not include the churches in Canada, where, in the provinces of Ontario and Manitoba, there is a total membership of many thousands more.

These two branches of the Mennonite church have in recent years, in many places, begun to unite their interests more in the common cause, and in many localities the imaginary partition walls between them have almost entirely disappeared, and they labor together in full harmony.

For the Herald of Truth.

FOR YOUNG CHRISTIANS.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

Paul exhorts his son Timothy to be steadfast in faith, and this same admonition contains a good lesson for us. While the text speaks directly to the young, yet the older ones may learn something from it, especially if they are only beginners in the good work.

Very often young Christians get the idea that they have nothing to do and that all Christian work belongs to the older members. Because of the inconsistency of young Christians, many unconverted young people look upon the church as a place only for old people.

We are not only to take an active part in the good work, but Paul exhorts us to be examples of the believers. We must be faithful as well as the older ones; for ere long they will pass away, and we will take their places.

Dear young Christian readers, do you not think if we were more loyal to our Master we might win more of our associates to Christ? We should be cheerful and happy, rejoicing in our Savior, having our life hid with Christ in God. Others might be led to see the reality of the religion of Jesus, and feel that they may enjoy it in youth, as well as in old age. I am glad to know there are so many active young workers in the church. Let us work earnestly, deeming it our greatest pleasure to do something for Jesus. Let none think because they have no talent for teaching or exhorting, they cannot do anything to help the cause. You can have a kind word for all and lend a helping hand to the sick and needy when an opportunity is presented, thus improving your talent till the Master comes. The least you do for Jesus is precious in his sight.

Let us not cease praying for those who are yet out of the fold.

CLARA M. BRUBAKER.

THE INFLUENCE OF A MOTHER'S PRAYER.

More than thirty years ago, one lovely Sabbath morning, eighty young men, students in a law school, were walking along the banks that flow into the Potomac river, not far from the city of Washington. They were going to a grove in a retired place, to spend the hours of that holy day, in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests, the bell of a church in a little village about two miles off, began to ring. It sounded in the ears of those thoughtless young men as plainly

as though it were only on the other side of the little stream along which they were walking. Presently one of their number, whose name was George, stopped, and said to his friend nearest him, that he would go no further, but would return to the village and go to church. His friend called to their companions, who were little ahead of them. "Boys! boys! come back here. George is getting religious. We must help him, come on, and let us baptize him by immersion in the water."

In a moment they formed a circle around him. They told him that the only way in which he could save himself from having a cold bath, was by going with them. In a calm, but earnest way he said: "I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and if you choose you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best. "You all know that I am two hundred miles from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford paying for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother said not a word to me on the subject until the morning when I went to leave. After I had eaten my breakfast, she sent for me, and asked me if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hands upon my head she prayed for her youngest child. Many and many nights since then have I dreamed that whole scene over again. It is the happiest recollection of my life. I believe that until the day of my death I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know, you never can know the agony of a mother's heart in parting, for the last time with her youngest child. When you leave home, you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father can't afford the expense of your making us visits during the two years your studies will occupy. I cannot possibly live so long as that. The sands of the hour-glass of my life have nearly run out. In the far-off, strange place to where you are going, there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God, every Sabbath morning from

10 to 11 o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me—farewell."

"Boys, I never expect to see my mother again on earth. But by the help of God, I mean to meet her in heaven."

As George ceased speaking, the tears were streaming down his cheeks. He looked at his companions. Their eyes were filled with tears. In a moment the ring which they had formed about him was opened. He passed out and went to church. He had stood up for the right against great odds. They admired him for doing what they had not the courage to do. They all followed him to the church. On their way each of them quietly threw away his wine-flask. Never again did any of these young men play cards on the Sabbath. From that day they all became changed men. Six of them died Christians.

George is an able Christian lawyer in Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that one good Christian woman. And if we only knew all the results of their examples and their labors, we should have a good illustration of the influence of a mother's prayers.

Then let us earnest be,
And never faint in prayer;
He loves our importunity,
And makes our cares His care.

Selected by LIZZIE SNYDER

LOOKING TO JESUS.

"Take a look at Jesus as often as you can. You expect soon to behold him in open vision, but they who look most to him here will see most glory in him hereafter. In heaven some will see far deeper into Christ than others. The deeper you see into his grace here, the deeper you will see into his glory there, for glory is measured by grace. Linger at the place of secret prayer. If you do not know just what to pray about, look to Jesus for him to give you a prayer. Look to him for your prayer and your faith. After you have opened all your heart to him, take time to linger for his answer, and should he choose not to speak, trust him just the same, and take time to adore him.

Sel. by LENA N. GINGERICH.

My son, keep thy father's commandments, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. For the commandment is a lamp, and the law is a light.—Solomon.

WORLDLINESS IN THE CHURCH.

One of our brethren sends us the following selection from a religious paper, coming from Bishop Foster, of the Methodist church. It will apply pretty well to some other denominations besides the Methodists, though to none other quite as well as those for whom it was written. The old man was evidently under inspiration of old time Methodism when he wrote it:

"The church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, the nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church; and, as a satisfaction for all this worldliness, Christians are making a good deal of Lent and Easter and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock, the Roman church was wrecked on the same, and the Protestant church is fast reaching the same doom. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the sail loft, seems almost the miracle of history; but who that looks about him today can fail to see the fact? Do not Methodists, in violation to God's word and their own discipline, dress as extravagantly and fashionably as any other class? Do not the ladies, and often the wives and daughters of our ministry, put on gold and pearls and costly array? Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington and many others equally distinguished, be now regarded in Methodist circles (and all church circles) as fanaticism? Can any one going into a Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theater and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances spirituality is frozen to death.

"Formerly, every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches abandoned. Seldom stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer meeting.

Now but very few are heard. Formerly, shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism. Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days. How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array, yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books, and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and follies and festivals and fairs which destroy the spiritual life of the young as well as the old.

The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment. The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus.

Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard in the pulpit.

A CONVERTED drunkard tells the following incident: "I had been all day in the public house, and at night when I came home, my wife was reading a chapter to the children, as usual. While she was so engaged, I went slipping in like a condemned criminal. The portion of Scripture read was the twenty-fifth chapter of Matthew, in which these words occur: 'When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on the right hand, but the goats on the left.'

"Our youngest boy, then about four years old, was lying with his head on his mother's lap, and just when she had read those awful words, he looked up earnestly into her face and asked, 'Will father be a goat then, mother?' This was too strong to be resisted. I spent a sleepless, awful night, wishing rather to die than to live such a life. I was now decided, and all the men on earth could not tempt me to drink again. This affecting incident became, by the blessing of God, the turning point in my life."

RELIEF FOR THE RUSSIAN FAMINE.

Speaking on the above subject the New York Independent makes the following remarks:—Some calamities are so enormous and the conditions for relief so inadequate and unsatisfactory that effort is paralyzed. Such is the case with the present Russian Famine.

This famine is not a visitation from God. It is due to no special failure of the conditions of fertility and production. It never would have happened in a country that was well governed. It is the criminality of the Russian Government that has produced the famine, a Government which is tyrannous and malicious, and which deserves to be overthrown by the indignant uprising of its people, and would be in danger of being overthrown if it were not that the Government itself so debases and debauches its own citizens that they have not the spirit to resist. While this famine is at its worst this same Government is adding to the horrors of hunger those of persecution. The Jews are being driven out of the country, and even severer measures are being brought to bear against the Stundists, who with the Mennonites are the most industrious, temperate, moral and God-fearing people in the empire. It is not only the magnitude of the calamity and the responsibility for it of the Government which is paralyzing the sympathetic effort of other people to relieve the distress, but the distrust which they have of the Government which is increasing the terrors of its persecutions while foreigners are attempting to relieve the hunger of its subjects.

Nevertheless this is no reason why we should not do what we can. Thousands of lives may be saved where we would like to relieve the distress of hundreds of thousands. Miss Hapgood has already sent about \$5,000 to Count Tolstoi; a Philadelphia committee, which we might better call a national committee, with Mayor Stewart as chairman and Drexel & Company as treasurers, is making a wider appeal, and has just sent a large vessel loaded to the water line, with food for distribution, and another vessel is ready to go. These distributions, we suppose, must be made through the Government channels, that is, through either the Committee of the Czarevitch, in St. Petersburg, or the committee of the Grand Duchess Elizabeth, in Moscow. The Russian Government allows no organizations to work in Russia. Distributions not made through official channels must be made, we suppose, by individuals acting on their own responsibility, as many noblemen and others, like Count Tolstoi have done. Besides Miss Hapgood's appeal, we have received an appeal from Sweden calling attention to the work of the Count and Countess Tolstoi, and asking that funds

should be sent to the address of the Countess Sophia Andreievna Tolstoi, Khamovnitchesky, Pereulok, Moscow, Russia. Givers must take their choice; but we would second the appeal that everything be done that is possible, and that committees be appointed everywhere, in town and city, to collect money and food to be sent either to the Philadelphia Committee or to Count Tolstoi. The advantage in sending to the latter, we judge to be, that there will be no danger of discriminating against the Jews and Dissenters.

The time ought to have nearly passed away when a great famine could occur anywhere in the world. We suppose it now has passed in India, thanks to the good English Government and the network of railroads. Great inundations may cause a local famine in China; but the two countries which are now in chief danger of a famine are Russia and Turkey, and in both cases it is the fault of the Government. It is a shame and an outrage that the world should be compelled to help Russia out of the injury done by its Government. But we cannot leave it to fry in its own fat. Guilty as that Government is, it would not be right not to relieve its victims.

ITEMS.

CHATTANOOGA, TENN., has a Negro bank president who was once a slave. His name is J. W. White. The Chattanooga Times describe him as a "courtly" gentleman. The bank has white as well as colored stockholders, and loans money impartially to white and black.

MRS. SARAH A. HAVEMEYER proposes to give to the New York Church Extension and Missionary society, out of the fund of \$200,000 left at her disposal by the late Hector C. Havemeyer, the sum of \$50,000, on condition that it be invested in a permanent fund, to be known as the Hector C. Havemeyer memorial fund, the income arising from it to be devoted to the uses of the society.

FOOT-BINDING IN CHINA.—The Roman Catholics observe the custom and furnish medicines to be applied to the foot so as to render the operation more successful, and at Chungking it is said that they had the reputation of being able to compress the foot more than the natives could. At a recent conference of missionaries there the question came up, and one of the leading members who had been led to pray earnestly over the matter with his wife, and had decided not to bind the feet of his daughters, sprung to his feet, and laid before the company his decision. He was so earnest in his presentation of the matter, that the whole body pledged themselves individually hereafter to oppose foot-binding. This settles the question for the mission in that district.

THE INDEPENDENT CATHOLIC CHURCH OF INDIA.—The descendants in India and Ceylon of the converts made in India by the Portuguese in former years, have never been very passive under the authority of the Pope. Being dissatisfied with some recent decrees of the Vatican, they obtained church officers from the ancient Church of Antioch, and have organized independently of the Church of Rome, with about 16,000 members. Her priests inculcate the privilege and duty of reading the Holy Scriptures, the necessity of conversion to God, and the living of godly and sober lives.

The final figures of the Census in India show, according to religions, Hindus, 207,654,407; Mussulmans, 57,365,204; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Buddhists, 7,101,057; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302,083; atheists, agnostics, etc., 289; in the other cases the religion is not returned. Among the Hindus are included 3,401 members of the Brahmo Somaj and 39,948 members of the Arya Somaj. The Brahmos are chiefly in Bengal, the Aryas in the Northwest and the Punjab. The latter return themselves as Vedic or Aryans by religion, sometimes as Hindu Aryans, while even a few Sikhs describe their sect as Aryan. The total population is given as 288,150,972, of which 221,326,187 are in British India and 66,803,485 are in the native States. The net increase in those States that were enumerated both in 1881 and 1891 was 27,691,000.

The Stundists, in regard to whom the Czar has recently expressed himself so vigorously that they are endangering the national Church, call themselves really Evangelical Christians, and are simply in their existence a protest against the excessive formalism of the Greek Church. They do not recognize a consecrated priesthood, sacraments, nor worship of the saints; and the most important characteristic of their doctrine is the emphasis they place on brotherly love to all men. They are very industrious; are well known as faithful, sober workmen, and hold that work is a duty and honor. They carry out to the full the idea of community life, recognizing no personal possession of property, especially property in land. There also seems to be an element of Antinomianism in their non-recognition of authorities; yet this is probably theoretical rather than practical, as they are universally recognized as law-abiding citizens, and have never been involved in any of the dangerous communistic and revolutionary movements of the Empire. Originating in the vicinity of Odessa, they have gradually spread over all Russia. The Czar's estimate of one million adherents is undoubtedly exaggerated; but their numbers are large, and the influence they exert in the line of religious thought is very great.

The British Government spends about \$5,865,000 annually in supporting the royal family. Of this sum Queen Victoria receives \$1,425,000; the Prince and Princess of Wales \$250,000; their children together \$180,000; the Duke of Edinburgh and the Duke of Connaught \$125,000 each, the daughters, Princesses Christian, Louise, Beatrice and the Duchess of Albany \$30,000 each.

AN imperial decree has been issued in Germany prohibiting the passage of Russian Hebrews through that country. The decree will include those under the auspices of the relief committees and who are provided with money and passage on ocean steamers, as well as those who are destitute. It is reported by the relief committees that fully 400,000 Hebrews are seeking to escape from Russia. Several instances have occurred of persons who have endeavored to pass the border notwithstanding the warnings, and have been shot down by the frontier guards.

PRESUMPTUOUS SUPERSTITION.—A curious custom of the Greek Church was illustrated at the funeral the other day of the young Grand Duchess Paul of Russia. Before the coffin was closed, the Metropolitan placed a written paper in the right hand of the corpse, which read: "We, by the grace of God, prelate of the Holy Russian Church, write this to our master and friend, St. Peter, the gate-keeper of the Lord Almighty. We announce to you that the servant of the Lord, Her Imperial Highness, the Grand Duchess Paul, has finished her life on earth, and we order you to admit her into the kingdom of heaven without delay, for we have absolved all her sins and granted her salvation. You will obey our order on sight of this document which we put into her hand."—*Paris Letter to Chicago Herald.*

AMONG the perplexing questions that come before native Christian communities in such countries as India and Africa is that of dress. The scanty clothing of those countries becomes to them distasteful as they are better educated and enjoy more of civilization. This is especially true of the matter of clothing of the women. The Madras Native Christian Association has been discussing the matter, and seems to have arrived at a general agreement that some change is necessary, and that in place of the loose garment or coat or a jacket is generally desirable, as also are shoes for those who can afford them. They seem also to appreciate the wisdom of retaining the native style of headress, and to realize that the turban is handsome, useful and comfortable, far more so than the European hat. In general, however, the tendency to adopt European costumes is becoming more and more evident, and in some respects while it has distinct advantages there are disadvantages in that it involves a more expensive style of living.

Married.

GINGERICH—GINGERY.—On the 24th of Feb. 1892, near Tielkiwa, Bureau Co., Ill., by Joseph Buecky, Bro. Peter M. Gingerich to Sister Bertha Gingerich. God grant them many rich blessings.

METZLER—KING.—On the 13th of March 1892, at the home of Bro. Emanuel King, in Pawnee Co., Kan., by D. J. Zook, Bro. Joseph Metzler and Sister Minnie M. King, both of Pawnee Co., Kansas.

DIED.

LIVINGSTON.—On the 16th of March, 1892, in Kent Co., Mich., of disease of the lungs and old age, Moses Livingston, aged 77 years, 2 months and 25 days. He was born in Somerset Co., Pa., and moved to Michigan on the 4th of March, 26 years ago. His wife died 2 years ago on the 3d of March. He was buried the 18th. Funeral services by George Long, Peter Keim, and John Speicher. Bro. Livingston did not feel at home since his wife died. He said that death cannot come too soon.

"O, what a lonely path we ours
Could we, O Father, see
No home of rest beyond it all,
No guide or help in Thee?
"But thou art near, and with us still
To keep us on the way
That leads along this vale of tears
To the bright world of day.
"There shall thy glory, O our God!
Break fully on our view,
And we, thy saints, rejoice to find
That all thy word was true."

ZOOK.—On Mar. 16, 1892, in Clinton Twp., Elkhat Co., Ind., of asthma and grippe, Elizabeth Zook, aged 64 years, 9 months and 13 days. Sister Zook was a member of the church for many years and had many sorrows and trials to undergo, but she remained faithful to the end and had a desire to depart this life and be with Jesus. Buried on the 19th in the Union graveyard. Services by P. V. Lehman in German, and D. J. Johns in English, from Rev. 20:12-15.

GEISE.—On the 19th of March, 1892, in Grand Rapids, Kent Co., Mich., Elmer, son of Conrad and Emma Geise.

GEISE.—On the 23d of March, 1892, in the same family, Earl, twin brother of Elmer. Buried in the West Caledonia burial ground, Elmer on the 22d and Earl on the 26th. Funeral services were held by C. Wenger. May God bless and comfort the bereaved parents in their double affliction. C. W.

EASH.—On the 12th of March, 1892, near Shipshewana, LaGrange Co., Ind., of typhoid and lung fever, Sarah Ann, daughter of Samuel S. and Susanna Eash, aged 13 years, 9 months and 22 days. Buried on the 14th in Miller's graveyard, near Shore, where a large number of people assembled to pay the last tribute of respect to the deceased. Services by Henry Miller in German and D. D. Miller in English, from Luke 12:40.

EASH.—On the 6th of January, 1892, near Shipshewana, LaGrange Co., Ind., Ouis, son of Samuel S. and Susanna Eash, aged 1 year, 10 months and 4 days. Buried on the 8th. Funeral services by Jacob Weaver in English and Henry Miller in German.

PICKES.—On the 2d of March 1892, in Garrett, Ind., Sarah Pickes, aged 68 years, 11 months and 4 days. Buried on the 25th at the Frank church. Funeral services by Eli Stoffer.

ZOOK.—On the 20th of January, 1892, in Fairfield Co., Ohio, sister Lydia Stutzman, widow of the late deacon Jonathan D. Zook, aged 76 years, 9 months and 12 days. She was born Apr. 8, 1816. Funeral services on the 22d at the Mount Tabor church by S. E. Rife. She was a member of the Amish Mennonite church for many years.

LANTZ.—On the 26th of March, 1892, in Champaign Co., Ohio, Sister Sarah, wife of Bro. Levi Lantz, aged 50 years, 11 months and 2 days. Funeral on the 29th at the Oak Grove church. Services by C. K. Yoder and H. Miller. She was buried in the Ludlow graveyard. Sister Lantz was born in Milford Co., Pa., came with her parents to Champaign Co., Ohio, when she was ten years old. She united with the A. M. church in her youth, and remained a faithful member until her death. She was married to Bro. Lantz Jan. 2, 1862, they having thus lived happily together for over thirty years.

BENNER.—On the 8th of March, 1892, near East Salem, Juniata Co., Pa., Huldah Elizabeth, daughter of Christian and Elmina Benner. After one week of sickness she fell asleep to wake no more, aged 1 year, 5 months and 2 days. Buried at the Lost Creek church. Services were held by William Graybill.

"I want to be an angel
And with the angels stand;
A crown upon my forehead
A harp within my hand."

MILLER.—On the 22d of March 1892, in Newbury Twp., LaGrange Co., Ind., infant son of Fernandes and Polly Miller, and grandson of John K. Borntrager, aged 1 year. Buried on the 23d. Funeral services by D. S. Kaufman.

HOFFER.—On March 21st 1892, near Pennville, Lancaster Co., Pa., Wayne R. infant son of Henry and Catharine Hoffer, aged 3 months and 29 days. Funeral on the 24th. Text: Rom. 8:17. Buried at Hernly's meeting house.

BRUBACHER.—On March 25th 1892, at Coppenheffer's Station, Lancaster Co., Pa., of a complication of diseases, Bro. Martin S. Brubacher, son of Jacob N. and Barbara H. Brubacher, aged 29 years, 8 months and 2 days. Funeral on the 28th. Text: Psalm 103:14-18. Buried at Landisville meeting house. A large congregation assembled to pay the last tribute of respect to the deceased. After having embraced religion he desired to be baptized, which was administered the last evening of his life. Peace be to his ashes.

KLOPFENSTEIN.—On the 15th of Mar. 1892, near Archbold, Fulton Co., Ohio, Christian Klopfenstein. He was engaged in burning up old wood and brush in the Weaverland orchard, and in some manner his clothes must have taken fire, and as his right hand was paralyzed he evidently could not do much to extinguish the fire. He was badly burned, and he was dead when found. His age was 74 years. His remains were buried in the Weaverland graveyard. He was a consistent member of the Mennonite church for a number of years.

KAUFMAN.—On the 27th of Dec. 1891, at Upper Strasburg, Franklin Co., Pa., Elizabeth Kaufman, aged 84 years, 6 months and 20 days. Buried in Kaufman's graveyard. Funeral services at the house by S. D. Lehman and Peter Wedel in German, and Philip H. Parret in English, from 2 Tim. 4:6-8. This passage had been selected by the deceased sister, several years before her death. She longed for release from this body of flesh that she might be with Christ in the "home of the blessed." The last words she said that could be understood were, "Glory be to God, Peace on earth, and good will to men." She evidently had in mind that beautiful Christmas hymn, a favorite of hers. For nearly 47 years she had been a faithful and zealous member of the Mennonite church. May her example be the means of bringing her descendants and friends to a closer walk with God. J. B. K.

SHAUM.—On the 22d of March 1892, in Wayne Co., Ohio, of Grippe, Bro. George Shaum, aged 73 years, 6 months and 5 days. He was buried on the 25th. Services were held by Henry Host of Orrville, Ohio, assisted by Bro. Landes and Imhoff, from 2 Cor. 5:1-3. He leaves two children, a son and daughter to mourn his death. He was deacon in the Mennonite church for many years, and we trust that he has used well the office of deacon and purchased for himself a good degree and great boldness in the faith which is in Christ Jesus. 1 Tim. 3:13.

ESHELMAN.—On the 6th of March 1892, near Richville, Henry Co., Ohio, of consumption, Catharine Esheleman, maiden name Lantz, aged 43 years, 5 months and 14 days. Buried in the Lockport graveyard. Funeral services in the Amish meeting house in Fulton Co., by D. Wyse in German from 2 Tim. 4:6-8, and by E. Frey in English from Rev. 21. She was a member of the Amish church. She leaves her husband and several children to mourn her death.

WYSE.—On the 14th of March 1892, near Pettisville, Fulton Co., Ohio, of dropsy of the heart, Catherine Wyse, maiden name Brandt, widow of Peter Wyse, who was one of the first ministers in the church in Fulton Co. She was the mother of Pre. Jephtha Wyse. Her age was 85 years, and her descendants are numerous. Buried on the 17th. Funeral services by D. Sauder and Chr. Freyberger. She was a faithful sister in the church.

WITWER.—On the 1st of March 1892, near Bowmanville, Lancaster Co., Pa., of hemorrhage, Noah Witwer, aged 19 years, 11 months and 14 days. Buried on the 3d of March. Services by B. G. Wedler.

FRAY.—On the 23d of Feb. 1892, near Chambersburg, Franklin Co., Pa., of heart disease and dropsy, Annie, wife of Samuel Frey, aged 62 years, 11 months and 17 days. She was a devoted member of the Mennonite church, and leaves her husband and six children to mourn their loss. Funeral services by P. H. Parret, P. Wedel and S. Lehman from 2 Tim. 4:6-8.

"Well, she is gone, and now in heaven
She sings a praise hymn lifted for her;
And in her hand a harp is given
And she's a heavenly worshiper."

GOOD.—On the 19th of March 1892, in Bowmanville, Lancaster Co., Pa., of consumption, Bro. Solomon Good, aged 61 years, 4 months and 24 days. He was a faithful member of the Mennonite church. Buried in the Maple Grove graveyard at Bowmanville. Funeral services by John K. Brubaker, Benjamin Horning, and Solomon Ott, from Job 16:22.

JONES.—On the 14th of March 1892, near the Blanchard River church in Putnam Co., Ohio, Sophia Jones, aged 22 years 5 months and 27 days. She was a daughter of Bro. Henry Shank. She lived a short married life of only 3 months and 4 days. Funeral services on the 16th by D. S. Brunk from Isa. 38:1. "Set thee house in order, for thou shalt die and not live." ANNA STREHM

WEAVER.—On the 10th of January 1892, near Weaverland, Lancaster Co., Pa., Gideon Weaver, aged 76 years, 9 months and 13 days. He was buried on the 14th in the Weaverland graveyard. He was a consistent member of the Mennonite church for a number of years.

KAUFMAN.—On the 27th of Dec. 1891, at Upper Strasburg, Franklin Co., Pa., Elizabeth Kaufman, aged 84 years, 6 months and 20 days. Buried in Kaufman's graveyard. Funeral services at the house by S. D. Lehman and Peter Wedel in German, and Philip H. Parret in English, from 2 Tim. 4:6-8. This passage had been selected by the deceased sister, several years before her death. She longed for release from this body of flesh that she might be with Christ in the "home of the blessed." The last words she said that could be understood were, "Glory be to God, Peace on earth, and good will to men." She evidently had in mind that beautiful Christmas hymn, a favorite of hers. For nearly 47 years she had been a faithful and zealous member of the Mennonite church. May her example be the means of bringing her descendants and friends to a closer walk with God. J. B. K.

MILLER.—On the 28th of Feb. 1892, at the residence of his grandfather, David Yoder, near Summit Mills, Somerset Co., Pa., of brain fever, Norman Miller, aged 10 years, 8 months and 27 days. Though very young in years, his loss will be very much felt in the school which he attended, and in the community in which he lived. He was the oldest child in the family; his father died nearly eight years ago. He leaves a brother, a sister and his mother to mourn their loss. At home and at school he was a model boy, kind to his teacher, and classmates, and obedient and attentive in his studies. In his illness he bore his sufferings patiently and awaited the call of his heavenly Father.

STONER.—On the 16th of March 1892, Anna Stoner, at the residence of her parents, Bro. and Sister Abram Stoner, near Murrel, Lancaster Co., Pa. The funeral took place on Saturday following, at Metzler's meeting house. Services by Elias Nolt in German, and J. K. Brubaker in English. Text: Psalm 102:23, 24. A large assembly followed her remains to their last resting place. Consumption, with which she had been ailing for the past year, was the cause of her death. Sister Anna searched early and found grace in our Lord Jesus, and united with the church years ago. She was meek and humble, a perfect pattern for young and old; her main design was to do good and to help the needy. She was a good nurse, and is greatly missed in the family and all the neighborhood. In one of these benevolent acts she took a severe cold which caused her sickness. By what spirit our beloved departed sister was moved, manifested itself in the following hymn which she selected to be sung at her funeral.

"The hour of my departure's come!
I hear the voice that calls me home!
Now, O my God! let trouble cease,
And let thy servant die in peace.
The race appointed I have run;
The combat's o'er, the price is won;
And now my witness is on high,
And now my record's in the sky.
Not in mine innocence I trust;
I bow before thee in the dust;
And through my Savior's blood alone
I look for mercy at thy throne.
I come, I come at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms."

FRITZ.—On the 23d of March 1892, at the residence of Jacob Fretz, in Holmes Co., Ohio, of old age, Sister Elizabeth Fretz, (maiden name Strohm), aged 91 years, 9 months and 5 days. Buried on the 26th at the Longenecker church, where funeral services were conducted by Pre. Adam Kornhaus from Philippians 1:21-24. The deceased was born June 18th 1800 in West Seno (J) Co., N. Y. Married to Daniel Fretz in the year 1825, in Fayette Co., Pa., moved to Ohio in 1841. Her husband is still living, and their descendants were 13 children, of whom to survive, 22 grandchildren, 33 great grandchildren and 3 great great grandchildren. She united with the Mennonite church in 1820, and has given assurance of her acceptance with God.

DEFRESE.—On Feb. 28th 1892, near Goshen, Ind., of consumption, Rosa Defrese, aged 19 years, 8 months and 13 days. About a year before her death she took sick with grippe, from which she never fully recovered. During this long illness she suffered very much, at times she had severe pain, but bore it all with Christian fortitude, thanking God for sending those afflictions by which she was made to look deeply into the vanities of this

world, and the blessedness of humbly following her Master, whom she often thanked for calling her to his service at the age of 15 years. At one time a number of young sisters being together she admonished them to be obedient in the church, and to pay their vows to God. Although Rosa was poor in this world's goods she was rich in Christ, and thus won many friends who did what they could to make life pleasant for her. To show her gratitude she wrote a letter to the Sabbath-school, encouraging saints and warning sinners. She made all arrangements for the funeral and said she would like to have everything plain, and to have everybody sing at her funeral. On the 27th she made all present a kind farewell, saying she hoped her long desire to be with Jesus would soon be granted her. Thus she fell calmly asleep to awake in a glorious eternity. Buried on the 1st of March. Services from 1 Cor. 15:42 (which text she had selected), by D. J. Johns and Isaac S. Berkey.

YODER.—On the 22d of Jan. 1892, near Shipshewana, LaGrange Co., Ind., Willis, son of Levi J. and Jane Yoder, aged 1 year, 4 months and 1 day. He died of spinal and brain fever. Funeral services at the Rock church by Eli Miller in German, and D. D. Miller in English from Gen. 45:5.

Letters Received.

WITH MONEY.

A—Agnes Anson, Jos B Allebach, J W Amstutz.
B—E Buckwalter, Jacob Crocker, A Beller, John Blosser, C C Burkholder, S Brunk, A B Breneman, J J Buckwalter, Jos Boshart, J C Borntrager, J A Bunker, C B Byler, A B Butler, Susan Brenneman, J Bacher, J Byler, —Byler.
C—Peter Conrad, James A Cunningham.
D—John Dyck, Jacob Duersen, E Detweiler, M Dintman, H Davidson.
E—J Eicher, Jos Egli.
F—Sue H Fouts, Jacob I Funk, John J Fry, B Ferguson.
G—Samuel Guegrich, John H Gady, J S Gerig, P G Gaertner.
H—H Hostetter, F Hager, Levi Hager, Jos Hunsberger, Nancy Hartler, Amos Hunsberger, R Hostetter, M I Hattenmaier, J M Hershey, Amos Hirschy, John C Hersheberger.
K—Levi Keupp, John Kaufman, Fanny Kropf, A K Kurtz, John L Kreider, D H King, John R Kaufman.
L—Moses Litwiler, Isaac Lapp, Samuel Landes, Philip Linschted, John Leyke, Martha Long, Elizabeth J Lehman, Josiah W Leeds, D E Laudis.
M—Levi Miesher, B F Miller, S Moisman, Ella Markley, S Moisman, Jacob D Myers, Henry Myers, Moses I Miller, E J B Miller, C J Miller, Martin L Miller, A Meisky, John Meek, C H Moser, Jas H McGowan, F J Miller, A Miesher, A Metzler, Peter Musselman.
N—John Naffiger, J B Naffiger, Chr Naffiger, Matt Naffiger.
O—Chr Oyer, F D Frank.
R—Chr Reiser, Jacob Roth, C N Roth, John Kohrer, John R Reist, U Kuvenacht, A L Roth, Benj Rudger.
S—S Sauter, J Y Brucker, Fanny Bremer, Jos Shably, J D Showalter, Jacob Stamm, John Stoltzfus, Henry Schlatter, Elizabeth Stauffer, John D Shantz, M S Shantz, R S Snyder, D J Shultz, S Stiemer, Aaron Snader, M Shably, D J Steiner, J Stewick, Mark Selinger, J H Van Sice, D J Schaefer, J Schaefer, D D Short, M W Shank, J M Schlegel, E C Stutzman, Michael Speicher.
V—C R Voth.
W—A B Wenger, J B Wood, Chr Wagler, John Whitman.
Y—C J Yoder, J J Yoder, B J Yoder.
Z—J F Zook, J M Zook, S A Zook, D D Zook.

MISSION FUND.

H Ranck, \$2.00; J L Lind, \$1.00; Mrs A M L, \$5.00; A Friend, \$5.00; Mennonite Publg Co, Stock, \$4.50; B H, \$1.00.

FREE HERALD.

H Ranck, \$1.00; J L Kreider, \$3.00.

TRACT FUND.

J H Hershey, 35c; Mrs A M Landis, \$1.00; Martha Stoner, 25c.

CHARITY FUND.

Elkhart Mennonite Church, Quarterly collection \$17.47.

H. A. MUMAW, M. D.,
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ELKHART, IND.

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 2 to 4 and 6 to 7:30 P. M.
 Residence—321 Prairie Street. Telephone, 18.

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Passenger trains after Nov. 15th 1891, depart at Elkhart as follows standard time:

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| | |
|----------------------------------|------------|
| No. 21, Toledo Express..... | 3.00 A. M. |
| No. 9, Pacific Express..... | 3.30 " |
| No. 13, Chicago Mail..... | 6.30 " |
| No. 27, Chicago Acc..... | 7.30 " |
| No. 15, Boston & Chicago Sp..... | 11.59 " |
| No. 3, Chicago Express..... | 3.05 P. M. |
| No. 5, Fast Chicago Ex..... | 5.55 " |

GOING EAST—MAIN LINE, leave

| | |
|--|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
| Carries Passengers. Has chair car daily, and day coach. Chicago to Buffalo Sunday only | |
| No. 16, Night Express..... | 3.30 A. M. |
| Train A Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| Train C Grand Rapids Express..... | 1.35 P. M. |
| No. 8, Fast New York Ex..... | 6.15 " |

GOING EAST—AIR LINE, leave

| | |
|---------------------------------------|-------------|
| No. 2, Special New York Express..... | 11.25 A. M. |
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| No. 12, (Lim.) Pass. for Buffalo..... | 8.30 " |
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|-----------------------------|-----------|
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| 1.50 9.00 Benton Harb'r Lv. | 6.04 3.00 |
| 1.22 8.33 Eau Claire Lv. | 7.07 3.50 |
| 1.17 8.28 Berrien Centre | 7.12 3.84 |
| 12.04 8.07 Niles | 7.31 3.84 |
| 12.15 8.20 Elkhart | 8.12 4.36 |
| 11.02 6.53 Goshen | 8.33 5.00 |
| 12.25 8.25 Milford | 9.00 5.25 |
| 11.00 5.56 Warsaw | 9.25 5.56 |

| | |
|---------------------------------|------------------|
| 8.50 7.25 2.35 Lv. Anderson | 1.05 9.35 8.50 |
| 7.02 6.00 1.02 Lv. Indianapolis | 2.40 10.52 10.30 |

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|--|-------------|
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| ELKHART LINE. | |
|---|----------------------|
| GOING NORTH. | GOING SOUTH. |
| No. 3, No. 1. | No. 2, No. 4, No. 8. |
| 1:50 9:00 Benton Harb'rv. 6:40 3:00 | |
| 1:22 8:33 Eau Claire lv. 7:07 3:29 | |
| 1:17 8:28 Berrien Centre 7:12 3:34 | |
| 12:28 8:07 Niles 7:31 3:54 | |
| 12:15 7:50 Elkhart 8:12 4:30 | |
| 11:52 7:25 Goshen 8:12 4:01 | |
| 11:25 6:55 Milford 9:00 5:25 | |
| 11:00 5:56 Warsaw 9:25 5:56 | |
| 7:55 4:55 Lv. Anderson Ar. 1:05 9:25 8:50 | |
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Herald of Truth.

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THE WATERED LILIES.

2 Cor. 4:7.

The Master stood in His garden,
 Among the lilies fair,
 Which His own right hand had planted,
 And trained with tenderest care.
 He looked at their snowy blossoms,
 And marked with observant eye,
 That His flowers were sadly drooping,
 For their leaves were parched and dry.

"My lilies need to be watered,"
 The heavenly Master said;
 "Wherein shall I draw it for them,
 And raise each drooping head?"

Close to his feet on the pathway,
 Empty and frail and small,
 An earthen vessel was lying,
 Which seemed of no use at all.
 But the Master saw, and raised it
 From the dust in which it lay,
 And smiled as He gently whispered,
 "This shall do my work to-day."

"It is but an earthen vessel,
 But it lay so close to me;
 It is small, but it is empty—
 That is all that it needs to be."
 So to the fountain He took it,
 And filled it full to the brim;
 How glad was the earthen vessel
 To be of some use to Him.

He poured forth the living water
 Over His lilies fair,
 Until the vessel was empty;
 And again He filled it there.
 He watered the drooping lilies
 Until they revived again;
 And the Master saw with pleasure
 That His labor had not been in vain.

His own hand had drawn the water
 Which refreshed the thirsty flowers;
 But He used the earthen vessel
 To convey the living showers.
 And to itself it whispered,
 As He laid it aside once more,
 "Still while I lie in His pathway,
 Just where I did before."

"Close would I keep to the Master,
 Empty would I remain,
 And perhaps some day He may use me
 To water His flowers again."

For the Herald of Truth.

ONE LORD, ONE FAITH, ONE BAPTISM.

"There is one body, and one Spirit, even as ye are called in one hope of your calling, One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. Eph. 4:4-6.

The apostle, having exhorted the Ephesians, to a strict unity and concord amongst themselves, next proceeds to enforce his exhortations with several arguments, and there are no fewer than seven. Summed up in the verses before us. (1) Says the apostle, "There is one body," that is, one universal Church, "whereof ye are all members." (2) "There is one Spirit," by which ye are all animated and lived and therefore keep the unity of the Spirit. (3) "There is one hope of eternal life," by which we are all excited. Our inheritance in heaven is the same. God doth not give one a double portion or a partly colored coat above another, but it is called one inheritance in light because all alike are partakers of it and sharers in it. The saints have all one hope, therefore should have all but one heart. (4) "One Lord." Jesus Christ, the head of His Church, the Savior of the body, one whom we all profess to serve and obey. "Be ye therefore one; for your Lord is one." (5) "There is one faith," that is, either one grace of faith, whereby we believe on one doctrine of faith which is, "Believed, ye all believe in one and the same Savior, and are all justified by him after one and the same manner; therefore be ye also one in affection, as well as one in belief." (6) "There is one baptism," one door by which we all enter into the Church, both Jew and Gentile, bond and free, rich and poor, they are all one in Christ Jesus, and by one Spirit baptized into one body. (7) "One God and Father" of all things, and of all persons in Christ, of whom we all expected one and the same salvation, and this God is transcendently above all and over all. His eye penetrates and pierces through you all, and he is in and among you all, as in His holy temple, therefore such as endeavor to divide you, do as much as in them lies to divide God himself that dwells in you.

This then is the sum of the apostle's argument, "Seeing ye are all members of one body, partakers of one Spirit, expectants of one hope, having one Lord, and common Savior, one faith and belief, one and the same baptism, in the name of the Father, Son and Holy Ghost, and one and the same God and Father in Christ. Seeing you are one in all these particulars, be one among yourselves and endeavor to keep the unity of the Spirit in the bond of peace. From the whole learn that so many are the obligations, so strong the bonds and ties which lie upon all the members of the church to be at unity among themselves, of one judgment and of one heart, and that upon such as violate these bonds and culpably divide and separate themselves from communion with their brethren, Christ looks no longer as members of his body, but as having rent and torn themselves from it.

A BROTHER.

Newville, Cumberland Co., Pa.

For the Herald of Truth.

PASSING AWAY.

Our friends are passing away to return no more, and soon we shall follow. How many a family circle has in the last year been broken, one or more been called from time to Eternity, knowing that every tick of the watch a soul is ushered into Eternity! All who have died in the Lord are now blessed, resting from their labors. Who will be the next to pass away from earth? Are you ready? If we are followers of Jesus and hold out faithful, we need not fear death. Jesus will carry us safely over.

What a glorious consolation for our souls that in sickness, in suffering, and even in death, our faithful Savior stands at our side. He never leaves us nor forsakes us. He himself tasted the bitterness of death, experienced what it is to die. Look to him with full faith; his heart is full of grace and love, ever willing to assist thee. Cry unto him "as the heart panteth after the water brooks." He is a living fountain, the fountain of the Lord for all thirsty souls.

Some may yet object, and say, that according to the words of the Apostle Paul, "For it is God that worketh in you

both to will and to do of his good pleasure," man can do nothing toward the salvation of his soul, but that all is from the Lord whether he be saved or lost.

But by the words of Paul we understand that God graciously operates on the minds of men, by the preaching of the word and the influence of the Holy Spirit, to produce in them a willingness, without any restraint, to come to the Savior and seek their souls' salvation; and this seems to be intimated by the apostle in the preceding and succeeding verses where he says "Wherefore my beloved, as ye have always obeyed, not only as in my presence, work out your own soul's salvation with fear and trembling, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

AMELIA MOSEMAN.

Mt. Joy, Lanc. Co., Pa.

For the Herald of Truth.

DISOBEDIENCE PUNISHED.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains to carry him to Babylon. But Nebuzaradan the captain of the guard left of the poor of the people which had nothing, in the land of Judah and gave them vineyards and fields at the same time. Jer. 37:10.

Since the above passage of scripture has appeared in our S. S. lesson helps the second time within a year, I was impressed with the deep spiritual meaning contained therein; and may God give me grace to present a few thoughts upon the same that will be edifying, and create in us a more earnest zeal to live up to the requirements of the blessed gospel.

We read in many different places in the Book of all books, that whosoever does not obey God's commands, but goes about doing his own pleasure, will, in the end, be doomed to everlasting destruction, but, on the contrary, he who diligently strives to obey His will, will meet with joy unspeakable in this life, and in the world to come life everlasting.

In the above lesson we have a vivid example of the former. We notice that king Zedekiah had repeatedly been warned by the prophet, that if he would not desist from his evil ways he would be taken captive by the Chaldeans; but the Word teaches us, that, "Neither he, nor his servants, nor the people of the land, did hearken unto the word of the Lord, which he spake by the Prophet Jeremiah." Jer. 37:2. and consequently, in the Lord's own appointed time, he, with his sons and all the nobles of Judah, was taken captive and carried to Riblah, where, as our text teaches us, his sons and all the nobles were slain before his eyes. Oh, how terrible it must have been

for him to witness the slaying of his own beloved sons and the nobles who were undoubtedly also of his best friends and kindred; we may well believe it caused sorrow and anguish of soul to think that through his disobedience these dear people must be thus cruelly treated; but alas; this was not all he was called upon to suffer, for he had to endure the pangs of having his own eyes put out and then bound with chains and carried into Babylon, where he had to live the life of a slave in total darkness the remainder of his days. How completely the enemy had him in his power. We find in Rev. 17:5 that Babylon is called the "Mother of harlots and abominations of the earth." And in Rev. 18:2 we read that, "Babylon the great has fallen, and is become the habitation of devil's and the hold of every foul spirit, and the cage of every unclean and hateful bird."

Christ and his Apostles gave us advice what we shall do, and what we must not do; and if we are obedient unto these teachings, we shall be clothed with a "robe of righteousness," and when time ends with us here we can "enter into the joys of our Lord;" but if disobedient we will hear the words, "Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth," as did the guest who came in to the wedding without having on a wedding garment.

What a striking resemblance we have in the two cases. As Zedekiah was bound with chains and had his natural eyes put out, so will Satan, the enemy of souls, bind us, and blind our spiritual eyes if we do not obey the teachings of Jesus Christ our Blessed Lord.

Dear brethren and sisters, and all God loving souls let us diligently search the scriptures and earnestly pray God to enlighten us that we may discern good from evil; as Satan is more than ever before transforming himself into an "angel of light" in offering to us in the form of godliness, all manner of seemingly innocent pleasures and amusements, whereby the young especially, are so easily deceived. Since it becomes more apparent from year to year that desolation and destruction is near at hand let us take heed of her warning cry which says, Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:6-8.

O may we be the "poor of the land" who shall receive "vineyards and fields at

the same time," for Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth." Matt. 5:3-5.

"Why sleep ye, my brethren? come let us arise; Oh, why should we slumber in sight of the prize!

Salvation is nearer, our day is fast spent, Oh, let us be active, awake and repent!

Oh, how can we slumber? our foes are awake; To ruin poor souls every effort they make; To accomplish their object no means are untried,

The careless they comfort, the wakeful misguide.

Oh, how can we slumber? ye sinners look round, Before the last trumpet your hearts shall sound;

Oh; fly to the Savior! he calls you to-day; While mercy is waiting, oh, make no delay!"

Pandora, Ohio. SUSANNA EBY.

A WORD IN SEASON.

David Sands and his companion were riding along the road together on a certain occasion, when they came to a field which some cattle had broken into and were devouring some cabbage which were growing there. Upon seeing which, his companion remarked to David, it will not do for us to pass on, without informing the owner what is taking place, I will go to the house and let him know. No, said David, I will go myself and do it. Accordingly he rode up to the house and, dismounting, entered a room where he found the owner on his knees in prayer with his family. David immediately addressed him and said, "My friend, if thou dost not watch as well as pray, the cattle will eat up thy cabbages." The man took the practical hint thus given him in the manner David intended he should, and with feelings of thankfulness to him for informing him of the state of things, he took immediate measures to prevent any further destruction of his property.

The language used by David Sands on this occasion, may be spiritually applied with profit. For without watchfulness, it is easy to lose the condition in which the Christian lives as in the immediate presence of his Heavenly Father; and thus the way may be opened for the springing up in his mind of evil tendencies which had before been kept in a good degree of subjection.

STEWARDSHIP is a solemn service, and when He who has made us stewards calls us to account, it will be a sad day for those who have hoarded or wasted the Master's wealth, while his work has been neglected and his servants have suffered want.

For the Herald of Truth.

EVANGELIZING THEN AND NOW.

"And he [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4:11, 12.

We understand these names to vary a little in their meaning, but all are given for the work of the ministry. Among them we have the name evangelists. Philip was an evangelist. Acts 21:8. Timothy was to do the work of an evangelist. 2 Tim. 4:5. To this was added, "Make full proof of thy ministry." In Acts 15:36-40, we find others doing evangelizing work, visiting the brethren in every city to see how they did.

Paul, the chiefest among them, according to the Pauline chronological chart by the late Rev. E. B. Elliott, made four great missionary tours, visiting the first time ten cities and remaining at one of them, Antioch, one year. On the second tour he visited fifteen cities, stopping at Corinth eighteen months, and some time at Antioch again. On the third tour he visited sixteen cities, during which time he staid at Ephesus two and a half years, and at Corinth three months. He was imprisoned at Cesarea for two years. After his voyage and shipwreck in October and November, A. D. 58, he wintered at Malta, and in the spring of 59 he was imprisoned at Rome for two years. On the fourth tour he visited ten cities, making Rome the last, and where he was again imprisoned.

In the year 1527 there was a great council or conference of ministers of the church in Augsburg. The names of those sent abroad to preach are recorded as follows: Ulrich Trechsel and Peter Schepack were sent into the Palatinate; John Denck, Gregor Maler and John Beck moved into the district of Zurich; a certain Leonhard was sent to Linz, while George of Passau went into France, Leonhard Schiemer to Bavaria, and one named John into Bavaria.

A quotation from Meino Simons will give the feeling of earnestness in his day. He says: "We preach, therefore, as much as is in our power, both day and night, in houses and in the open air, in forests and in wildernesses, hither and thither in this and in foreign lands, in prisons and in dungeons, in water and in fire, on the scaffold and on the wheel, before lords and princes, orally and by writings at the risk of possessions and blood, life and death, as we have done these many years, and are not ashamed of the gospel of the glory of Christ, for we are a living fruit and strongly feel the moving power in our hearts, as may be seen in many instances by the commendable submissiveness and willing sacrifices of our faithful brethren and joint heirs in Christ Jesus.

We would save all mankind from the jaws of hell, deliver them from the chains of their sins, and by the gracious help of God win them to Christ by the gospel of his peace, for this is the true nature of the love which is of God."

From the above we can safely conclude that evangelizing work had the sanction of the early fathers, the apostles, and Christ himself, for he would not have "given evangelists" if there had not been a special work for them. As to zeal we find them going from city to city, preaching day and night, in prisons and dungeons, before lords and princes, in the open air, in forests, wildernesses, and in foreign lands, at the risk of their possessions and their lives, wishing to save all mankind from the jaws of hell. Thus it was then, according to the little we have here presented. How is it now, in our day, of the past forty years or the past century or two? What has been the zeal of the Mennonite church to save souls at the risk of life and possessions? How many has she sent from city to city to preach, and visit prisons and those weltering in sin and shame? Where are those sounding our faith in foreign (heathen) lands? Have not even some been saying, 'Preach not abroad as long as so many are unsaved at home'? So it was in primitive days, but the work went on nevertheless.

Paul writes, in 1 Thess. 2:16, of those upon whom was resting the wrath of God, filling up their sins always. He says in forbidding them to speak to the Gentiles (heathen) that they might be saved. Paul preached and warned the people day and night in tears. Menno and others in his day did the same, and at the risk of their lives.

A few years ago some of us in Kansas could scarcely get the consent of our minds to allow our evangelizing men to preach at night at all, and more than two meetings at a place in succession we had our fears about too. It is different now. We have our fears yet, but as far as practical we are anxious to have the work go on, and the districts here in Kansas have been so encouraged in what the Lord has done for them through the labors of the various ministers that have been helped unto us from time to time by the contributions of others, that the hearts of the people are so moved that we verily believe, after another favorable harvest time, it will only need to be hinted at by the officers of the church in the various districts, and there will be a cheerful giving of their substance to swell the evangelizing fund whereby men may be sent to gladden other hearts as ours have been, after witnessing in four or five districts the gathering of about fifty souls into the fold this winter, to say nothing of the results of special labor in former years.

Thus observing these manifestations at home and similar ones abroad in the various states and in Canada, we have reason to believe that among our people of the Amish and Mennonite branches of the brotherhood this work will make more rapid progress in the next ten years than in those just passed away.

Since the Evangelizing Committee held their first Annual Meeting in January, 1884, there has been a growing zeal for the church to become more active, and the recent Annual Meeting held at the Sale church in Elkhart County, Indiana, January, 1892, shows this by being able, with common consent, to change the name of the organization, hereafter to be known as the Mennonite Evangelizing Board of America, the object of which shall be to collect means and maintain a treasury for the purpose of carrying on a general missionary work, and with these means to send men to labor and preach WHEREVER there is need for such work, or WHEREVER a field may open, whether among Mennonites or other classes of people, in accordance with the commission of our Savior given in Matt. 28:19, 20, but especially among scattered members of the church, and churches not supplied at all, or insufficiently supplied with laborers, etc.

I will close the few scattered thoughts given in weakness by annexing the following lines, believing that they will be read with a degree of interest by some of our ministers, especially the last verse.

A WORKER'S PRAYER.

"For I have received of the Lord that which also I delivered unto you."—1 Cor. 11:23.

Lord, speak to me, that I may speak
In living echoes of thy tone,
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see
Thy rest, Thy joy, Thy glory share.

R. J. HEATWOLE.

For the Herald of Truth.

THE WEATHER.

How ungrateful it sounds, to the ear and to the heart of those who truly love the Lord, and who have a zealous desire that God should be honored by all that man does or says, to hear the ungrateful expressions that are so frequently uttered concerning the weather. If we were to judge the character, wisdom and ability, to control the elements that are vested alone in our God, by the many cowardly ejaculations we hear about the weather, we would have to conclude that God is utterly unwise, unkind, and unmindful of us. Especially does it come with bad grace from the lips of Christian professors to utter expressions like the following: Ain't this miserable weather? Terrible, isn't it? Did you ever see such weather? Perfectly awful. Awful is no name for it. I wanted to go to John Smith's to-day, but it just poured incessantly all day, I hope it won't rain to-morrow, etc.

How much better it would sound, and how much more pleasing to Him who orders all the weather if we would from the heart, ever desiring to render to God the praise which is due Him, express ourselves in words of admiration, gratitude, and praise, something like the following. How beautifully it rains? How wonderful is the rain! sprinkling thousands of square miles of surface at the same time. How capacious is God's Reservoir! How profitable this rain to our land! Thou visited the earth and wastest it. Thou greatly enrichest the valleys thereof, and dost cause the hills thereof to rejoice. He sendeth rain on the just and on the unjust. In this way, if it is truly our desire to praise God we will be able to find a great variety of expressions pertaining to the incalculable benefits we are continually enjoying as the result of the copious showers of rain and snow, which our Heavenly Father so graciously sends us. Let us therefore never murmur or complain about the rain which, though it may seem inconvenient and unpleasant for us at the time, we are sure to reap benefit and blessing from it, either directly or indirectly. Then, also, how much more we can appreciate the bright sunshine after having patiently endured the clouds and rain! How interesting for us then to contemplate the magnitude and immeasurable greatness of this heavenly luminary that gives both light and heat to the whole earth! How innumerable the benefits that come to mankind through rain and sunshine! Yet poor, ungrateful humanity will grumble and complain even of the sunshine. It is not necessary here to enumerate the unwise and ungrateful expressions so commonly made about the warm weather. How much more consistent that we should always reason from a stand-point

of our own insignificance and entire dependence upon our God. All human skill combined could not make one blade of grass grow. Because God graciously gives the continuous rains to feed the springs and the occasional showers to moisten the earth, and the sun to shine, giving light and heat to vegetation, thus supplying continually for us our bread and our water, material for our clothing and our shelter, let us never forget our entire dependence upon Him for all the good we receive in this life, and if we have occasion to say ought about anything that God is doing for us let us ever be mindful of our true relation to Him. That God is good. God is love. He is too good to be unkind, and is too wise to err. We shall always do well to honor God, Yea, whatsoever we say or do, do it all to the honor and glory of God.

Lancaster, Pa.

For the Herald of Truth.

A NECESSITY.

In taking a glimpse over our churches throughout the land, we can plainly see that even with all that we have been doing in order to promote the cause of Christ and bring before the minds of the people, the faith to which we hold, and which we believe to be the true doctrine as it is plainly taught in the Bible, that there is still a lack of earnestness in the work. We love our church and doctrine, for we are sure that it is firmly based on the Gospel of Christ, and on nothing else, and we also love to see people join us in Church-fellowship. How then are we going to declare our love for our Church, and the desire for its growth? One thing is certain, and that is,—if our doctrine be not preached, the church will not grow, and if it is not presented to the minds of the people as of en and as well as it might be, the Church can not and will not prosper as much as it might. To overcome this deficiency, we must therefore devote more time to the cause we love. God has kindly given us a day of rest, and in what way could we spend this day more profitably than to come together and worship God our maker, who so bountifully blesses us every day, and who is so gracious and merciful to us in all things?

In some places regular services are held only once in four weeks, making only 13 regular services in a whole year. How, now, are the rest of the Sundays (39) spent? In the interests of the world, and the accumulation of earthly gain? Are they spent in "doing nothing"? Are they spent without perhaps once thinking what the day is for? How are they spent?

Again the services held on these 13 days are at most of about 2¼ hours' duration, each. This would mean only about 30 hours' Church service out of 52 Sundays, (1248 hours).

In other places regular services are held once in two weeks, consequently there would be about 60 hours, Church service in one year.

Some one might say: "Yes but we cannot be in Church all day Sunday." That is true, but whoever says or thinks that should think again, for that would be going into the extreme.

If we claim, and are sure that our doctrine is in full accordance with God's word, and is nothing short of the will of God, and the Love of God be shed abroad in our hearts as it should be, surely where there are plenty of ministers, more than 30 hours or 60 hours out of 1248 can be devoted to the worship of God. Is this not so?

The question then arises: "How much can we then do for God, that His Word may become known to the children of men?" True, we are not all ministers, but we are still all workers, at least we should be, and earnest ones at that. If there be a community where there are plenty of ministering brethren, might not services be held every Sunday morning? Might not also a Sunday School be established at such a place if there be none there yet? We want to get young people into the work, and those who are enjoying the privilege of attending Church services and Sunday School regularly, should be willing to try and help those who have not yet come so far, into the way also. There are so many young people over the land who pass Sunday after Sunday in engaging in almost anything except that with which God is pleased, and all because they have no Church or Sunday School to go to. Now these young people, and older ones as well, need to be instructed from the Book of Life. Our journey through this world is of but short duration, and we have no time to lose in trying to gather all that we can, with God's help into His fold.

Let us make a new resolution, and carry it out too, that henceforth we will be more ready to take hold of the Lord's work whenever an opportunity presents itself for doing something for Him.

If we had more Church services, and more Sunday Schools, it is an indisputable fact that more souls could be won for Christ. We enjoy the Christian life. We love His Word, and love to do His will. Let us then be earnestly "about our Master's business," and seek to bring others that they too may enjoy the life which we enjoy. Let us do something for these poor souls, and we shall be richly blessed of God.

A. C. K.

"The Lord will be the hope of His people."

The truly great are those who conquer themselves.

God's workers are never paid in the devil's money.

THE RIGHT PRINCIPLE.

The Christian is entitled to very exalted principles. He is freely, eternally forgiven. He is perfectly justified from all charge of guilt. He stands in the position of a dear child, made nigh to God by the blood of Christ.

He is no more an exile, a stranger, but a citizen of the heavenly Jerusalem, a partaker in all the rich blessings of the covenant of grace.

This brings with it great responsibilities. It demands a proportionable return. It requires of us that we should walk worthy of our high vocation. If our privileges be far above those of others, so also must be the standard at which we aim, and the motive by which we are guided.

This can be nothing short of aiming in all things to glorify God, and to live entirely to him. When the Egyptians obtained from Joseph the food by which themselves and their families were preserved alive, he said to them, "I have bought you and your land of Pharaoh." Jesus by bestowing upon us his precious blood, and the rich benefits which are derived from it, says likewise unto us, "I have bought you and all you possess for God." The apostle Paul reminds us that such is the purpose for which we have been redeemed. "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Let not the child of God be satisfied with any lower motive than is here set before us. It is well often to hold in view the prize of our high calling; it is well to stir up our hearts, by pondering the crying necessities of the world we live in, and with true compassion to assist in meeting them; but there is something far beyond either of these motives. It is to glorify Him who is our Creator, our Preserver, our most loving Father. In every way this principle is the best, as well as the highest, by which we can be actuated.

It greatly simplifies our course through life. Take the man who would serve God a little, and yet chiefly consults his own interests, and how often will you find him in a strait as to the course he should follow. Duty points in one direction, self-interest in another, and which is to be obeyed? Which of the two shall yield? There is the fear of conscience troubling him afterwards, and yet such a man has no strength to follow its dictates.

A wavering, undecided course, of all things most painful, very frequently is the result. "A double minded man is unstable in all his ways."

Would you have your way plain and clean before you? Aim at serving God first. "Trust in God, and do the right." This motto will cut the knot of a thousand difficulties, while oft times the half-Christian is entangled in the net of his own weaving.

A determination at all hazards to walk by the straight rule of God's commandments, will, in most cases, make everything plain. It may bring loss or reproach, it may thwart our own plans, it may cross our inclinations, but it will bring peace to the mind as well as glory to God.

It is a blessed thing to follow the example of our great Pattern; to tread in the foot-prints which he hath left on earth; to seek above all things to glorify our Father which is in heaven.

How may we best carry out this principle in the daily routine of life? It is well at the commencement of every day distinctly to set it before us. When we arise in the morning let our first thought be upon our Father's love, relying afresh on his pardoning mercy in Christ; but, coupled with this, let us offer the prayer, "Father, glorify Thyself in me this day."

Desire not merely to get through the day with as much comfort and ease to yourself as possible, but in its varied duties and occupations aim so to perform them as to please God. It matters not what the work may be. It may be the merest drudgery. It may be connected with matters of great importance.

It has been said that if two angels were sent from heaven, one to sweep the streets, and the other to rule a kingdom, they would be equally satisfied in obeying the command. Let us cultivate the same spirit. Let us regard each day that is granted to us as affording us fresh openings for service.

"Direct, control, suggest, this day,

All I design, or do, or say;

That all my powers, with all their might,

In Thy sole glory may unite."

Selected by SALINDA D. HERSHEY,
Kinzer, Pa.

WHERE TO FIND THE SPIRIT.

FROM "THE FRIEND."

In my travels I met with a person, who queried of me, how should he know which society had most of the Holy Spirit, since most professors of Christ do believe in the Holy Ghost or Spirit? To whom I made the following answer:

Let the rule of Christ determine this question; He says: "By their fruits ye shall know them; do men gather grapes of thorns, or figs of thistles?" The fruits then of the Spirit of Christ, are love, faith, hope, patience, humility, temperance, godliness, brotherly kindness and charity, with all manner of virtues. Therefore the society of Christians which brings forth most of the fruits of the Holy Spirit, consequently have most of Christ's grace and spirit. But some object and say, we will not believe that any society have the Holy Ghost now, or the immediate revelation of the Spirit, unless they work miracles. To which it is answered, that right reformation from sin, and true faith in Christ, cannot be wrought without a miracle, neither can we bring forth the fruits of the spirit without the miraculous power of Christ. Men by nature bring forth the works of nature, and that which is contrary to nature is miraculous. Sin is natural, but Divine holiness, or the righteousness of Christ, wrought in man, is spiritual, supernatural and miraculous. And as to natural men, who are in a state of nature, seeing outward miracles, if they will not or do not believe what is written in the Holy Scriptures of the Old and New Testament, neither will they believe, although one were to rise from the dead. Notwithstanding Christ wrought outward miracles, and did the works which none others could do; though he cured all manner of diseases, and fed many thousands with a few loaves, and a few small fishes; and what remained when all had eaten, was more than there was at first; though he raised the dead, and himself arose from the dead, yet few, but very few believe in Him, so as truly to follow Him. His birth, his life, his doctrine, his death, his resurrection, are all miraculous; and since all this was done in the person of Christ, and at the first publication of his religion to men, there is now no absolute necessity of outward miracles, though his power is the same now as ever; but He said to his disciples, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." Upon which, W. Dell says, this must be understood in relation to sin; for Christ has no sin in himself to overcome, but we have all sinned," and to overcome sin is the greatest of miracles. This will try the notional or nominal Christian who says we can never overcome sin in this world. Where then is our faith in the Son of God, who for this purpose was manifested, that we might destroy the works of the devil.

Therefore let not Christians be slow of heart to believe in the glorious gospel of Christ; and if we truly believe therein, and live in the practice of his doctrine, we shall see miracles enough to satisfy us forever.—
Thomas Chalkey.

A HOME IN THE HEART FOR CHRIST.

If Jesus actually lives with you, other people will be sure to discover the fact. When he went into the border of Tyre and Sidon He "could not be hid." If you travel through a certain district in Southern France in lavender time, you are sure to know that it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal Him; he could not, even if he would. Many absurd things have been written

about "secret hopes," etc., but, my friends, if nobody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in the stove a touch will show it. Here, then, is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience and helping me every day to resist evil and do right? then He is *there*; but if no such internal evidence exist, then Christ has never been there or has gone away.

For the question whether the Master will always stay with us depends largely upon ourselves. Self-will and pride drive Him out, for He promises to dwell only with them who are of an humble and contrite spirit. Neglect may provoke Him to depart, and so may a persistent disobedience to His commandments. Dr. Maclaren beautifully remarks that "the sweet song birds and honey-bees are said always to desert a neighborhood before a pestilence breaks out in it." So the ineffably holy Savior will not dwell with evil, and we may so poison the heart atmosphere with indulged sin that He will not stay in it. Free agency does not cease after conversion. If Christ enter our hearts through faith, He must be kept there by faith. Oh, what wondrous condescension, that the Lord of glory will consent to occupy such a hut as my poor heart; yet He is kindly saying to me: "Give me room in this, thy heart, and I will give thee a place in my heaven."

A practical thought not to be lost sight of is that if Jesus dwells in our hearts we should be carrying Him with us. "Let your light so shine before men" that they may recognize that Jesus is within you. Show your Christ like kindness to people while they are living, and do not take it out in heaping flowers upon their coffins. I have sometimes thought when I looked at such posthumous displays, that if these poor silent lips could speak, they would wish that a few more flowers of love had sweetened their hard, weary lives. Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add your knock to His knock at their heart's door. Reverently be it said; the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and suffering around him. As for such of my readers as have never had this glorious Son of God living in their hearts, it is because they do *not want Him there*. He will be in the way of your favorite sins. Beware, my friends! Christ gives last knocks, and if you bolt him out of your heart He will shut you out of His heaven.

WONDROUS LOVE.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Some missionaries, it is said, were once called into the presence of a heathen king, and were desired to unfold the doctrines that they taught. They began to read to the king from John's Gospel, and came to this passage. "Stop," said the king, "read that again." Again they read the wondrous record of divine affection. Said he, "Read it again." They did so. "Call my counselors," said the king, and there, in the presence of royalty, surrounded by the congregated wisdom of the kingdom, they considered this sublime and glorious statement of divine love. But how often we read with carelessness these wondrous announcements to mortal man! God *loved* the world—mankind, creatures made of dust, frail mortals, sinners who had broken his laws, transgressors who had blasphemed his name, men who abused mercy and despised kindness, and trampled on forbearance, and rejected longsuffering and wearied love. God *loved* them still.

"God so loved the world that he gave his only begotten Son." Not an angel high and mighty, not a cherub glorious and holy, not a seraph bright and beautiful, but his *Son*, "the only begotten of the Father, full of truth and grace," the brightness of his glory, and the express image of his person. He gave his Son, to be poor, and humble, a houseless wanderer in this weary land; gave him to be abused, tempted, persecuted, and despised, subject to toil and labor, to tears and sighs, to groans and agonies and pains. He gave him to be a man of sorrows, and acquainted with grief, to spend his nights in tearful prayer, and his days in wearisome labors, to be frowned upon by pride and oppressed by power; to be a companion of publicans and sinners, to be derided, betrayed, denied, smitten, crowned with thorns, scourged, buffeted and blasphemed, agonize in Gethsemane, amid tears and groans and bloody sweat, condemned and crucified, amid scoffs and taunts and jeers. Gave him to bleed and suffer, and groan, and plead, and die. God did this that whosoever believeth in him should not perish. Our hope was darkness and death. No light played about the tomb.

"Dust thou art and unto dust thou shalt return," was the doom of man. "The soul that sinneth it shall die," was the law that revealed our destiny. God would not have us perish. He would have us saved. So he gave his Son, that whosoever believeth in him should not perish. Hark, does it say whosoever is *worthy*, or rich, or great? No! *whoso-*

ever believeth. Only believe. Come, lay the hand of faith upon the head of your Sacrifice and confess your guilt before the Lord. Believe and be saved. Christ hath abolished *death*, and brought *life* and immortality to light in the Gospel. Mourning soul! Christ is "the resurrection and the life." Everlasting life—how wide, how vast, how boundless! Life in unwithering beauty, that shall roll on its ceaseless tide—through the cycles of eternity! Perishing sinner, secure that life; flee for refuge, and lay hold upon the hope set before you. Let the meltings of love draw you near the cross of Christ! *Come, and you shall not perish*, but have everlasting life.

Sel by—SARAH A. BONTRAGER.
DeGraff, Logan Co., Ohio.

THE GREATEST DECEPTION.

"The world is still deceived with ornament. In law, what plea so tainted and corrupt, But, being season'd with a gracious voice, Obscures the show of evil? In religion, What damned error, but some sober brow Will bless it, and approve it with a text, Hiding the grossness with fair ornament?"

Deception is most loathsome, yet very common. All men detect it, yet are sometimes deceived. "All the world's a stage." Not only the young and thoughtless, but the wise and prudent are now and then seduced by its machinations. We are not merely deceived by objects cognizant to the senses, but our own hearts are deceitful above all things—we deceive ourselves. The arch deceiver of fallen humanity is SIN. Fools make a mock at sin, but sin frequently mocks both the wise man and the fool.

How is it that sin is so deceptive? That it is deceiving none will deny; it is also an infallible truth that men's hearts are hardened through its deceitfulness.

Sin deceives by its *assumed appearances*. We often judge by external manifestations, and are sadly misled. All is not gold that glitters. It is to be feared that in every-day life are to be found those who

"Stamp God's own name upon a lie just made,
To turn a penny in the way of trade."

Sin is often like Jezebel, perfumed and painted for unrighteousness. It is like a leper clothed in purple and fine linen. It is the voice of Jacob, but with the hand of Esau. The poison of asps is under its lips.

Sin deceives by its *flattering names*. There is much in a name. Many men call good evil, and evil good. Pride and revenge are sometimes called nobility and bravery. Men whose hands are reeking with inno-cent blood are prominent heroes. Extravagance is distinguished by the sobriquet of generosity or good nature. Miserly money-grasping is regarded

SUNDAY SCHOOL LESSONS.

LESSON 6.—May 8.

DELIGHT IN GOD'S HOUSE.—Psa. 84:1-12.

Golden Text.—Blessed are they that dwell in thy house.—Psa. 84:4.

Time.—If this Psalm was written by David or in his time, it was between 1075 and 1015 B. C.

INTRODUCTION.—The *Writer*. The authorship of this and eleven other psalms is ascribed to the sons of Korah. There are however two ways of reading the inscription: Either "for" the sons of Korah, or "of" the sons of Korah. Some authorities hold that this and the other Korahite psalms were simply dedicated or directed to these musical sons for their use in the worship of the Temple, but were in fact written by David. That they have much of the style, both in their subject and structure, of the psalms of David, there is no doubt; but it does not follow that they were written by the king.—*Interpret*. The Korahites were a musical family and may have composed the words of the psalms they sang, as well as the music to which they sang them. But the authorship of this psalm is of the last importance; we wish to get the teaching of its contents and profit by it.

DAILY READINGS.

M. Delight in God's House. Ps. 84:1-12.
T. Glory to God's House. 2 Chron. 5:11-14.
W. Zeal to Build God's House. Ezra 5:9-17.
Th. Planted in God's House. Ps. 92.
F. Gentiles come to God's H. Isa. 60:7-14.
S. New way of God's House. Heb. 10:16-25.
S. John 4:20-24.

LESSON 7.—May 15.

A SONG OF PRAISE.—Ps. 103:1-22.

Golden Text.—Bless the Lord, O my soul, and forget not all his benefits.—Ps. 103:2.

Time.—The time of the writing of this psalm is not certain. The Syriac version describes it as written in David's old age.

INTRODUCTION.—The *writer*. According to the title, the Psalm was written by David. It is however well known that the titles are not a part of the inspired record, but were added by some later hand. Scholars claim that there are some reasons why this psalm may have been the product of a later author. (1) At the close of book II. (Ps. 72) it is said, "The prayers of David the Son of Jesse are ended;" the collector apparently supposing that they had placed in the Psalter all the known Psalms of David. (2) "Certain Aramaic forms indicate a later author." But on the other hand it is quite possible that the collectors of Book IV. may have found some psalms by David which had escaped the notice of previous compilers.

Grateful Thanksgiving. In this song David (or the writer) pours out his soul in grateful thanksgiving to God for the multiplied and continuous blessings personally bestowed on him; blessings chiefly spiritual but also temporal. He is also grateful for similar blessings bestowed on Israel at large. He points to the source of these blessings, and calls on the whole intelligent world to join with him in thanksgiving to God.

DAILY READINGS.

M. A Song of Praise. Ps. 103.
T. God the Object of Praise. Deut. 10:12-22.
W. Praise from all Creatures. Ps. 148.
Th. Joy in Praise. Isa. 12.
F. Mary's Song of Praise. Luke 1:46-55.
S. Zacharias Praises God. Luke 1:64-69.
S. Praise in Heaven. Rev. 19:1-10.

as economy. Fraud and dissimulation are called shrewdness or sharpness. Slander and scandal hide their ugly faces under the cloak of fidelity. Sensuality and concupiscence are claimed as liberty. And barefaced infidelity goes for advanced thought, and free thinking. So that, when we ask for bread we get a stone, or if we ask a fish we are presented with a serpent.

Sin deceives by its *wonderful pretensions*. It professes to give pleasure, which it may do for a season, but ultimately it bites like a serpent and stings like an adder. Gain—even the kingdoms of the world and their glory, but it ends in the loss of the soul. Honor—but its consummation is eternal banishment from God and heavenly glory. Concealment—but it will lead to terrible exposure at the world's tribunal.

Sin deceives by its *specious pleas*. These are many and various. It pleads to be constitutional—customary—expedient—and even a necessity. How many free and easy souls are thus led blind-fold to perdition?

Sin deceives by its *diversified modes of operation*. It has its chief seat in the heart, which, in itself, is universally deceitful and desperately wicked. Its motions are almost *imperceptible*. It is also very *gradual* in its influence over men's souls; by the most stealthy steps it gains its ascendancy and secures its destructive conquests. Moreover, it is most potent and *persistent* in its insidious struggle for the entire and eternal subjugation of the human heart. Indeed it is the devil's most successful factor in the ruin of nations, churches, families and individuals. Like a strong man armed, he keeps his palace chiefly by deception.

None but the eternal Son of God can save us from the deceptableness of sin; He travels in the greatness of His strength, mighty to save.—*Episcopal Recorder*.

THE BOND OF SORROW.

This beautiful extract from the pen of Dr. J. G. Holland will be read with deep interest by many whose experience it truthfully portrays. I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother who weeps over the lost treasure, and cannot, till the tears have their way, be comforted. I had not thought my child could die. I knew that other children had died, but I felt safe. We lay the little fellow close by his grandfather at last; we strew his grave with flowers, and then return to our saddened home with hearts united in sorrow as they had never been united in joy, and with sympathies forever opened toward all who are called to kindred grief. I wonder where he is to-day, in what ma-

ture angelhood he stands, how he will look when I meet him, how he will make himself known to me; who has been his teacher! He was like me: will his grandfather know him? I never can cease thinking of him as cared for and led by the same hand to which my own youthful fingers clung, and as hearing from the fond lips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children—how much more I have learned from them than they have ever learned from me—how by holding my own strong life in sweet subordination to their helplessness, they have taught me patience, self-sacrifice, self-control, truthfulness, faith, simplicity, and purity.

Ah! this taking to one's arms a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stainless years, is, or ought to be, like living in heaven, for of such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

The little graves, alas! how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands. I weep with you. I trust with you. I belong to you. Those waxen, folded hands, that s'il breast, so often pressed warm to our own; those sleep-bound eyes which have been so full of love and life, that sweet unmoving, alabaster face—ah! we have all looked upon them, and they have made us one, and made us better. There is no fountain which the angel of healing troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe miss the blessed influence.—*Selected by J. H. McG.*

THE SON OF GOD.

One of the Christian Fathers says of Jesus: "Christ hungered as a man and fed the hungry as God. He was hungry as a man, and yet he is the bread of life. He was a-thirst as a man, and yet he says, 'Let him that is a-thirst come to me and drink.'" He was weary, and is our rest. He pays tribute, and is a king; prays, and hears prayer; weeps, and dries our tears; is sold for thirty pieces of silver, and redeems the world; is led as a sheep to the slaughter, and is the good shepherd." What a wonderful combination we have in the God-man, Christ Jesus our Lord!

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

May 1, 1892.

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CORRECTION.—In the death notice of the infant child of Fernandes and Polly Miller, the age was given as one year; it should have been one day.

BRO. JOHN B. DETWEILER, of this County, in response to a telegram that his mother, widow of the late Rudolph Detweiler, had died near Bloomingdale, Waterloo Co., Ontario, left Elkhart on the 5th of April to attend her funeral.

THE ANNUAL MEETING of the Stockholders of the Mennonite Publishing Company will be held at their Publishing House in Elkhart, Ind., on Monday, May 23, 1892, for the election of Directors and the transaction of other business.

THE MINISTERIAL REGISTER for the new Almanac for 1893 is growing very slowly. We hope, however, to receive a good many lists after the spring Conferences are over. Bro. I. W. Eby, our agent at Hagerstown, Md., was the first to respond, he having sent us a full list of ministers for that Conference District. Please do not delay until the matter is forgotten, and you will have to see, when the Almanac appears, that your district, wherever it may be, is not represented.

BRO. C. B. BRENNEMAN, of Elida, Allen Co., Ohio, who is at present on an evangelizing trip in Franklin, Fairfield and other counties, Ohio, reports from Medina that the work is prospering and that the people seem deeply interested in the salvation of souls. We hope to receive a full account of our brother's trip, for our next number.

APPRECIATED.—Our thanks are due to our esteemed friend and brother editor, Henry Davidson, of Abilene, Kan., for his kindly recognition and recommendation of our Sunday School Lesson Helps to the readers of the *Evangelical Visitor*, church paper of the River Brethren denomination. Such a hearty commendation from the editor of the *Visitor* is greatly appreciated by us.

IN OUR LAST ISSUE we enclosed a circular, soliciting subscriptions to the *HERALD*, for the rest of the present year for 50 cents. Quite a number have already responded, and we hope to hear from many more within the next few weeks. Remember that we credit your subscription only from the time at which it is received, so it will be to the advantage of new subscribers to have their names sent in as soon as possible.

FROM THE DEEP RUN CHURCH, IN BEDMINSTER TWP., BUCKS CO., PA.—The following interesting statistics were sent us by our special correspondent.

Number of persons baptized and united with the church from 1858 to 1890.....331
Number of persons belonging to the church that died during the same time.....262
Increase of members during this time.....69
The highest number buried at this church in any year was in 1861, the number being.....34
The smallest number buried in any one year was in 1859, the number being.....6

SUNDAY-SCHOOL MEETING.—As will be seen in the report of the Semi-annual Conference for Waterloo Co., Ont., the brethren there arranged a programme for a Sunday-school meeting. The programme was endorsed by the Conference, and the Sunday-school Meeting or Conference will be held on Whit-Monday, June 6. While on a short visit to Canada a copy of the program was placed before us, and as we believe that it will be inter-

esting and beneficial to our readers, we will give the programme.

Programme for the Third Annual Sunday-School Meeting, to be held at Eby's Church, Berlin, Ont., on Whit-Monday, the 6th of June, 1892.

MORNING SESSION.

- 9-10. Devotional exercises. Electing Chairman, Secretary, etc.
- 10-10:30. The Object of our Sabbath-schools. Moses L. Bowman and Noah Stauffer.—10:30-11. Discussion.
- 11-11:10. Should Sunday-school Officers and Teachers be Chosen Annually, and by Whom? Samuel Herner, Jacob Schmidt.—11:10-11:25. Discussion.
- 11:25-11:35. Is it sufficient for a Sunday-school Teacher merely to Teach the Letter? Levi Groff, Henry B. Cassel.—11:35-11:45. Discussion.
- 11:45-12. How to Study the Sunday-school Lesson. Menno S. Shantz, Eli S. Hallman.—12-12:15. Discussion.

AFTERNOON SESSION.

- 1:30-1:45. Should Visiting Teachers be Asked to Teach? Joseph S. Shantz, Anson Groh.—1:45-1:55. Discussion.
- 1:55-2:10. Is it Advisable to give Prizes for Committing Scripture Verses to Memory? David Bergy, Isaac H. Moyer.—2:10-2:20. Discussion.
- 2:20-2:45. The Successful Sunday-school Teacher. Isidor B. Snyder, Jacob Z. Kolb.—2:45-3. Discussion.
- 3-3:15. What can we do to induce our Young People to Attend Church? Samuel Bowman, Joseph S. Weber.—3:15-3:30. Discussion.
- 3:30. Address on Sunday-school Work, by Elias Weber, Bishop.

MENNONITE PUBLISHING CO. STOCK.—Since our last issue we are pleased to report the following additional stock sold:

| | |
|---|------------|
| Amount reported April 15..... | \$4,875 00 |
| Donation Fund..... | 260 00 |
| | \$5,135 00 |
| Solomon Bechtel was reported in last issue 1 share; should have read 4 shares, which makes 3 shares additional..... | 75 00 |
| Donation Fund..... | 5 00 |
| John Buzzard, 2 shares, given to the Evangelizing Board..... | 50 00 |
| George H. Clemens, 4 shares..... | 100 00 |
| Magdalena D. Shantz, 8 shares..... | 200 00 |
| Mrs. Peter M. Weber, 10 shares..... | 250 00 |
| Church at Sterling, Ill., 22 shares..... | 550 00 |
| Total..... | \$6,365 00 |

We are glad to see the increasing interest manifested in the publishing work by the Brotherhood. This work has already been a great benefit to the church and promises to be still more beneficial in the future. There is still opportunity for others to invest.

TWENTY-FIVE YEARS AGO.—It is twenty-five years ago in the month of April that John F. Funk, as editor and proprietor of the *HERALD OF TRUTH*, left Chicago and settled in Elkhart, Ind. The *HERALD OF TRUTH* was established by him in Chicago, Ill., in January, 1864, without a single subscriber or the promise of a single dollar of financial support. For three years and four months, the paper was printed and published in Chicago, and had become a well-established enterprise, receiving substantial support from the Brotherhood in almost every congregation in the land.

In the spring of 1867 the printing outfit necessary to print the paper was purchased, which consisted of about 1200 pounds of type, stands, cases, galleys, stones, etc., and a new cylinder printing press, propelled by hand power, the whole outfit costing about \$2500.00. This was shipped to Elkhart in the beginning of April, and set up in the front basement of the new Bucklen Building, under the drug store, at the corner of Main and Jackson Streets, in a room about 20x30, and the first paper set up in our own type and run on our new press was the *HERALD OF TRUTH* for May, 1867. This was the first cylinder press set up in Elkhart, and the *HERALD OF TRUTH* was the first paper printed from a cylinder press in this city.

Twenty-five years have passed away and God has blessed our work, and we have now a building 21x154 feet, and our book-store, book-bindery and printing office occupying three floors and basement, and we are running five presses, two paper cutters, etc., and instead of the two papers then printed, we now publish six different papers with an aggregate circulation of over 30,000 copies a month, besides the Sunday-school Lesson Helps, which have a circulation of about 40,000 copies annually, and the Family Almanac, of which we publish 15,000 annually. Besides this we have published many editions of Hymn and other books. Among the largest and most expensive works we have published were the *Martyr's Spiegel*, Menno Simon's *Complete Works* in the English language, and also the same work in the German. The *Martyrs Mirror*, Dietrich Philip, *Confessions of Faith*, and many others. Our people in general are beginning to realize the ben-

efits and the importance of having their own publishing house, and we feel very thankful indeed for the generous support they have given us.

Twenty-five years of untiring diligence to a work of this kind has required the strength and vigor of our best years of life, and our work will soon be done. We are beginning to feel that soon others must take upon themselves the burden so long resting upon our shoulders, but the consciousness that, through our instrumentality, something has been done for the cause of Christ and the glory of God, and for the church with which we have so long been identified, is sufficient reward for all the sacrifice and self-denial which the work required.

CORRESPONDENCE.

FROM BERLIN, ONT.—Communion services were held at Eby's church, Berlin, on the 17th of April. The attendance was large. The bishops, D. Wismer and E. Weber officiated, and at the close of the services over two hundred brethren and sisters partook of the emblems of the broken body and shed blood of Christ, and afterward participated in the solemn ordinance of foot-washing.

A large number of persons have made application to be united with us in church fellowship, and public instruction meetings will be held for the benefit of these and for all others who are desirous of learning the principles of the faith on which we as a church build, as well as our mode of discipline and church government. It is indeed encouraging to see so many of our dear young people preparing themselves for making the best possible use of their time on earth, and for establishing for themselves the great inheritance of the children of God. May they be ever guided by our heavenly Father into ways of usefulness, and may their lives proclaim to others the advantages and blessings of the Christ-life. COR.

CONFERENCE IN ILLINOIS.—It has already been mentioned in the *HERALD OF TRUTH* that the conference for Illinois would be at the meeting house near Morrison, Whiteside Co., on the 4th Friday in May. We wish to extend a general invitation to all brethren and sisters; ministers and deacons are especially invited, as it is encouraging and edifying if we can meet together on such occasions to the honor and glory of God and the upbuilding of his church. Those coming by rail we will gladly meet at Morrison.

JOHN NICE.

COLUMBUS, KANSAS, APR. 1 1892.—The brethren I. A. Miller of Wayne Co., Ohio, and Joseph Stuckey of Lyon Co., Kansas, were with us about the 20th of January, and preached two very interesting sermons while they were here. We hope they will visit us again ere long and we invite all our Mennonite ministers to stop with us when they come out west, and pay us a good visit. COR.

FROM EDISON, FURNAS CO., NEB.—If any of our ministering brethren pass through here, I should be very glad if they would let me know of their coming. I will meet them at the depot and keep them free of charge for a week, even though we raised no crop here last year. JACOB STUMP.

(We trust our ministering brethren will accept the kind invitation of our brother, and stop to see and encourage him on the way of life. ED.)

FROM LANDISVILLE, LANCASTER CO., PA.—On a Good Friday seven precious souls were received into church, and sealed their faith by baptism at Landisville, Lancaster Co., Pa. On Easter Sunday morning communion services were observed. Quite a large number of brethren and sisters partook of the sacred emblems. May our dear heavenly Father add his blessing that we may all be faithful workers in his vineyard, that when he comes he may receive us into those beautiful mansions above. L. B.

FROM OLIVE CHURCH, ELKHART CO., IND.—There seems to be a deeper interest in spiritual things here than there has been for years. We have had our dark days, and no doubt we will continue to see a good many in the future; nevertheless God has heard our prayers for our fellow-beings, and there are at present eight persons here who have become willing to leave all and follow Jesus. We hope and pray that still others will join the number of those who have enlisted under the banner of King Emmanuel, to cast their lot with the children of God. COR.

FROM WASHINGTON CO., MD.—On Sunday March the 20th, 1892, votes were taken for a minister, at Reiff's church. Thirteen brethren were voted for. On the following Thursday (24th), another meeting was held at the same place, for the purpose of ordaining a minister by lot. The lot fell on Bro. George Keener. May God give him grace and strength to perform his duties faithfully. On Good Friday the 15th inst. there will be meeting at Reiff's again, at which time seven souls will be received into the church by water-baptism, and on Easter-Sunday, the 17th, communion will be held at the same place. I. W. EBY.

BRUNNER, ONT., APR. 13TH 1892.—Your correspondent made a mistake in sending in the names of the men ordained to the ministry July 25th 1891, Perth Co., Ontario. It should read Nicholas Nafziger instead of Andrew Nafziger; also Peter Spangler, instead of Peter Spengler. A READER.

FROM HARVEY CO., KANS.—We are glad to make mention of the fact that Bro. Martin Zimmerman and family are again in our midst. They had gone back to Lancaster Co., Pa., for several years, but eventually arranged their business relations there and have now settled on their farm here near the Pennsylvania church house. COR.

SMITHVILLE, OHIO, APR. 19TH, 1892.—Sunday Apr. 17th, 23 persons were received into the church by water baptism. They have turned their faces heavenward, accepted Christ as their salvation, and are trusting in his appearing. May God's blessing rest and abide with them until they reach the waters of Jordan, where they can look across into the land of sweet deliverance, and find rest for their souls. There is again a small number of persons who have made application to unite with God's chosen Israel and follow Christ's footsteps.

Bro. P. D. Mishler, from Marion Co., Ore., was with us and proclaimed the glad tidings of salvation on four occasions. May the Lord bless the dear brother that he may go forth undaunted in the labors of God's vineyard. COR.

FROM DETWILER'S CHURCH, WATERLOO CO., ONT.—This church has indeed suffered many sore afflictions and discouragements in the past years, and seemed to be going backwards, until last year 5 dear souls united with us, and there are at present 6 applicants for membership. We are glad to have so many additions to our little band. Bro. J. S. Coffman labored with us a few days and we can truly say the Lord has richly blessed his efforts. We feel very much encouraged in the good work. In looking about us we see still a great many poor souls wandering on in sin and folly, which should by all means be gathered into the fold of Christ, brethren, could we not do something for them? Let us with new courage and zeal go boldly yet prudently forward into the battle and win those souls for the Master.

We hope the discord which has existed amongst us for the past few years may now have been banished forever, and that the sweet peace of God "which passeth all understanding" may once more reign supreme in all our hearts. May the Lord shed his richest blessings upon our dear church, is the prayer of yours, COR.

SMITHVILLE, OHIO, APR. 8, 1892.—Bro. P. D. Mishler from Oregon, came into our vicinity on the 5th of April. The same evening a meeting was appointed at the home of our widowed Sister Yoder, who is afflicted with dropsy. Bro. Mishler went with us, and we enjoyed a shower of blessings from the Word of God. We made an appointment at Oak Grove on the 6th, at 7 o'clock P. M. A good many brethren and sisters were there to listen to the dear Brother who gave us many words of consolation from out the Word of God. On the 7th before he took the train for Holmes Co., I went with him to Simon Brennenman's at Smithville, and from there to C. J. Miller's whose wife is unable to leave her bed. She has been confined to her bed for about 8 years. We admonished her to be faithful to her heavenly Father. While she is weak in her body, she is strong in the Lord, and asks the prayers of all God's people. I. A. MILLER.

FROM ELKHART, IND.—Our hearts are full of gratitude to God when we remember his loving kindness and tender mercies. His promises are true, his word is yea and amen, and he that saith, "Him that cometh unto me I will in no wise cast out," will surely verify his promises when we comply with the conditions he has laid down.

Our church here has been blessed with an ingathering of young souls into the fold of Christ, and on the 17th of April they sealed their vow, before many witnesses, by the solemn ordinance of water baptism, at which Bro. H. Schaum officiated. The total number received into church fellowship was fourteen, of whom twelve were received by water baptism and two by letter. There are others with whom the Spirit has been striving, and we have reason to hope that by earnest prayer, and timely admonition and advice, some more will join our number. May these dear young brethren and sisters who have united with the children of God, live so that they will make their influence and life a decided power for good, that their help in the cause may, by the grace of God, be felt wherever their lot in life may be cast, that God may be glorified and humanity edified. COR.

FROM MARKHAM, YORK CO., ONT.—Pre. Noah Stauffer from Strasburg, Waterloo Co., Ont., came to us on Saturday evening March the 12th, 1892, and on the same evening we assembled at Jonas Ramer's, as there is a sick friend there, who is not able to go to church, and the Bro. spoke from Hebrews 2. On Sunday morning he preached in Wideman's meeting house, it being our regular services, and in the evening at the same place.

On the 14th Pre. J. S. Coffman came here from Jordan, Ont., and preached in

Wideman's meeting house the same evening. The brethren held meetings at different places during the week. Bro. Stauffer having received a telegram that he should come home to preach a funeral sermon on Monday, left for home on Saturday morning. Bro. Coffman remained with us until the following Wednesday morning, when he left for his home via Berlin. The brethren came here to preach the precious truths of the Bible. These precious truths, so plainly and forcibly presented, have touched the heart of many a one, and as a result, nineteen souls came and confessed Christ. We have reason to believe that others have felt as King Agrippa did when he said unto Paul, "Almost thou persuadest me to be a Christian." May our united prayers ascend heavenward, that such souls may yet be rescued before it is too late. May God bless us all. A. B. RAMER.

FREDERICK CO., VA., APR. 11TH 1892.—Bro. Joe F. Heatwole of Rockingham Co., Va., arrived in our midst Saturday the 9th and remained with us over Sunday, during which time he filled four appointments. Some deep impressions were made on the minds of our people, and we hope they will be long remembered. We, as "brothers and sisters in Christ" were strengthened and encouraged to press onward and upward toward the mark of the high calling in Christ Jesus, and we hope these dear young people who have just put their hand to the plow, and have started to serve their Maker, found words to encourage them in their good work.

We would say to them, Do not become discouraged in your work. No doubt you will have temptations, but do not yield to them. Think of the sweet comfort in his Word for those who remain faithful unto the end.

We would say to those who are spurning the Spirit and halting between two opinions, Do not wait for a more convenient time; it will not present itself. The farther you wander away from God, the farther you have to come back. Now is the accepted time, now is the day of salvation.

There is indeed cause for rejoicing to see that a few more are willing to renounce the world and live for Christ.

We thank God for all that has been done for us, and return many thanks to the Brother for his visit, asking God to bless him in his noble work.

Kernstown, Va. BERTIE L. METZ.

SUNDAY-SCHOOL ITEMS.

FROM FAIRBURY, ILL.—We reorganized our Sunday-school on Easter Sunday, with Bro. Fred Householder as Superintendent, and Jos. Wenger, as S. BAECHNER.

FROM FAYETTE CO., PA.—On the 27th of March we organized our Sunday-school at the Masontown Mennonite church, the following officers were elected, Bro. D. S. Loucks, Supt., Bro. D. L. Durr, ass't., Bro. L. S. Honsaker, Sec., Sister C. E. Johnson, Treasurer. After the school was organized we were favored with a very appropriate address by Bro. D. H. Bender of Somerset Co., who was with us on a visit. COR.

FROM WATERLOO, WATERLOO CO., ONT.—A new Sunday-school has been organized at D. Eby's Church, with Bro. Israel R. Shantz, Superintendent, Bro. Eli S. Hallman, ass't. Supt., and Bro. Allen Cressman, Secretary. May Christ's banner be unfolded in the teachings of this Sunday-school, and may the efforts be used to instruct the children in the way of righteousness, always learning at the feet of Jesus. COR.

FROM RIVERSIDE, NESS CO., KANSAS.—Please send me the last eight numbers of the HERALD for 1891 (English), and also one No. March 1, 1892, also sample copy of our Lesson Helps for Second Quarter. I am the only Mennonite within ten miles and I want the above numbers of the HERALD that my neighbors may learn therefrom the principles of our faith concerning non-resistance, etc.

We have a good Sunday-school here. The attendance is from 30 to 50. It is now about two years since we organized, and since that time we have continued the school summer and winter with good interest. It is called the Rose Union Sunday-school. MICHAEL GERBER.

FROM GARRETT CO., MD.—The Sunday-school at the Casselman church in Garrett Co., Md., was reorganized on the 10th of April. The meeting was opened by Bro. G. D. Miller. The officers were then elected as follows: Supt., Daniel Kinsinger and Bro. W. C. Livengood ass't. Mary Beachy Secretary and Nancy Baker ass't.; Bro. John Otto Treasurer and Librarian. The teachers are, Sisters Barbara and Minta Otto, Mrs. Joel Kinsinger, Sydney Custer, Bro. Jacob Kinsinger and Daniel Kinsinger. We use the Sunday-school Lesson Helps from Elkhart, Ind. We desire that this school may be conducted to the glory of God and to our mutual benefit. MARY BEACHY, Sec.

FROM PRESTON, WATERLOO CO., ONT.—The Sunday-school at the Haggy church, near Preston, Waterloo Co., Ontario, was reorganized for the summer, Sunday April the 10th with the following brethren to conduct the school. Abram Oberholzer, Supt.; Anson Groh, ass't.; and Noah Bechtel, Secretary. A number of brethren and sisters were ap-

pointed teachers. Last year an effort was made for the first time to hold a Sunday-school in this church, and the success attained, was better than the most sanguine of its promoters had anticipated, and it is to be hoped that the interest will even be better this year than last. May the good seed sown in this Sunday-school take root in the tender hearts of the young and spring up, and bring abundant fruits to the honor and glory of God. COR.

LARNED, PAWNEE CO. KANSAS, Apr. 4th, 1892.—We reorganized our Sunday-school on the 3d of April for the coming summer. The attendance was good, and the following officers were elected. Bro. J. B. Zook, Superintendent, Bro. J. H. King, assistant. The other officers were also elected. We expect to conduct our school in both languages and will use the Lesson Helps again as last year. We also use the Bible in connection with the Helps, as we think that should be at the head of all Sunday-school work. We expect to have Sunday-school every Sunday and church every other Sunday, as we now have a minister and a deacon in our little flock, and we hope much good will be done both in church and Sunday-school work, for we have the promise if we only keep faithful.

A Dunkard minister was with us at the time we reorganized, and afterward he preached a very edifying sermon. May God's blessing be upon our labors and upon all who labor for the Lord. COR.

For the Herald of Truth.

FOR THE SUNDAY-SCHOOL CHILDREN.

No. 3.

Education is, to a certain degree, necessary so we are able to decide for ourselves about the truthfulness of things we meet with in our lives, and whether they dare be accepted as useful for a just and correct life. A proper education gives us the power to direct and maintain a true course in life. Children should be directed into the education that will lead them to a correct start in life.

Education can be directed, — and used when acquired — in three widely different channels; the good, the useless, and the bad. The regular attendance of children at Sunday-school is evidence that the first named course is preferred. Now, children, let this be your only choice, and discard the other two.

We learn things by the use of our senses. The mind is ever ready to grasp something we do not know, and to store it for our future use. In this way we become educated step by step, a little at a time, and with proper care and study, will, in the course of the youthful years,

acquire an education that will, — if we so choose — carry us safely through a long and useful life.

How can we direct our education so we will eventually get the greatest good from it? Let us look at the way in a figurative sense for an answer, and you may get a fair knowledge of the true course. We will imagine that we are carrying with us a box that will hold everything we wish to put into it. As we move along from day to day we put into this box every good and useful thing we can get. But here remember, I said "good and useful things." After awhile we will have quite a large number of articles in it, and can draw on them as we find need for them, which we will, and very often.

For instance, you were driving away from home and something about the harness would break, you could reach into this box, get out straps, tie it, and thus you are able to go on. Or, if you would accidentally tear your dress you could get out some thread and a needle and sew it. You see that if you put useful things into this box, you will be able to meet an emergency; whereas if you had not thus prepared yourself, you would be at a great loss many times to know what to do, to make and keep everything right. Now compare this imaginary box to your mind, in regard to education, you lay up in it what you learn; in your future years, you will meet with many an occasion for useful knowledge, and if now properly educated, then you can use this knowledge to your good.

You can also put into this box useless things, which will never do you any good, and you can also put things in that will hurt you, such as poisonous insects and reptiles, these will be uppermost in the box, and will hurt you when you reach in for something useful. It is so with the education of your mind. You can learn things that will never do you any good; you can also learn things that will prove injurious to you afterward. These will occupy and hold full sway of your minds, so that you do not get any benefit of the good you did learn.

Children, accept a good advice; do not learn anything that is bad however trifling it may appear. Adopt the salutary precept, "Strive after good, and shun evil." UNCLE HENRY.

WORDS are flowers, and deeds are fruit. We are told that it is by their fruits, not their flowers, that Christ's disciples shall be known. An hour's talk about some good mission cause does not indicate near so much what kind of a Christian a man is as the bill he takes out of his pocket or the check he signs in a single instant and gives to the cause.

CONFERENCES.

THERE will be no conference for Kansas and Nebraska this spring. The communion services will, however, be held at every church house. At the Pennsylvania house in Harvey Co., Kansas, it will be held on the 1st of May 1892. J. B. E. ANNUAL.

FOR CANADA, in Weidman's meeting house, Markham, York Co., Ont., on Thursday May 19.

FOR OHIO, in the Salem M. H., Allen Co., Ohio, on the third Friday in May (20th). The Bishops meet on Thursday the 19th. The nearest R. R. station is Elida on the Pittsburg, Fort Wayne & Chicago R. R. All are cordially invited to be present. J. M. SHENK.

FOR ILLINOIS, at the M. H., near Morrison, Whiteside Co., on the fourth Friday in May (27th). It is hereby requested of all those wishing to bring questions before this conference for consideration, to hand them in in writing, to enable us in our limited time of conference to do more work and to better advantage. E. M. HARTMAN.

The Western Conference of the Amish Mennonite churches will be held on the 9th and 10th of June, in the Roanoke meeting house in Woodford Co., Ill. Those coming from a distance will be met by brethren at the depots at Metamora and Eureka. Meetings will also be held on the 11th and 12 at the Roanoke and Metamora houses of worship. The brotherhood in general is cordially invited to attend.

THE Indiana district conference for the Amish Mennonite church will be held at the Howard Co., meeting house June 2d and 3d 1892.

We hope that bishops, ministers, deacons, brethren and sisters from abroad will be present to help to further the cause of Christ by conferring ideas, getting a better understanding of the Scriptures, and building up unity. etc. Those desiring to come should write to Nobertus Sproll, Amboy, Miami Co., Ind., who will meet them at Converse, or E. A. Mast, Kokomo, who will meet them at Kokomo, or Eli Shrock who will meet them at North Grove which is also his address.

SEMI-ANNUAL.

FOR VIRGINIA, at the Brennenman M. H. Lower District, in Rockingham Co., on the second Friday in May, 1892. A cordial invitation is extended to the ministers, deacons and all brethren and sisters to be with us at that time. It is very encouraging to have brethren and sisters from a distance with us on such occasions. The nearest Railway station is Linnville. Those coming by rail had better write to brethren living near by to meet them. H. H. Wenger, Jacob Geil, Henry Geil, and Isaac Wenger are nearest Linnville. EMANUEL SUTER.

REPORT.

Of the Semi Annual Conference of the Mennonite churches in Waterloo Co., Ontario, held at Berlin, Apr. 7 and 8, 1892.

The Semi Annual Conference of the Mennonite churches in Waterloo county, was held on the above date in Christian Eby's meeting house. The session was opened with singing, reading of 2 Cor. 4, and prayer.

The address of the bishops was endorsed by the ministers and deacons.

First Day.

1. Moses S. Bowman was elected Moderator, to see that but one person speak at a time, and that each subject be considered in the order of arrangement, according to 1 Pet. 2:13.

2. Resolved, that our brethren cannot be members of the society known as "Patrons of Industry." 2 Cor. 6:14-18; John 18:20; Eph. 5:8-13.

3. Resolved, that we accept and fill the appointments in Bridgeport, North Woolwich and in Clarence according to request. Matt. 28:19, 20; 2 Cor. 1:17.

4. Resolved, to continue the appointments at Puslinch this year as given in the meeting Calendar. Matt. 5:37; 2 Cor. 1:17.

5. Resolved, that a minister be chosen for Wanner's District, according to Luke 10, and Acts 1.

6. Resolved, that a deacon be chosen for Wanner's District, according to Acts 6

7. Resolved, that the deacons shall see how many German Hymn books are needed in each district. Eph. 5:19.

8. Resolved, that the ministers who fill the appointments at the outlying districts between now and the time of the Annual Conference shall ascertain how many Hymn books are needed there. Col. 3:16.

9. Resolved, that the brethren Menno Weber and George Schmitt shall ask the ministers of those who have separated from us to ascertain, by the time they hold their Annual Conference, how many Hymn books they need. Matt. 7:12; Luke 6:31.

10. Resolved, that the programme, arranged by the Sunday-school Committee be deliberated upon at the Sunday-school meeting on Whit-Monday June 6, 1892. Rom. 12:16.

Second Day.

Friday, the 8th of April, Conference was reopened with singing, reading of 1 Cor. 4, a short admonition and prayer.

11. Resolved, unanimously, to introduce nothing into the church without church counsel and resolution of Conference. Rom. 12:10; Eph. 4:1-4.

12. Resolved, the ministers who, in the order given, fill the appointments at Snyder's meeting house, also fill the appointment at Cressman's meeting house the same evening, except the brethren Woolner and Wismer. 2 Tim. 4:2.

13. Resolved, that the ministers who, in their regular order, fill the appointments at Maryboro, also fill the appointment in Wallace the same afternoon. 2 Tim. 4:2.

14. Resolved, that the resolutions of the Conference be printed; the cost thereof to be paid by the deacons out of the church funds.

15. Resolved, that we advise the burying of our dead in accordance with the laws of our land. Rom. 13:1, 2.

16. Resolved, that a minister and a deacon be chosen for David Eby's church District, according to Luke 10.

ANSWERS TO QUESTIONS IN APRIL NO.

I. "Which part of the earth was seen but once since the Creation?"

Ex. 14:22, And the children of Israel went into the midst of the sea upon dry ground," etc. They must have seen the bottom of that sea—which scripture expresses as dry ground—at that time only.

II "When did Moses get into the promised land?"

In Deut. 34:5, we read, "So Moses, the servant of the Lord, died there in the land of Moab according to the word of the Lord," etc. It was then that he entered the spiritual promised land; as the children of Israel had not yet entered the land of Canaan.

ANNIE SNAVELY.

THE PEACE SOCIETY.

[The following, especially in its closing remarks is worthy of earnest consideration by every Christian who has the love of Jesus in his heart.]

During the past two months Dr. W. E. Darby, the Secretary of the Peace Society, has been actively engaged in holding meetings in and around Glasgow, also in Westmoreland, and other parts of the North of England, and in Belfast, Dublin and other towns in Ireland.—The Bishop of Durham speaking lately at Darlington, said that "nations could not profit by the suffering of their fellows; the glory of a nation was not to trample upon rivals, but to help those with whom it joined in being contributors to the welfare of the whole race of men. The true patriot was the man who thought how his own country might serve best the race of which he was only one member."—It has been officially declared in Parliament that the long-pending difficulties between Great Britain and France, in relation to the Newfoundland

Married.

fisheries, were on the point of a permanent and amicable settlement last summer. But, unfortunately, some very imprudent speeches, which were made in the House of Commons about that time, caused the French Government to take alarm, and to withdraw from the proposed arrangement.—It is to be regretted that the Religious Tract Society, a generally useful body to which many friends of Peace are subscribers, continues, as it has done for many years, to make the Army and Navy so specially attractive to the young. For example, in the latest volume of the "Boys' Own Annual" (1891), there are about fifty papers dealing with military and naval topics, both in prose and verse, and illustrated with exciting pictures of battles and fighting. Thus, one of the poems, entitled "Charge!" exhorts the youthful reader to imitate the old warlike knights. Another song for boys, entitled "Neptune and Britannia," has a chorus to each verse of—

"Yet British hearts are steady,
And British boys are ready,"
for the modern style of fighting described in the words—

"Our newest guns weigh scores of tons,
And shoot as dead as a mutton;
They're fired by electricity,
You merely press a button!"

And so on. Surely a "religious" society is not called upon to provide such stuff as this for its young readers.

HOW IT WAS WRITTEN.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each state, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men who have never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed."

Very well. Here is a Book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this Book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole Book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.—Selected.

GOOD nature, like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flower.

KORNMAN—PAUL.—On the 21st of April, 1892, at the residence of the bride's sister, 305 Middlebury St., Elkhart, Ind., by J. Hoffman, John Kornman to Amanda Paul, both of Elkhart, Ind. We wish these young friends a long and happy wedded life, richly strewn with every temporal and spiritual blessing.

ZOOK—SMOKER.—On the 1st of March, 1892, near Belleville, Mifflin Co., Pa., by A. D. Zook, Levi H. Zook and Selma C. Smoker.

PEACHEY—KENAGY.—On the 29th of Mar. 1892, near Milroy, Mifflin Co., Pa., by Christian K. Peachey, Enos H. Peachey, of Kishacoquillas, and Lydia A. Kenagy, of near Milroy.

SHADINGER—GROSS.—On the 9th of April, near Dublin, Bucks Co., Pa., by Pre. Isaac Rickert, Wesley Shadinger and Katie Gross.

"God bless this union, man and wife,
That they may live a happy life,
And journey onward for the best,
In hopes to gain the future rest."

KILLED INSTANTLY BY A CYCLONE IN CHASE CO., KANSAS.

On the 31st of March 1892, Theodore Blosser, aged 26 years, 6 months and 11 days, His wife, Salome Blosser, aged 22 years, 6 months and 14 days, and their only child, Conrad, aged 1 year, 5 months and 24 days. Their bodies were brought to McPherson Co., a distance of forty miles, and buried in the Holdeman graveyard. Funeral services were held at the home of Theodore's father, Abraham Blosser, Text 2 Cor. 5:1-10, dwelling especially on the 1st verse, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We have bright evidences that the departed ones could truthfully repeat these words of Paul.

Not long since when in conversation with one of her neighbors concerning the faith, Salome said she was so glad she had always been obedient to her parents, and that she had embraced the faith in early youth. "Now," said she, "I have the witness within me that if the Lord should call me away I have the assurance of eternal life."

Theodore united with the church when quite young, and was always very zealous for the cause. A neighbor, at whose place he did his last day's work, was much impressed with the prayer he offered at the noon-day meal. It was his custom to have family worship every evening, and we have reason to believe that it was not neglected this last evening of his life here.

However, Salome's parents, John A. Holdeman's, were greatly concerned about the spiritual condition of their children when they were called away so suddenly that night at eleven o'clock, and as there was no way of ascertaining this from earthly sources, they came before God in prayer, and the result was a peaceful and quieting assurance that their dear ones were at rest.

The house in which the unfortunate family lived belonged to Levi Holdeman, and was so completely demolished that there is hardly a trace of it to be found anywhere. The bodies were found on the ploughed ground not far apart, about twelve rods from the place where their home had once stood. They lay there all night, exposed to the fury of the elements. When J. A. Holdeman discovered next morn-

ing that the house was gone, he hurried over to look for their missing loved ones. He passed near by them without at first recognizing them, as the wind and rain had almost covered them with mud, that they did not look like human forms. The discovery of the bodies was to him the most shocking and heart-rendering part of the sad affair, and the poor father feared for a time that he was losing his reason. Theodore's skull was crushed and driven downward into the head; his face was turned backward and his left arm was fractured. Salome was in a recumbent posture with the head lying sideways covered in the mud. Something had passed through her head, carrying away the brain and leaving an opening large enough to insert the hand. Little Conrad had only a few scratches upon his little form. One scar on the skull had evidently been his death blow. He was placed in his mother's arms in the same coffin. Their faces as they lay in their coffins, looked as if they were peacefully sleeping that sweet sleep from which none ever wake to weep.

Servants of God, well done!
Rest from your loved's employ;
The battle fought, the victory won,
Enter your Master's joy.

The voice at midnight came;
You started up to hear;
A mortal arrow pierced your frame,
When none, but God, was near:

Your spirits, with a bound,
Left their incumbering clay;
Your tears, at sunrise, on the ground,
A mangled ruin lay.

The pains of death are o'er,
Labors and sorrows cease;
And life's short warfare is no more,
Your souls now rest in peace.

R. J. H.

BISHOP JACOB B. SNYDER.

Near Martinsburg, Blair Co., Pa., March 30th, 1892, Bishop Jacob B. Snyder, aged 65 years, 2 months and 6 days. He was buried April the 2d, in the graveyard at the Mennonite church near his place. A large concourse of people followed him to his last resting place. Funeral services were conducted by Bishop Jous Blough, and F. A. Rupley from 2 Tim. 4:6-8. He was born in the year 1827 near Richfield, Juniata Co., Pa. When he was one year old his parents moved to Huntingdon Co., near Petersburg, in which immediate neighborhood he grew up to manhood. In the year 1856 he was married to Catharine Ebersole (who survives him). Then he worked his father's farm three years. While living here he was ordained a minister in the year 1858. In the spring of 1859 he moved to Morrison's Cove, Blair Co., Pa., north of Martinsburg on Pine Creek. In the spring of 1860 he was ordained bishop. He bought a farm about one mile east of Martinsburg on which he moved in the spring of 1862, and on this farm he lived until his death. He was a minister of the Gospel 34 years, and a bishop 32 years. About two years ago he had a severe attack of Lagrippe; since that time his health had been failing. About six weeks before his death, he took sick; after lingering for several weeks, he improved some so that he was able to go out of the house again. He came to the conclusion to quit farming and live a retired life. So he rented his farm and had a public sale to dispose of his farming implements. He took a severe cold that day, followed by pneumonia, and being subject to heart trouble, he failed very rapidly, so that in a few days he passed away. His entire life was a bright ex-

H. A. MUMAW, M. D.
Homeopathic Physician and Surgeon,
ELKHART, IND.
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 4 to 6 and 7 to 9 P. M.
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AN INTRODUCTION

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24-91-23, 92.

TO THE MENNONITE PEOPLE IN ONTARIO.

I have made arrangements with the Mennonite Publishing Co. to keep on hand their publications and other religious works, such as:

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 9-11-92.

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|------------------------------------|------------|
| No. 21, Toledo Express..... | 3.00 A. M. |
| No. 9, Pacific Express..... | 3.45 " |
| No. 13, Chicago Mail..... | 6.30 " |
| No. 27, Chicago Acc..... | 7.30 " |
| No. 15, Boston & Chicago Sp'l..... | 11.59 " |
| No. 3, Chicago Express..... | 3.05 P. M. |
| No. 5, Fast Chicago Ex..... | 5.55 " |

| GOING EAST—MAIN LINE, leave | |
|--|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
| Carries Passengers Has chair car daily, and day coach Chicago to Buffalo Sunday only — | 3.30 A. M. |
| No. 16 Night Express..... | 3.30 A. M. |
| Train A Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| Train C Grand Rapids Express..... | 1.35 P. M. |
| No. 8, Fast New York Ex..... | 6.15 " |

| GOING EAST—AIR LINE, leave | |
|---------------------------------------|-------------|
| No. 2, Special New York Express..... | 11.25 A. M. |
| No. 6, Chicago & Boston Sp'l..... | 1.35 P. M. |
| No. 12, (Lim.) Pass. for Buffalo..... | 8.30 " |
| No. 24, To Goshen only..... | 8.40 " |
| No. 14, Atlantic Express..... | 11.40 " |
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| ELKHART LINE. | |
|-------------------------------------|----------------------|
| GOING NORTH. | GOING SOUTH. |
| No. 5, No. 3, No. 1. | No. 2, No. 4, No. 6. |
| 1:50 9:05 Benton Harb'r Iv. | 6:40 3:00 |
| 1:25 8:35 Eau Claire Iv. | 7:07 3:29 |
| 1:17 8:28 Berrien Centre | 7:12 3:34 |
| 12:58 8:07 Niles | 7:31 3:54 |
| 12:15 7:20 Elkhart | 8:12 4:36 |
| 11:52 6:55 Goshen | 8:28 5:00 |
| 11:25 6:25 Milford | 9:00 5:25 |
| 11:00 5:50 Warsaw | 9:25 5:50 |
| 8:50 7:25 2:35 Lv. Indianapolis Ar. | 1:05 9:55 8:50 |
| 7:00 6:00 1:00 Lv. Indianapolis Ar. | 2:40 10:55 10:30 |

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[6-10-92.]

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 10.

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Whole No. 467.

ONLY TO THREE.

Only to thee, my Father, can I come
 With heart unveiled! I am all known to thee.
 For many mercies I can bless thy name;
 I bless thee now that thou hast searched me;
 That thou so well the human heart dost know;
 That thou canst pity all its sin and woe;
 And that the river near thy throne above
 Still waters earth with the sweet dew of love.

Only to thee, my Father, can I come
 And find full answer to my longing need
 For perfect love; for, Father, thou I feel,
 More than all others, art my friend indeed.
 Teach me to give a childlike trust to thee,
 E'en when thy ways seem dark and strange
 to me,
 For thou, I know, my hungry soul hast fed,
 And oft in peaceful pastures gently led.

Only to thee, my Father, can I come
 With offerings of reverential praise,
 E'en when the outward sense is hushed and dumb,
 My spirit's voiceless thanks to thee I raise,
 And praise thee as the source of love divine,
 That love is kindled in this heart of mine;
 Brighten it wholly with thy living light,
 Until within me there shall be no night.

For the Herald of Truth. CHRIST OUR PEACE.

"For he is our peace."—Eph. 2: 14.

There is nothing people desire more than peace, and yet it can be found nowhere but in Christ. "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

The peace that Christ gives will be lasting and enduring. It will go with us through the valley of death. We need not fear though the earth be removed, since our mind is stayed on Christ, he will "keep us in perfect peace." Not so with the sinner. Though the world may promise to give him peace, yet, alas, when the hour of death comes all will be gone. Then he will want to settle his hope on something more sure and immovable. Christ has become our peace. We need not seek it elsewhere, for it can not be found but by accepting Christ. He is the author and ground of our peace. Peace, sweet peace that passeth all understanding. Oh, let the peace of God

rule in your soul, then you can realize the fullness of it.

We cannot work ourselves into the peace of Christ. All we can do is simply to yield ourselves to Christ and he will become our peace. How glorious it would be if all that profess to be Christians were truly abiding in the peace of God; then all would be peace and love among God's people. If Christ has become our peace and we are abiding in it we will also live a peaceable life. "If it be possible, as much as lieth in you live peaceably with all men." The kingdom of God is peace, and God has called us unto peace. Therefore be at peace among yourselves. Alas! how much peace can be destroyed in a community or church by proclaiming abroad the faults of others or speaking ill of them. What a sad account some will have to give for all they say! Let all bitterness "and evil speaking be put away from you. And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you."

The soul that is filled with the peace of Christ will also live peaceably with his fellow-men, for it is evident that, as long as we cherish an unforgiving spirit, the peace of God will not abide in us. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Oh, that we may be filled with the fullness of the peace of Christ, asking him to hide our life in him and live a life of peace and love for us, for it is impossible for us to live a holy life without taking Jesus as our all and in all. Without him we can do nothing. "Now, the God of peace himself give you peace always by all means. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13: 11.

ELLEN PLANK.

Orville, Ohio.

For the Herald of Truth.
DEATH.

The very sound of the word death must convey solemnity to the heart of every person. For who has not instinctively shrunk from the thought of its approach, and dreaded the time when that cold, icy hand would fall upon us to summon us to the grave? Yet we know that nothing will be surer to us. We know that "the King of Terrors" will overtake each of us sooner or later; and how soon we know not. O, how necessary then, that we be prepared for the solemn change which he will bring upon us; for he may come to us suddenly, and without a moment's warning,—he may come when we least expect him. But if we are prepared we need not fear him; for then he cannot harm us. No! if we have Jesus for our portion, we need not dread to die, for he will be with us when we walk through the "valley of the shadow of death." And although friends cannot accompany us, yet we shall not be alone, for Jesus has promised to be with us at that awful hour. He will be with us when we pass over Jordan, and keep us from sinking.

But what will it be to those who have no hope beyond the grave—who have no inheritance in heaven, who have sought only the things and pleasures of this life? To such, indeed, death must be a terror. To them, dying will be worse than taking a leap in the dark. Ah! well may the wicked dread that hour, for it will be but the entrance of their souls into a dread eternity, where await them endless torments. And, while ages on ages shall roll away, their torments will not cease, for "their worm dieth not, and the fire is not quenched." O! who can describe the condition of such in the hour of death? Then they must leave behind riches and earthly pleasures. Loving friends will avail them nothing. No hope is theirs!

Oh, why is it that we will be so careless and unconcerned in regard to our eternal welfare when death is even nigh? He ever goeth about in the world; his traces are everywhere, and he is indeed on our track; and when he knocks at our door, we cannot resist, all must go at his call.

EMMA SNIDER.

Waterloo, Ont.

For the Herald of Truth.

PRAISE THE LORD FOR VICTORY.

One of the prominent failings with many Christians is the fact that they often neglect, upon having gained a victory, to stop, and give glory to God. Certain it is we can never accomplish any good thing except by the grace of God. I have lately tried to be much more mindful of God's goodness to me in little things as well as greater benefits, and find so much conscious blessing in praising the Lord for victory. Right here I want to praise him for victory in overcoming all excuses that have so long kept me from attempting to write for the HERALD OF TRUTH. Satan would have had plenty of (seemingly to the flesh) plausible excuses to keep me from this and other important work in the Lord's vineyard. But I trust I am learning to say in a more general way, and always, "Get thee behind me, Satan." "Praise the Lord." Some of us have promised, perhaps, many years ago, that we will henceforth live entirely for Jesus, giving our lives devotedly to his service. Fighting in all the battles of the faithful and in *Jesus* name to conquer every foe.

But alas! how often, upon having gained victory over the flesh, did we fail to stop and give glory to God? Now, our God is justly jealous of the honor due him. Need we wonder if he visit us with various chastenings, especially disappointments when we have persisted in going so much in our own strength?

Some of us have had to experience dire adversity, bringing us into a position where we were utterly undone, so that we are, as it were, compelled to say to God, "Thou alone canst do it. I can do nothing."

But in all this God has graciously dealt with us, knowing so much better what we need for our best eternal interests than we do. And here let us determine that if we have been unmindful in this particular that we will henceforth under any, and all circumstances be ready to give "glory to God," for he is good, and his mercy endureth forever. So the Lord will in turn visit us with blessings. Even with temporal and spiritual blessings, enabling us to do our whole duty toward our fellowmen and toward God and his church.

Have we been neglecting closet prayer? Then let us turn and give glory to God by frequenting our closet. Have we slighted Bible reading and family worship, let us turn and realize that *ten* minutes with God in the morning will so much better equip us for the duties of the day. Have we been only formal and half-hearted in Sunday-school and church work and all Christian endeavor, let us turn and give God our whole heart and life.

Again, have we been witnessing progress in the Spiritual interests of our family,

the Sunday-school, the church, the community, or the country generally? Have we in either and all of these causes stopped and given "glory to God?" I fear we have not as we should have done. See how much progress has been made in Sunday-school work in our Mennonite church during the last 20 years. The brethren and sisters who have taken part have learned very much and many have become quite efficient instruments in God's hands to teach and take care of the "nursery" of the church. And in the church our congregations and membership have grown and prospered. We are generally blessed with a gifted ministry, churches have been planted and built up and the *evangelizing* cause, which is so highly important, has been well organized and is doing very efficient work. In all these things have we faithfully remembered the source of all good, or have we sometimes given praise to man, and forgotten that all honor and glory belongs to our God. Let me again urge. Have we been washed in that fountain opened in the house of David? Are we daily realizing the efficacy of this blood of the Lamb to cleanse from all sin and uncleanness, and do we perhaps like nine out of the ten lepers who were cleansed when only one of them turned to give glory to God.

Oh! what an ungrateful people we are! Let us daily, yes hourly, think of the goodness and the love and mercy of our God, and if sometimes in summing up the many things that our dear Lord is continually doing for us, we get our hearts so filled up with praise that we must cry aloud the praise of God; this will be good even for the humblest Christian. Let us ever do as David expresses it, "Praise the Lord, Oh my soul, and all that is within me, praise his holy name, Praise the Lord oh my soul, and forget not all his benefits."

B. F. HERR, LANCASTER CO. PA.

For the Herald of Truth

FREE SALVATION.

"Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46.

When Jesus was on earth he delivered his message to man, and wanted the human race—men and women—to come up to all the requirements of his glorious gospel. This gospel is the glad tidings of great joy. It is a message that concerns all. Free salvation is offered to all upon easy terms, and the plan is so simple that any one can understand it. It is simply believing on the Lord Jesus, that he is able and willing to save you on confession of your sins and a deep repentance for your former sins. Upon this you have the promise for the forgiveness of your sins, and if you have complied with this

demand of the gospel, and have received the forgiveness of sin to your own knowledge and experience, then you are a Disciple of Jesus, or, in other words, a learner; and you are now in a condition to receive the doctrine of Christ. Before your conversion you were ignorant and blind to the teaching of Christ, just as the Scribes and Pharisees were, as our text says, "Why call ye me Lord, Lord, and do not the things which I say?" Why did they not do what Christ demanded of them? Because they did not believe on him. Another thing was also in their way. If they did believe on him, they were still proud and self-righteous and would have had to sacrifice their pride and this they were not willing to do.

This is just the reason why so few will take the cross; now is our time. Arrogance and pride have risen so high that very few are willing to be humbled enough to permit Jesus to take possession of their hearts. Many would like to follow Jesus, but when they came to where they are to lay down their home and the friendship of the world, they shrink from the way of Christ, and seek to gain heaven by following part of the teaching of Christ, and leave the rest. I have often wondered how some ministers can preach a full and free salvation, without teaching full and complete renunciation of the world, and entire consecration to Christ. It is deplorable to see a church outstrip the world in gayety and fashion, and yet call in prayer, "Lord, Lord," without doing the things which Jesus commanded them to do.

Not long ago I presented the HERALD OF TRUTH to one of my neighbors. He read it and said he could heartily endorse everything in it except foot-washing. I told him perhaps he was not quite humble enough. He acknowledged that he was not, but knew it was one of Christ's commands; how sad! "He that knoweth to do good and doeth it not, to him it is sin." "Why call ye me Lord, Lord, and do not the things which I say." Now, my dear reader, whatever Christ taught, from the first sermon on the mount, to the last commission on the mount of Olives, is to be observed; for we read 2 John 1:9, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. But he that abideth in the doctrine of Christ hath the Father and the Son. If we have the Father and the Son abiding in us, we have also his Holy Spirit, and if we possess these three attributes we can then claim a full and free salvation, and without these we have no salvation at all. Here is another proof: If we have these abiding in us, we are willing to do all that we are commanded to do, and is no cross to us. It may seem to the flesh a cross, but as soon as we become willing it will prove a blessing to the soul. Here is where old Adam must die, under the cross, and we must here be trans-

For the Herald of Truth.

SECRET SINS.

"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me." — Psalm 19:12, 13.

This prayer was offered up by the Psalmist David. Let us examine ourselves if we also desire to be saved, not in our sins, but *from* our secret faults, and presumptuous sins, and ask the Lord not to let them have dominion over us. To be saved from them would be to continue in them no longer. The practice of secret faults, and presumptuous sins, must cease, and the *desire* to engage in them removed. How many would be willing to be saved from the dreadful results of continued sins and secret faults, and open faults too, but are not willing to cease from practicing them even if they feel the condemnation in which they are held by them, dreading the awful consequences that must follow. Open sins are more likely to be repented of because we cannot hide them behind a refuge of lies. If we have any secret faults that we carnally love, and that we are hiding from the world, let us remember that they fasten the curse of sin upon us, that they will keep us from communion with God and bar us out of the joys of heaven.

It is to be feared that many at the present day are cleansed like the nine lepers. They are afraid to face death and feel their lost condition, and the need of a Savior. They plead for mercy to be saved; like the lepers they feel that they are cleansed, that their sins are forgiven, but how many do not honor God by leading a consistent Christian life? How many profess and appear as Christians, and yet the fruits of the Spirit are not visible. In every work of grace Satan tries to mix his tares with the wheat. How often does he come as an angel of light in order more successfully to carry on his destroying work! Some he makes presumptuous, over others he gains advantage by their ignorance. Some he induces to believe that religion consists wholly in feelings; others he tries to carry to the other extreme, and by many other evils he greatly impedes the progress of Christianity. Therefore Peter tells us to "be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith." Jesus said, "In the last days there shall arise false christs and false prophets, and shall show great wonders, insomuch that, if it were possible, they shall deceive the very elect." Oh, is it not needful to pray, "Cleanse," etc?

David also prayed, in the 51st Psalm, "Create in me a clean heart. O God, and renew a *right spirit* within me. Cast me not away from thy presence; and take

formed in the image of Christ, through the fiery trials of afflictions and be thoroughly purged and refined from our sins. The school of Christ is one of the pleasantest places that a humble Christian can be. It reforms and renovates the mind and heart to a calm submission to Christ's teaching and a willingness to observe all things whatsoever is commanded by him. It is no longer a task for the humble Christian to do his Master's will; it is a holy submission prompted by love, and not by constraint. Now, brethren and sisters, will we now be willing to serve our Master in *all* things, so that when he comes at his second coming he may not say, "Why did ye call me Lord, Lord, and did not do the things which I had commanded you at my departure?" Oh, what a sad thing it would be if he should say, "Depart from me; I never knew you."

D. B. SHELLEY.

For the Herald of Truth.

WHAT DOEST THOU HERE?

"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" — 1 Kings 19:9.

The still small voice came unto Elijah, as he was hiding in a cave at Mt. Horeb, where he was trying to escape from his prophetic work. We understand Elijah had been very useful as God's prophet, in working against sin and unrighteousness in those days. Dear reader, the still small voice of God is speaking to-day to you and to me. In order to bring Elijah out of the cave, from a life of idleness to a life of usefulness, the Lord passed by. "Behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." What doest thou here, Elijah? and he complained to the Lord, that he had been very jealous for the Lord God of hosts, and that none remain, but have all left the covenant of God. But the Lord said that 7000 are left in Israel who have not bowed unto Baal. Since you became a follower of God, and rejoiced in his love, and became willing to renounce the world and follow Jesus, did not your life become useful in speaking a kind word to an unsaved person, or laboring in a church or Sunday-school, or helping in any fervent way to invite sinners to eternal life? If so, have you also tried to escape the Lord by hiding in a cave of neglectfulness, near the mountain of sin? Adam, where art thou? What doest thou here, Elijah?

As God was leading Elijah, and just on the verge of a great reformation in Is-

rael, then Elijah hid in the cave, but at the gentle and still small voice Elijah came forth out of his dark abode and obeyed God in the command he received from God.

Are you, dear reader, hiding in the cave? are you trying to bury yourself even in the earth to escape the most glorious work on earth? Are you trying to bury the talents God has given you? Remember, "the coming of the Lord draweth nigh." God helps us to be faithful and wise stewards. About the unjust steward we read. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. Luke 12:46. Am I an unfaithful steward? Do not expect to perform your good works as in a rushing, mighty wind, for perhaps "the Lord is not in it;" or in a work as like a great earthquake; the Lord is not always in it; or in a work seemingly like a fire, the Lord may not be in it; but be content if your work of righteousness is as quiet as the still small voice, which found Elijah in a cave.

When we look at nature we see the result of a steady, quiet growth, abounding in the greatest harvests. May we be content in the seemingly quiet moments of our life. The seed of the word of God may then steadily ripen and bring forth fruit unto eternal life. Not in that which we do, but in that which we accept, which is Jesus Christ. What doest thou here, brother and sister?

Is the still small voice of God calling you to duty? then do not hesitate, but yield to obedience. What doest thou here? This comes to a young Christian. Do not associate with people who are ungodly, because now we hate sin, which we loved, and love that which we hated. Your life will be useful according to your obedience, only don't hide your talents, in a cave in the earth. What doest thou here, sinner? God is calling you. Where does he find you? In the bar-room, in the ball-room, in the theatre? God is calling you to his service, he is bidding you to a feast; better accept it now. Will you help to bring the world to Christ? Enlist yourself with the people of God. They may be called "the despised people," but Christ they also despised. When will you be humbled? now or in eternity? "Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? Incline your ear, and come unto me: hear, and your soul shall live." Where art thou? Where? E. S. H.

Berlin, Ont.

God's purpose of grace will be accomplished. No weakness or wickedness of man can defeat it.

not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Is it also our desire to glorify God after we are cleansed, by teaching transgressors God's ways, that sinners may be converted unto Jesus? Not to our own opinion, but to Jesus, for it is in Jesus only that we can cherish a hope of eternal life. He of God was made unto us wisdom, righteousness, sanctification, and redemption. He is the Mediator between God and man. Or do we forget, like the nine lepers, to glorify God? Do we fail to put our faith into action, to work out our soul's salvation by glorifying God in our walk, conduct, and conversation? Let us take heed and not imbibe the spirit of self-righteousness. Human nature is the same in all ages. It is easy for us to see the prodigals afar off, in riot and in sin, but there are lost sons who may themselves be ignorant of the fact, who think they are serving their Lord these many years, and seem to have a very distinct appreciation of their own merits, and who seem to feel envious when they see some unworthy person graciously visited by divine providence. The words of Jesus are full of wondrous depth and power, and pierce to the dividing asunder of soul and spirit, of joints and marrow, and are a discernment of the thoughts and intents of the heart. Let us beware, lest our dissension and presumptuousness may prove that one need not go into a strange land to be far from God and peace. How many are only aiming at their own interest and gratification, and in their attempts to gain fame, honor, pleasure, money, etc., neglect the rights of others. It is our imperative duty to watch, and to pray with David, "Cleanse me," etc. "Create a clean heart," etc. "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." If we prove faithful and hold out to the end of life, we shall have a crown of righteousness. We read in Matthew 25:30 that our doom shall be if we prove unprofitable servants. May the mercy and grace of God help us to be faithful.

A. M. C.

For the Herald of Truth.

OUR INFLUENCES.

Great is our influence upon those around us, and it is either for good or for bad.

We are oft times too careless and unconcerned, in our high calling, of letting our Christian light shine brightly at all times before those who are ever looking to us, as Christians, for examples.

We are, indeed, living epistles known and read of all men, and as soon as we

have turned from the world to follow Christ, we should, by the help of Him who saved us from our sins, be shining lights to those out of Christ that they may see that there is a reality in religion and be persuaded to seek salvation before it is forever too late with them.

A great responsibility rests upon each of us that we be not stumblingblocks to those out of Christ. We should by our daily walk and conversation be such examples of piety and holiness that "he that is of a contrary part may be ashamed having no evil thing to say of you."

Let us here just consider a moment of what our daily walk consists. We are taught that "charity is the bond of perfectness" and that it "is long suffering, kind, is not puffed up, selfish, not easily provoked, or an exalted spirit and thinketh no evil," but that "charity beareth all things, endureth all things and rejoiceth in the truth." 1 Cor. 13.

Further, we must have great consistency of faith and practice in our daily lives. We are become a light to the world and a salt to the earth, and are admonished to all holy conversation and godliness, and how careful should we be that our conversation is as become the Gospel of Christ and in that which edifieth. Not a moment of our precious time should be spent in idle talk and jesting, but we should at all times show that we have Christ in our hearts, and, "out of the abundance of the heart the mouth speaketh."

I here address the young, mostly, who are so prone to get off into unprofitable conversation when together. Dear young brethren and sisters, we know not the impressions made upon the hearts of those around us by our thoughtlessness until perhaps it is forever too late for some one who has been trying to hide his sins behind us, saying that he can live just as good out of the church as in it. We can use our own talent to a very profitable end in keeping a constant watch of ourselves to see that we are continually, by our daily lives, manifesting such a consecrated, God fearing and humble spirit that our influence upon those around us will be a great, though perhaps silent, power for good, and that we may live to his honor and glory.

"Consecrated unto God,
Washed in the atoning blood,
Waiting at the throne of grace
Seeking earnestly His face.
Clothed in the Spirit's might,
Ever walking in the light,
Garments whiter than the snow,
Witnesses for God below." L. F. S.

RELIGION in the head enables men to live so as to appear unto men to be good and upright, but to cure men of their secret sins and enable them to hate their own meanness, religion must be in the heart. "You must be born again."

AN EXPERIENCE.

For the Herald of Truth.

In my recent affliction, I had experiences that might be the means of encouraging some soul in their Christian warfare, and thereby glorify my blessed Redeemer, to whom belongeth all praise and honor, for the blessings we receive.

On Jan. 6th, I was taken sick of La-grippe, was bedfast most of the time, for seven weeks, called a physician after four weeks sickness, and he said my condition was not bad, but that I had become prostrated in body. For a time I seemed to gain a little in strength and then again became worse.

After taking treatment three weeks, my condition was such, that he had fears of my recovery; disordered stomach, liver and kidneys, with pains all through my body and a choking sensation of heat in my throat at times, sleepless nights and restless days which caused me to do a great deal of thinking. I had no desire to hear any conversation about the temporal things of life, but felt a hunger and thirst for spiritual food, (as I truly had need of it). I was brought to see my helpless condition, and my dependence upon my heavenly Father, and while pondering upon the truths of the Bible, I was led to inquire, why might not I grasp the hand of my Savior, and claim the promises of healing of the body, as well as others who had done so and were healed, and as those recorded in the Word of God, believing these promises to be for us at the present day, as well as for those at the time when our Savior was here on the earth, for he says, He is the same yesterday, to day and forever.

All power is given into the hands of the Son. My eyes were opened to the truth, that, he is able and willing to heal all manner of diseases, and there was no excuse for me, if I was only willing to ask of him in faith, believing, for, "All things are possible unto him that believeth." I had thoughts, that perhaps, I could not hold out; but He was very gracious, revealing more light unto me, that if I would only trust Him, and rest in Him, all would be well. On the night of the 3d of March, not being able to sleep, I told my companion, that I believed Jesus was the remedy for my restoration.

Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." Jas. 5:14, 15, 16.

My companion encouraged me. How much we can influence others for good, by giving a word of encouragement; whereas, one word to oppose, will do a

great deal of harm. That might, our united petitions ascended heavenward that we might have faith as did the woman recorded in Matt. 9:20, 21, 22.

We had a meeting on the evening of March the 4th, conducted by Bro. J. S. Hartzler, some of the neighboring brethren and sisters being present, praying for my restoration, which was a feast for the soul, and was also anointed a little later. I asked the Lord to direct me in everything. I quit taking medicine, and trusted the Lord, though in great weakness. I had repeated struggles with the enemy, but by fleeing to Christ for help, I was strengthened spiritually and bodily. Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

In one week's time I was able to ride out and enjoy the beauties of nature, and was made to sympathize more deeply with others who are afflicted. At first, I did not realize the change as being so marked, but as I daily asked the Lord to increase my faith, he daily encouraged and strengthened me. And I can truly say, "Bless the Lord, O my soul; and forget not all his benefits, who forgiveth all thine iniquities; who healeth all thy diseases." It was not of any merits of mine that I was thus blessed, but because of his great love and mercy which is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. I grasped too timidly at first, and thereby failed to receive blessings that I would have received had I grasped with more faith. Oh how thankful that we have such a loving Father who knoweth our hearts, and if we are only willing to look to him for guidance, he is willing to lead us, and give even more than we ask.

Are there not too many of us who grasp too lightly at his promises, and thereby fail to receive blessings, that we might receive, were we more spiritual?

May we all, as God's children, take a stronger hold on him, who is able to grant unto us of his spirit, fully and freely. Let us dip deeply into the fountain of life, for the deeper we search into God's Word, the more refreshing will it be to the soul.

Believing the command comes to me, as well as it did to that man of whom we read, "Go to thy friends and tell them what great things the Lord hath done for thee, and hath compassion on thee, (Mark 5:19), it is with this end in view, that I have given my experience of the Divine healing power which has given me renewed life, spiritual and physical.

Let us together earnestly and prayerfully search God's Word, and by its light dispel the mists of unbelief, which prevent us from seeing clearly the blessings, which only await our grasp of faith. None of the Lord's injunctions are too difficult to obey, if we make the effort, trusting in his strength. We are not sufficient of our-

selves to think anything as of ourselves, but our sufficiency is of God. 2 Cor. 3:5 Many are the afflictions of the righteous, but the Lord delivereth him out of them all, for whom the Lord loveth, he chasteneth. Now no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Truly so, I can say, it was good for me to have been thus afflicted. Affliction, in itself, is not a blessing, for God's laws are such, that if we transgress, we must suffer for our disobedience. He often causes these afflictions to be a blessing to us. As in the cleansing of the ten lepers, and only one returned to give God the Glory. May we also give Him the glory, for all the good that we receive. May we live in the fear of the Lord, so that he can use us in his service.

EMMA R. ZOOK.

For the Herald of Truth.

THE INFLUENCE OF BOOKS.

Trees yielding all fruit, "whose leaves are for the healing of the nations."

The library may be called the soul of the house; and a solemn thought, and one that should make us very careful. Books are indeed my friends, but I am as careful in selecting them as I am in selecting my most intimate companions. We ought to regard books as we do sweetmeats; not wholly to aim at the most pleasant, but chiefly to respect the most wholesome: not forbidding either, but approving the latter most. A good book has been called "the precious life-blood of a master spirit."

To have dangerous books lying on our tables is like leaving so much poison about; while good books are God's messengers. Servants are apt to look into the books which are left in their way. Visitors take them up in idle moments—while waiting for dinner, or on wet days—and are struck perhaps by some line or passage, which God brings home to their hearts with the lightning flash of conviction. Many a one has traced his or her first serious thought about religion to a book thus accidentally, or rather providentially, taken up, and read. On the Sabbath day we should be especially careful not to leave any temptation to break it in the way of others, and have nothing on our tables but Sabbath books. We cannot force those around us to read only good books, but we can take care that they shall have them to read; and who knows but that some day they may be blessed to them.

If we give away books—and they are common presents among kindred and friends perhaps they do not think much of them now, sooner or later the season is sure to come when they will find out their value, especially if it was a Bible.

Have we not said that great may be the influence of one book? We may never know it. We may think that our gifts and prayers have been offered in vain. We may see it flung aside and disregarded; but in some sick and lonely hour, when the heart is sorrowful and subdued—or, it may be, in the moments of ennui, or idleness—it will be taken up, and God will remember our prayers, for Christ's sake, and bless them to those we love.

Above all, in giving books to little children—why not give them such as will do more than merely amuse, — instruct and make them wiser, and better, and holier.

If we offer to read to a sick friend why choose a work of fiction, instead of the volume of God's most precious truth? If we acknowledge the influence of books over ourselves and others, how careful should we be in the selection of those which we make the companions of our solitary hours, the unconscious modelers of our future thoughts and lives. If we love, and read, and praise them, others will love and read them also.

It may be that there are still some in the world who will tell us that they have no power over others; that they are poor and lonely, and that no one cares what they read, or what they do. We have shown this to be impossible; but admitting it, we should say to such, you can give away a tract. You may be too poor to give away handsome books, with gay bindings, but God's blessing will rest upon even a little tract, if you remember to give it in the name of Jesus. You may, as you pass homeward to heaven, scatter many good seeds by distributing such humble gifts.

How interesting and remarkable have been the interpositions of Providence concerning tracts! How many a one has been lost, and found, and given exactly at the right moment. Many a tract has been read by those for whom it was never intended! How singularly has God made use of them in the conversion of thousands; in instructing the ignorant, comforting the afflicted, warning the unconverted, and in bringing the sinner to Christ. Who shall say that they have no influence in the world, although in passing through it they may be only able to give away a tract?

A YOUNG PILGRIM.

IT is one of the things which make the utterances of the Bible of infinite variety and of infinite charm that the sacred writers came with very diverse characteristics and became the channel for the divine influence. Here is no monotonous melody, but a deep rich harmony, carrying in the heart of it always one great central theme—Christ.

—Christian Union.

For the Herald of Truth.

ARE WE DOING OUR DUTY?

In looking over the contents of the *HERALD OF TRUTH* and come to the article which asks us, "Are we doing our duty?" I felt to write a few lines on this important question, and also answer and say, I am not doing *my* duty by not doing more for the good cause, as the writer, A. H. S., says on page 67 of the 1st of March No. "Are we helping the poor and needy?" When such a call is made on us are we not too slack in helping along? Are we not making this or that excuse, like the word of God tells us? Luke 14:18.

Would we not be more ready to take hold of something where we could make a few dollars? I will say to us as professing Christians. Let us be more ready to do the work for Jesus first, for he word tells us that we shall first seek the kingdom of heaven, and the rest will all be added unto us. Now, while we have this blessed promise, why are we so slack? It is true in some respects it is not so pleasant when an effort is made to help the poor to collect a few dollars and meet some cold-hearted Christians that will "turn you the cold shoulder," and not give ear to the work that is put before them, but how cheering it is when the matter is put before a person to see that he is ready to help the poor and needy. He has the word on his side, for God will bless the free-giver, for it is laying up treasure where neither moth nor rust will corrupt. May God help us to do our duty while it is called to-day. And again, are we doing our duty when we look at the evangelizing work? Ought we not to be more willing to help this important work along? How many a brother and sister has not the privilege of meeting every Sunday or every other Sunday with his or her fellow-believers? Let us then be more ready in doing our duty, in giving of our means so that the ministering brethren that are willing to leave their dear families and homes, and go abroad to preach the word of God to weak flocks that they may have ample provision, to go and cheer them on their way. When we read of the work that is done by the ministry we feel as though we would like to have some one in our midst again, to encourage us, but still we feel to thank God that our ministering brethren are doing their duty in proclaiming the word in our midst from time to time, and we hope that yet many will come out on the Lord's side so that our little flock may be increased.

Again, are we doing our duty in helping to swell the Russian Famine Relief Fund? We can hear much about it, but there is more to be done than that. Many a family could do with a little less in their family and save a little for the poor suf-

ferers. The time may yet come that this country will be in need of help. Let us work while it is called to-day. J. L. L. Wadsworth, Ohio.

THE SUFFERING RUSSIANS.

The Philadelphia *Leader* publishes a letter from Commissioner Blankenburg, who went to Russia to assist in distributing the supplies sent from this country for their starving people. Mr. Blankenburg has been visiting the afflicted districts, and the following portion of his letter in relation to the Mennonite settlement will be specially interesting to many people in this country.

We arrived at the Mennonite settlement "Hahnsan," about 8 o'clock at night, and for the first time on our journey are made to feel that better accommodations await us; that even in this desert of misery a cheering oasis can be found. Mr. Miller's comfortable house, well heated, a good supper afterwards, the usual calls from the dignitaries of the place, and we feel almost at home. There is a striking difference in the appearance, the demeanor, the intelligence of the class of people we have met within the last few days. They are, in many ways, the counterparts of our own good Quakers at home. They dress plainly but well, their faces are clean shaven, and everything around them denotes thrift and comfort. But the hard times have affected even these people; the bad harvests are felt this way to such an extent that they must seek assistance. They will not accept help, as their poorer neighbors do. They are used to helping themselves and not to taking gifts, so one of their number is selected to visit their richer brethren, near the Black Sea, who are asked and gladly grant a loan of 50,000 roubles, to be paid with interest in the near future. We met the emissary Mr. Dick, a man of intelligence and culture, who to our surprise proves to have spent ten years in America, but has been back here for thirty-two years. He and a companion crossed the plains on horseback in 1849 from Council Bluffs to Oregon and thence to California. He has not forgotten his English, and is delighted to have an opportunity of speaking it. He gives us much information about the country, and especially his own sect. The famine has driven many people from their homes. They naturally congregate where comparative prosperity prevails; thus the Mennonite settlements have their full share of tramps and beggars.

Mr. Dick states that they have two special baking days every week at his house, something like a bushel of wheat being used each time, and that hardly suffices to give a piece of bread each to the hungry wanderers who call. He also relates of a village not far off with 8,000

inhabitants in ordinary times; to-day 14,000 people live there, composed of all Eastern nations, tribes and kinds. They are huddled together in every possible shape; many sleep out doors, seeking the warm side of barns protected from the wind. Mortality is very great among them, they die by scores.

While we are conversing we hear, about 10 o'clock, the jingling of sleigh bells, and are surprised by the entrance of Pastor Stuber and the Chief Burgess of his village, the place we had last visited. On his return at 6 o'clock, from a pastoral visit about fourteen miles from his home, he learned of our call and at once decided to follow us this distance of eighteen miles, to personally express his thanks for what America, and especially Philadelphia, has done for his flock (they received some 80,000 pounds of Indiana's flour). This man, perhaps sixty-five years old, braves the cold and weather, late at night, because his heart is filled with gratitude, to convey personally through us to our friends at home the high appreciation of himself and people for the gifts sent to them. He hands us an address that had been quickly adopted, so full of warm words and noble spirit, that it surely will find a welcome when we shall have the pleasure of handing it to the Chairman of the Philadelphia Committee.

Early in the morning we took a look at our surroundings. The size of the farm is 3,000 acres; the buildings are large and commodious, everything in capital order, farming utensils carefully put under sheds, horses and cattle well housed; of the former about 100 in an extensive stable, arranged with a view to comfort and saving of time in feeding and cleaning; in short, we almost feel as if by magic we have been transferred to one of our fine Lancaster county farms. A fruit and vegetable garden, fine shade trees—everything conducive to comfort is found. How is it that such a marked difference can be found within a few miles of another settlement? It is principally as we learn, for the reason that the Mennonites own their land, while in the district at large it is owned by the communities, who rent it for a term of years to the highest bidder, the rent for the whole term of ten or twelve years payable in advance. It rents at from 50 kopeks (25¢) to perhaps 200 roubles (\$1.00) a dessiatina (about 2½ acres). The renters make it their business to take out of the ground all they can and never put back anything in the way of fertilizing. This is one of the reasons for short crops.—*Mt. Joy (Pa) Herald*.

Do not forget for a moment that you can do absolutely nothing without the Holy Spirit. His agency is indispensable. Cherish the Holy Spirit. Co-operate with the Holy Spirit who so lovingly striveth with you. If he leaves you, you are lost.

THE REASON.

A lady who had been a quiet but successful Sunday School worker, gathering an earnest class about her and holding its members, was asked by a young girl, enthusiastic but discouraged, the secret of her success. The lady was surprised and abashed. She had gathered her class together so gradually, her work had been such a quiet one that she had hardly considered ways and means. She declared that her class was far from being an ideal one, and disclaimed any special method of working.

"I know," said the girl, that there must be something at the bottom of it all, or you could never hold them as you do. I cannot keep my class interested so. They whisper and play at one end of the class while I talk to them from the other."

The lady considered a moment and then said: "The great principle is, I think, that they are interested in the lessons and in the study of the Bible. So, as a natural consequence, they are attentive."

"Oh, yes," answered the girl; "I see, of course, that they are interested in the lessons now, but will you please tell me how you got them so interested in the Bible study?"

Still pondering the question, the lady replied: "I suppose that is due to the fact that they come regularly. In that way they keep the thread of the subject. I could never keep them interested in the lessons if they were irregular in attendance."

"Yes," persisted the girl; "I can see all that, but will you tell me how you get them to come regularly?"

Still speaking slowly, as if feeling her own way, her friend answered: "Well, as to that, I always make a personal matter of their coming. They understood from the first that I should be pained at their needless absence. Although I trust they have a higher motive now, I suppose they mostly came at first because—they loved me."

The eager questioner hesitated, and then continued, speaking earnestly: "I am not surprised that they should, but will you excuse me if I ask you what special means you took to make them love you?"

And then the lady smiled. "My child, you are teaching me many things. The reason why they loved me was because I loved them."

Is it not true that, although many elements may seem to enter into Christian work, the fundamental principle must be love for those whom we are trying to help?—*The Congregationalist*.

ONE of the great evils of the day is the receiving of unconverted members into the churches.

SUNDAY SCHOOL LESSONS.

LESSON 8.—May 22.

DANIEL AND HIS COMPANIONS.—Dan. 1:8-21.

Golden Text.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1:8.

Time.—About 606 B. C.
Place.—Babylon, on the Euphrates, 500 miles in a direct line east from Jerusalem, but much farther by the route that must be traveled.

INTRODUCTION.—Babylon. This city and nation was at this time in its full power, ruling all of Western Asia and into Egypt to the River Nile. Herodotus describes the city as forming a square of nearly 14 miles on each side, the walls surrounding the city being 300 feet high and 80 feet broad. Such a city was never seen before, and was the work of Nebuchadnezzar, who was at this time or some time after king of Babylon.

Jehoiakim, son of good king Josiah, was king of Judah.

Jeremiah and Habakkuk were prophets in Jerusalem at the time Daniel was carried captive.

Daniel, at the time he was carried captive to Babylon, must have been 16 or 17 years old, and was therefore born about 622 B. C. in Jerusalem, of noble parentage; a fine-looking, talented, promising young man (Dan. 1:4). Among the prophets of the Lord, Daniel is certainly one of the greatest, not simply because his prophecy is large, or because it deals with great and momentous events in history; but also because of his imposing personality and magnificent character. Elijah is the only prophet that stands out as conspicuously as Daniel. He lived through the whole of the 70 years of the captivity, and must have been over 85 years old when he died.

DAILY READINGS.

M. Daniel and his Companions. Dan. 1:8-21.
T. Rechabites drink no wine. Jer. 35:1-10.
W. Rechabites Blessed. Jer. 35:12-19.
T. All ungodliness Denied. Titus 2:11-15.
F. Kept in subjection. 1 Cor. 9:20-27.
S. The Righteous Blessed. Prov. 10:28-32.
S. Things worthy of thought. Phil. 1:1-9.

LESSON 9.—May 29.

NEBUCHADNEZZAR'S DREAM.—Dan. 2:36-49.

Golden Text.—All things are naked and opened unto the eyes of him with whom we have to do.—Heb. 4:13.

Time.—B. C. 603-602. The third year of Daniel's captivity (Dan. 5:1) would be the second year of Nebuchadnezzar king of Babylon.

Place.—Babylon.

INTRODUCTION.—Babylon was at this time the capital of the chief kingdom of the world, and at the height of its glory and power. Jehoiakim was king of Judah, but tributary to Babylon. This was the third year of his reign (Dan. 1:1). Great Bricks, large numbers of which have been found in the ruins of Babylon, contain the name of Nebuchadnezzar and other inscriptions which throw light upon the character of this great king, and upon his sickness as described in chapter 4. This lesson is written in Chaldee, one branch of the Aramaic, and not in Hebrew, as was the last lesson. This was the language of Nebuchadnezzar.

DAILY READINGS.

M. Nebuchadnezzar's Dream. Dan. 2:36-49.
T. Another Dream and Interpretation. Dan. 4:4-27.
W. Pharaoh's Dreams. Gen. 41:1-13.
T. Joseph's Interpretation. Gen. 41:25-36.
F. Joseph's Dreams. Gen. 37:5-11.
S. Solomon's Dream. 1 Kings 3:5-15.
S. Fear God rather than trust dreams. Eccl. 5:1-7.

LESSON 10.—June 5.

THE FIERY FURNACE.—Dan. 3:13-25.

Golden Text.—When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43:2.

Time.—The date of this event is uncertain, but probably between B. C. 585 and 580, soon after the destruction of Jerusalem and the temple by Nebuchadnezzar. The erection of the image is supposed by some to have commemorated Nebuchadnezzar's conquests.

Place.—The image of gold was set up in the plain of Dura, about five miles south-east of Babylon, where a mound of brick 20 feet high now exists, which Oppert thinks was probably the pedestal of the colossal image.

INTRODUCTION.—Rulers. Nebuchadnezzar was king of Babylon Zedekiah (the last) king of Judah. Pharaoh Hophra, king of Egypt. The seven wise men of Greece flourished at this time.

Prophets. Jeremiah in Jerusalem. Ezekiel on the river Chabar. Daniel in Babylon.

Circumstances. When Nebuchadnezzar had erected the image of gold, he proclaimed that at a given signal all the rulers and nobles of his empire should fall down and worship the image. Whoever refused was to be cast into "a burning fiery furnace." Daniel's three friends who had been placed over the province of Babylon, would not obey the command; and when their disobedience was reported to the king, and a second opportunity was given, they flatly refused. So they were cast bound into the furnace. The fire did not injure them, but it loosened their bonds and slew their executioners. The king saw with terror the "form of a Fourth like the Son of God" walking in the furnace with the liberated men.

DAILY READINGS.

M. The Fiery Furnace. Dan. 3:13-25.
T. A Refining Furnace. Isa. 48:9-22.
W. Furnace of Correction. Ezek. 22:13-22.
T. Saved from the Furnace. Isa. 43:1-13.
F. Blessing of Fiery Trial. 1 Pet. 4:12-19.
S. All Tried by Fire. 1 Cor. 3:10-23.
S. A way to Escape. 1 Cor. 10:1-14.

BE HONEST.

THE motto of Dr. Cuyler ought to be written in letters of gold—"No one was ever lost on a straight road." It is the crooked road that leads men to trouble. Honesty in business makes a soft bed to sleep on. A dying man, referring to his property said, "It is not much, but there is not a dirty shilling in it." Men have made piles of money, but how much dirty money will judgment find in it? Is your money clean money? "He that walketh uprightly walketh surely." The man that cheats and defrauds and takes short cuts will sooner or later come to grief, and he ought to.—*Selected*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN } ASST. EDITORS.
A. R. KOLL,

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BRO. PHILIP STAUFFER, of Murrell, Lancaster Co., Pa., is, according to a letter from Bro. Isaac Shirk, at present (May 2) very ill. We hope to hear that he is again on the way to recovery.

BISH. JACOB GRAYBILL, of Juniata Co., Pa., has gone to his reward. He died on the 1st of May. We received the news indirectly and are at the time of going to press unable to give full particulars. We sympathize with the bereaved church in her affliction.

PRE. HENRY B. MOYER.—Almost at the same time that we received the above sad news, we received word from Bro. S. Godshalk that our ministering brother, Henry B. Moyer, of Bucks Co., Pa., has also passed away. Particulars will appear in our next.

ANOTHER WORD OF APPRECIATION.—A brother in Missouri who ordered Lesson Helps writes:—"Your Lesson Helps are giving thorough satisfaction. The pupils like them, the teachers like them. We have a larger attendance than we have had for years." We hope to hear from other places where schools had, at last accounts, not yet been organized.

LONG CONTINUED heavy rains in this section of country have caused the waters of the St. Joseph and Elkhart rivers to rise so that the part of the city called "The Flats" is partly submerged, and the people living there have taken carpets and furniture out of the lower floors. The damage to buildings and bridges so far as is at present known, is but slight, but the rivers are still rising slowly.

ANOTHER KIND.—The Rev. — is not found among the clerical clowns of the nineteenth century. Neither is he one of the popular jumping jacks who perform their pulpit gyrations for the amusement of fools, and to the disgust of sober and reflective minds. As a rule his sermons are rich in plainly-spoken Gospel truths. We admire the courage of his convictions, as well as the terse and forcible manner in which he expresses those convictions to his large and attentive audiences of dying men.—Ex.

OUR DEAR FRIENDS in many localities have not allowed the opportunity for doing a good work slip by unimproved, and we appreciate their efforts. The offer we made some time ago to send the HERALD to new subscribers for the balance of the present year for 50 cents has, by the efforts of our friends, been steadily bearing fruit, some lists coming back with from six to ten new names. The offer is still a good one and we hope to receive many more new names before the close of the first half of the year.

ALL THE MEMBERS SUBSCRIBERS.—A brother at Holden, Johnson Co., Mo., in sending us the names of six new subscribers, adds, "I could get no more subscribers, for there now is not one family of our church here that does not take the HERALD. While we fervently wish that it might be more general, yet this is one of the few of our churches where the HERALD goes into every family, but we hope to hear the same good news from a number of places in the near future. Let us all work for the Master's cause in every avenue that opens up before us, and receive the blessing God has promised to every faithful worker.

FROM A STATISTICAL REPORT in the *Zondagsbode*, of the membership in South Holland Mennonite churches, we learn that from a total membership there of 460

brethren and 503 sisters in 1859 it increased to 1264 brethren and 1379 sisters in 1889, or a total increase of 1680 members in thirty years. The greatest increase was in the Gravenhage church. In 1859 the total membership there was 99, while in 1889 it had increased to 811 members. At Rotterdam the membership increased from 389 to 776; at Leyden (a name, with the two former ones that is well known to us all as the scenes of the martyr deaths of many of our forefathers in faith) the membership increased from 175 to 349.

ALREADY we hear the champions—or perhaps more properly slaves—of politics indulging in campaign talk on the coming presidential election, and with borrowed wisdom extolling the legislative abilities of their political favorites for election and denouncing the platform of their political enemies, and present indications would show that the campaign fever will run high. We have no desire whatever to try to lay down laws by which our members should govern themselves, but it is our earnest hope that our members will keep themselves, the church, and the cause of Christ free of reproach by not permitting themselves to be dragged down into the turmoils of party politics. We doubt if any political controversy can advance the cause of Christ or develop spirituality, and we believe the farther a Christian keeps himself away from the noise and influence of political strife, the better it is for his soul. K.

VALUE OF THE SUNDAY-SCHOOL.—A brother who lives in a church where no Sunday-school has as yet been organized, orders a copy of our Lesson Helps for a year and says: "Although we have no Sunday-school here in our church, I feel as though I could with pleasure examine the Lessons and profit thereby. We are surrounded with Sunday-schools of other churches, but I think it is very important that we had one of our own, that we might instruct our own children according to our faith. Nevertheless there is considerable lack of earnestness in our church relative to the upbuilding of our faith and the ingathering of souls. It is to be hoped that the veil of negligence may soon be removed, and a spirit of earnestness aroused for an advancement

in church and Sunday-school work. May the Lord bless every effort that is put forth for the Sunday-school, and speed the time for our church doors to be opened for such an important work."

A half-dozen men in a congregation, who are filled with such a spirit would soon open a Sunday-school.

TWO WAYS OF LOOKING AT IT.—What is a pleasure and a benefit to one may be an offense and a stumbling block to another. This was rather vividly brought into actual experience the other day when we received two letters, one from a sister in the West, who, if we mistake not, has not the privilege of attending church regularly with those of our faith. Part of her letter reads as follows:

"I enjoy reading the HERALD very much, especially the April 15th number. I have read the sermon delivered by our beloved minister, — with much pleasure. I was reminded of the time when I received instruction in the faith from our ministers in Ohio, and it is still sweet to my memory. I am not yet tired of the way into which I was led by Him who has said that He will never leave nor forsake those who put their trust in Him. I think it would be edifying to have a sermon from one or another of our ministers published in every number of the HERALD for the benefit of those who have not the privilege of sitting under the sound of the gospel. It would be very edifying to myself, as I have not heard a sermon from one of our ministers since last October, —"

The other was from a brother who lives in a place where he has the opportunity of hearing the gospel preached regularly. He ordered us to stop his paper, because we published sermons in the paper, which he seemed to look upon as a sign of vanity and a desire, on our part, to show the ministerial ability of some of our ministers.

One reader was edified, the other was offended. While we feel sorry that he should have been offended so much as to stop his paper, yet we would think if he was really interested in church work, not only in his own locality, but wherever our faith is represented, he would have appreciated the church news and correspondence that appears in the HERALD enough to have retained the paper on

that account. He might also have found out why we publish sermons and then, if, after having ascertained our motives for publishing sermons he would still be dissatisfied, he might then have stopped the paper. We do not believe, however, that he would have stopped it after having seen the matter from both sides.

Our aim is to give all of our readers something to read that will edify and benefit them, and while, on account of the different circumstances in which they are placed, part of the reading matter is worth little to one and much to the other, and *vice versa*, we should have patience with one another and not condemn or reject a thing simply because of our ignorance of the real circumstances, and then prove all things and hold fast that which is good.

We do not publish sermons to win the applause of men for our ministers, or because we think they can preach better than any one else, but because we know that the sermons are greatly appreciated by many dear brethren and sisters who, like the sister above referred to, are isolated from church privileges, and who, while they cannot hear a sermon, will be edified and strengthened and gladdened by being able to read one. We hope that all those who may consider the occasional publication of a sermon unprofitable to them, will remember with that charity which the apostle so earnestly recommends, the condition and circumstances of those less favored than they are with church privileges. "Charity . . . doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

A few of Christ's sermons were published, and we thank God that they were. The apostles' epistolary sermons were read to the churches and have been published for the benefit of the believers, and who is offended at the early fathers for publishing them? We have them to day in the New Testament. Do not infer from this that we think that the sermons we publish are as good as those of Christ or his apostles. But if their sermons were sufficient, why have ministers now? Why have sermons now? Or, if sermons are good now for our edification, why not let those who are living far away from church privileges be edified by these same sermons, taken down word for word by a

stenographer as they are preached, and published in the HERALD?

We write these things by way of explanation so that our readers may know our reasons for publishing what we have. If those who may have not cared for the sermons have a better way of reaching out a helping hand to our isolated ones we will be glad to learn from them, for with God's help we wish to make the HERALD profitable to all, so that we may all be built up in the faith and follow faithfully the footsteps and the example of our beloved Master. We write this with no ill-feeling toward any one, but with a desire to aid our dear brethren and sisters to understand our position and our motives, and we hope it will be received in the same spirit in which it is given. K.

BOOK NOTICES.

MORNING BY MORNING; or, Daily Readings for the Family or Closet, by Charles H. Spurgeon. 414 pages 12 mo. Cloth binding \$1.00.

HOW TO BE SAVED; or, the Sinner directed to the Savior.—By Rev. J. H. Brooks D. D. 120 pages. Paper cover, 25 cents; neat cloth binding, 50 cents. An excellent book for any one who feels the need of a Savior.

THE STORY OF CHRIST IN PICTURE AND STORY, by Louis Seymour Houghton. 296 pages, Quarto, 190 line illustrations, Cloth binding, \$1.50; Gilt, \$2.00. A splendid work for children. The reading is very simple and the pictures aid the mind still farther to understand the text.

CHRISTIAN SECRET OF A HAPPY LIFE. 16 mo. full gilt edge \$1.00; Cloth, black and gold stamp 75 cents. Paper cover 50 cents. This book is highly recommended and thousands of its readers testify that it contains just what the title claims for it. It goes down into the depths of Christian experience and unfolds, its treasures in a simple and telling manner.

"TOBACCO: ITS USE AND ABUSE," by J. B. Wight, 232 pages, cloth bound, price, 80 cents. The book is published by A. W. Hall, Syracuse, N. Y. The work contains the arguments and opinions of some of the most noted medical men, scientists and clergymen of the present and the past. The author is not harsh and unfeeling in his statements, but appeals to good judgment and sound reason, and appears, so far as a hasty glance at its contents, would warrant, to be well worthy of careful perusal.

LETTERS TO YOUNG CHRISTIANS. 12 mo. 108 pages, cloth binding, price, 40 cents. This book is highly recommended for its excellent instructions to those who have but recently entered upon the Christian life, and from a careful perusal, we are in a position to endorse the recommendation.

EVENING BY EVENING; or, Reading at Eventide for the Family or Closet, by Charles H. Spurgeon. 408 pages. Cloth binding \$1.00. Of the author of these two books it may well be said that though dead, he yet speaketh. They are but two of the many rich legacies which the eminent minister has left to the Christian world, legacies that can be used to our spiritual profit in our every day life.

"CHRISTIAN SCIENCE UNMASKED," the title of a 48 page booklet, by Rev. W. T. Hogg. Price of book, paper cover, 15 cents. Sold by A. W. Hall, Syracuse, N. Y. The above author gives a clear and concise exposition of the principle on which the so-called Christian Science is based and shows from the clear argument which scripture affords, its untenable position, and that even the apostles in their time found occasion to warn the people against this great error as it already then existed.

CORRESPONDENCE.

FROM HOLMES CO., OHIO.—The Walnut Creek and Martin's Creek churches, Holmes Co., Ohio, were recently visited by our ministering brother, Peter D. Mishler of Marion Co., Oregon. The brother preached seven times at different places to very large congregations. We would herewith express our hearty thanks to God and the dear brother for his visit, and for his earnest admonitions. May God bless and direct the brother in his important calling. COR.

FROM SONNENBERG, WAYNE CO., O.—On the 15th of April (Good Friday) we had meeting, on which occasion twelve young persons were received into church fellowship by water baptism. Bro. David Hostetter was with us and preached John 19:1-30 to the large congregation assembled. Jacob Nusbaum officiated at the baptismal service.

On Easter Sunday communion was observed in our church, and was participated in by a large number of brethren and sisters. A proper observation of Easter is to seek Jesus and experience his power and peace in our hearts.

VERONICA AMSTUTZ.

GARDEN CITY, CASS CO., MO.—On Easter Sunday April 17th, our dear Bro. Bishop D. J. Zook, formerly of Harvey Co., Kansas (now on his way with his wife, to their future home in Mifflin Co.,

Pa.), was with us at the Sycamore Grove church, and spoke to us words of truth and admonition from the first chapter of St. John, and especially did he call our attention to the 13th verse, which reads, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

He spoke of the importance of the new birth, of rendering complete submission to the will of God, of trusting Christ for salvation, and not our good works.

He also warned us faithfully against the evils of financial speculations, etc.

We trust the good Lord will bless the efforts of the dear brother, to the edifying of many souls, and, to His name's honor and glory. COR.

FROM ELKHART, IND.—On the 28th of April our ministering brother P. D. Mishler of Marion Co., Oregon, preached in our meeting house. From here he went next to the churches in the south part of the county where he has relatives. From there he intended to resume his journey homeward, stopping at a few places on the way. May God richly bless and prosper him in his labors.

On the 4th of May the ministering brethren John K. Brubaker and Henry Longenecker of Penn., who have been sent by the Lancaster Conference to visit the churches in the west, arrived at Elkhart and preached the same evening and also on the following evening. In consequence of heavy thunder showers on both evenings the attendance was small, but those who were present enjoyed rich feasts of spiritual good things presented by the dear brethren. They will visit the churches in this county and then continue westward on their mission of love. May God anoint them with the oil of blessing and grant that this visit may be the means of bringing many precious souls to the feet of our Savior. COR.

FROM STERLING, ILL.—On the Saturday before Easter, fifteen souls were baptized and taken into church fellowship at this place. Bishop Hartman was present to administer baptism. The next day, Sunday, communion services were held, in which over a hundred persons, brothers and sisters, participated. Sunday afternoon a young sister, who had not been able to be present on Saturday on account of poor health, was baptized at her home. What a joy it creates in the church to receive so many young members! May the Lord bless them all to his service.

When we look back over the last few years and see how greatly the Lord has blessed us as a church, it gives us courage to go on, "forasmuch as we know that our labor in the Lord is not in vain."

In the last two years considerable direct effort has been made in this church for the ingathering of souls, with the re-

sult that 53 souls have been added. We feel thankful to God for the evangelizing work that has been done in our community, by means of which, by the grace of God, the above results have been accomplished. Our prayer to-day is that the interest now manifested may continue and the influence of the church increase, so that many more precious souls all about us may be brought to believe and obey the gospel of Jesus Christ, and make the good confession. A. E.

FROM MARKHAM, YORK CO., ONT.—Pre. Joseph S. Lehman, of Elkhart, Ind., came to us on Saturday evening March 27th. The same evening there was preaching at Wideman's meeting house by the Brother, and also on Sunday morning and evening; on Monday morning at the Almira meeting house, on Tuesday evening at Wideman's meeting house, on Wednesday in the forenoon and afternoon at the Altona meeting house, and on Thursday morning at Wideman's meeting house, where the funeral sermon of Sister S. Hoover, was preached from 2 Tim. 4:6-8 by Jacob Wideman in the German and a few remarks by Samuel R. Hoover and J. S. Lehman in the English language. Friday morning Bro. Lehman preached at Cedar Grove, and in the afternoon at M. C. Fretz's, and again on the same evening in Wideman's meeting house. The meeting on Sunday and in the evenings were pretty well attended, and a lively interest was shown. In his spare time the brother visited among the sick and the dear souls that have come out on the Lord's side. On Saturday morning he left for Berlin, Waterloo Co., Ont. May God sustain and comfort the brother on his journey. The converts (twenty-one) are now being instructed in the eighteen articles of our confession of faith. April 13th 1892. A. B. R.

FROM CASS CO. MO., — Communion services were observed in the church in Cass Co., Mo., on Sunday May 1st at the Inquiry Meeting on Saturday it was decided that a Bishop and Minister should be ordained. The question also being presented to the Church, whether the Minister and Bishop should be chosen by lot or by the united voice of the church, it was decided by a large majority that the latter method should be used.

On Sunday the Communion services were held and on Monday the members met again for the purpose of choosing a minister and a bishop. The votes were taken and resulted in Bro. Daniel Hooly being chosen as minister and L. J. Heatwole as bishop. Before the ordination the church by a unanimous voice confirmed the action of the Church counsel, after which Bro. Heatwole was ordained by Bishop D. D. Kauffman who was assisted

in all these services by D. F. Driver of Morgan Co., Mo., and David Hostettler of Wayne Co., Ohio.

We sincerely trust that God's blessing may be upon this church and that this important work may have been accomplished in accordance with his will and that his divine grace may sustain and direct these dear brethren in the responsible positions into which they have been called.

SUNDAY SCHOOL ITEMS.

Correspondence for this column is solicited from every locality where Sunday school work is carried on.—ED.

At the thirty-third annual convention of the Cook county, Ill., Sunday School association reports were made showing that there are 579 Sunday schools and 136,183 pupils in the city of Chicago.

FROM MIFFLIN CO., PA.—The three Sunday-schools in this county have commenced work for the summer. As we gain experience, we are trying to have more and better instruction in the Bible. COR.

FROM CHAPPELL, DEUEL CO., NEB.—We organized our Sunday-school on the 10th of April for the coming summer. May God bless us and help us to be profitable workers in his cause, so that our dear children and young people will be taught the way of life and thus be brought to live for Jesus. N. C. R.

HANOVER, YORK CO., PA., APR. 25th 1892.—We reorganized our Sunday-school on the 10th of April. Supt. Pre. Martin Whistler, assistant, Bro. Daniel Stump. This school seems to increase every Sunday since it was organized; there is a good interest manifested by young and old. May the Lord bless the efforts made here. COR.

FROM DEEP RUN CHURCH.—From the Deep Run church in Bucks Co., Pa., we hear from our correspondent there the following: On the 24th of April communion services were held at the old Deep Run meeting house, where 320 partook of the sacred emblems of the suffering and death of our Lord, and 20 that were sick or so pressed with the infirmities of age that they could not attend the public services, were served in the afternoon.

This was the smallest number that participated at any one communion in this church for several years. On the 23d of April one person was baptized, and two were received from another church, having been baptized previously. On the 1st of May communion services were observed at Blooming Glen meeting house.

FROM CASS CO., MO.—On Easter Sunday April 17th, the Sycamore Grove Sunday-school was organized for the coming summer, with the following officers. Levi J. Miller, Superintendent, Christ H. Byler assistant; E. Hostettler Secretary, J. L. Zook, assistant; L. D. Zook and M. Hostettler were chosen choristers.

We hope every one will take hold of the good work, to make the Sunday-school profitable and interesting, so that much good may be accomplished for the Master's cause. COR.

FROM PARADISE, LANCASTER CO., PA.—We have again organized our Sabbath-school, and the 24th of April, if the Lord will, we expect to begin our regular lessons; using the Lesson Helps only, in the Bible class. We think they are rightly named.

Bro. John Mellinger was chosen Superintendent, Bro. B. F. Brook assistant; Bro. John Eby treasurer, and Bro. Jacob Mellinger secretary. We earnestly hope it will be interesting and profitable to all who take part, that God may have honor from the efforts of his children. COR.

THE LORD JEHOVA.—Our Sunday school lessons for half of the present quarter are in the book of Psalms. This book is especially rich in its presentation of God under the title "Jehova." We say under the title Jehova, for those cases in which our English version has the word Lord (printed in small caps) the original is "Jehova" or Yahveh.

Why should David specially delight to call on his God by this tender name, "Jehova"? Why not use the simple and ordinary name of "God"?

We apprehend that the reason lies in the fact that while the term God is ordinarily applied to our Creator, and belongs to him as the ruler of the universe, the term Jehova describes him as the God who has made with us a covenant of salvation. "Jehova" describes the God who, before the foundation of the world, made a mutual covenant to perform the several acts necessary to save poor sinners. He is the God who has given to us his promise to save all those who repent and turn unto him. Therefore, when David calls on "Jehova" he is appealing to him by all his covenant promises and pledges. He is appealing to him with confidence and assurance that he shall receive the answer that is pledged to us in God's covenant of salvation.

From David let us take a lesson, and when we kneel in prayer let us appeal, not only to the God of justice, but to Jesus, the incarnate Jehova, the covenant God, who has given his life in order that he may fulfill his promises to us.

For the Herald of Truth.

FOR THE SUNDAY-SCHOOL CHILDREN.

No. 4.

The education of the child bears similarity to the preparation of the soil and the sowing of the seed in Nature's field. It is not alone the preparation of the soil and the sowing of the seed that insures a good crop, it requires also good cultivation. So with education. The good which the child learns, must be kept alive and growing to bring good results.

Figuratively speaking, our lives are divided into four seasons. Spring, summer, autumn and winter, as the years are. The child is in the spring-time of life; the mind is preparing, and the seed is sown. Now, children, in order that you get a correct idea of the cultivation of the mind, let us imagine that we are all standing around a fine garden; a garden favorably situated, and of the richest soil, we will imagine that we are now looking at the workmen, digging up the earth and making ready for planting the seed, and that every detail of the work is done in the most skillful manner; the best of seed is planted, and now we leave it, and take a view of another garden, where the work is equally well done. Just as good seed planted and the soil equally as good as the first one. We now leave these two gardens; but let us take a few reflective thoughts, and see if they are comparable to the human mind in the spring-time of life.

In the autumn—the fruit-gathering time—we all again stand around one of the gardens. We can see no weeds, but an abundance of the finest fruits and vegetables; the reward of good cultivation. We now start for the other one as well prepared in the spring-time, but we are told before we reach it, that there was no work done in it after the planting. What would you expect to find there? I fancy I hear every one say, "Nothing but weeds."

Now, children, apply the above to yourselves. Are you preparing your minds for good seeds? Are you learning good things? If so, then you are now in the spring-time of your lives—as the gardens, and if you keep alive and make use of that which you learn, you will be as the garden yielding the fruit. Never give up the good you learn in your youthful years. Cultivate it; keep it alive and growing. It will prove a blessing to you and to your fellowmen. Some day in the autumn or winter of your life the Master will demand of you to present to him your gathered sheaves. How sad! if you could produce nothing but weeds. UNCLE HENRY.

THE Christian has been "put in trust with precious treasure for men—Bible truth. To withhold it is to see it diminish; to bestow it is to increase it.

CONFERENCES.

ANNUAL.

FOR CANADA, in Weidman's meeting house, Markham, York Co., Ont., on Thursday May 19.

FOR OHIO, in the Salem M. H., Allen Co., Ohio, on the third Friday in May (20th). The Bishops meet on Thursday the 19th. The nearest R. R. station is Elida on the Pittsburg, Fort Wayne & Chicago R. R. All are cordially invited to be present. J. M. SHENK.

FOR ILLINOIS, at the M. H., near Morrison, Whiteside Co., on the fourth Friday in May (27th). It is hereby requested of all those wishing to bring questions before this conference for consideration, to hand them in in writing, to enable us in our limited time of conference to do more work and to better advantage. E. M. HARTMAN.

The Western Conference of the Amish Mennonites will be held on the 9th and 10th of June, in the Roanoke meeting house in Woodford Co., Ill. Those coming from a distance will be met by brethren at the depots at Metamora and Eureka. Meetings will also be held on the 11th and 12 at the Roanoke and Metamora houses of worship. The brotherhood in general is cordially invited to attend.

The Indiana district conference for the Amish Mennonite church will be held at the Howard Co., meeting house June 2d and 3d 1892.

We hope that bishops, ministers, deacons, brethren and sisters from abroad will be present to help to further the cause of Christ by conferring ideas, getting a better understanding of the Scriptures, and building up unity, etc. Those desiring to come should write to Nobertius Sproll, Amboy, Miami Co., Ind., who will meet them at Converse, or E. A. Mast, Kokomo, who will meet them at Kokomo, or Eli Shrock who will meet them at North Grove which is also his address.

A MOST mischievous error is the current belief that Satan does not exist as a personal being; that the name is merely used in Scripture to represent evil thoughts and desires. Read the word, and learn that demons "believe and tremble," and if that is so, they must exist as real beings.

HERE is a whole sermon in a sentence by Hannah More: "He who cannot find time to consult his Bible will one day be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."—

ITEMS.

THE Steamer *Conemough* sailed from Philadelphia on the 23d ult. for Riga, Russia, with a cargo of supplies for the starving people of that country.

THE yellow fever, which has been raging in parts of Brazil, is abating. In India the cholera continues its ravages, and hundreds are dying almost daily.

THE will of the late preacher, C. H. Spurgeon, has just been proved. It is a simple document on half a sheet of plain white foolscap, unruled, but is not in Mr. Spurgeon's own writing. All the property of which Mr. Spurgeon died possessed is bequeathed to Mrs. Spurgeon absolutely, and she is appointed sole executrix. It is dated May 17th, 1862. Beyond the words necessary to this bequest there is nothing more. In proving the will, Mrs. Spurgeon made an affirmation in place of the usual affidavit, and declared the personality at \$55,800.

SIERRA LEONE, AFRICA. — The Rev. S. Taylor baptized five adults (one youth and four women) on Christmas Day at Port Lokkoh. One hundred Timnehs, including a king and three chiefs, were present at the service. The hymns, "Angels from the realms of glory," "Art thou weary, art thou languid?" "Come to Jesus now," were sung in Timneh, and Mr. Taylor preached from Isaiah 9:6. The chief of Makori, an out station of Port Lokkoh, has formally renounced polygamy, and has declared in the presence of his people, summoned together for the purpose, that he has decided to be a Christian. — *Church Missionary Gleaner*.

SEVENTY FIVE million dollars is contributed yearly in the United States to the sustenance of the church, \$31,000,000 more being given for purposes purely religious. Within the century now drawing to a close 150,000,000 copies of the Bible have been printed in 226 different languages. Fifty years ago there were 502 missionary stations in foreign parts; there are now 5,765. Fifty years ago there were 653 ordained missionaries; to-day there are 6,696 such servants of the Lord. Then there were but 1,266 other laborers and helpers abroad; now there are 50,552 — *Philadelphia Times*.

THE vivisectionists are of two classes; the one (mostly French) who, as in the public inquiry on the subject, boldly affirm that the pain inflicted on dumb animals "never enters into their minds;" the other, who, while regretting the pain hold it of small consequence compared with the possible benefit that may result from it to humanity, that is, the other humanity. In a case where murder was lately committed in Paris by pouring

molten lead into a drugged man's ear, it was sought to be established that the pain must have awakened him. To this end—and one supposes they will be justified by this No. 2 class—the doctors got a dog and experimented upon it in a similar fashion. "An eye witness," says the *Pall Mall Gazette*, "describes its sufferings as passing description. It was so frantic with pain that it shook off the straps that fastened it down to the torture table 'like rotten pack-tread.'" — *Illustrated London News*.

CHARITABLE BEQUESTS.—Mary McCrea Stuart, the widow of the wealthy sugar refiner, Robert L. Stuart, has recently died, and by her will disposes of about \$5,000,000 of property. She left no relatives except very distant ones, and among these she divides \$350,000. Bequests are left to several other persons. Then follow a number of benevolent gifts to colleges, hospitals, etc.,—ranging from \$75,000 down to \$5,000 to each. There then remained about \$3,500,000. This is divided into two equal parts—one-half is to be divided among the following institutions:

The American Bible Soc'y, the Board of Foreign Missions of the Presbyterian Church, the Board of Home Missions of the Presbyterian Church, the Presbyterian Hospital, the Lenox Library, the Theological Seminary of the Presbyterian Church at Princeton, and the Board of Church Extension Fund of the General Assembly of the Presbyterian Church.

The other part is divided equally among twenty six institutions, giving them each \$60,000 or \$70,000. They include other Presbyterian Boards, the American Sunday School Union, the Trustees of the Presbytery of New York (to be used and applied for Church extension in New York City), the New York Bible Society, the American Tract Society, the New York City Mission and Tract Society, the Young Men's Christian Association of New York, and a large number of hospitals and asylums.

She had left \$50,000 each 'o two Museums in New York, but when their trustees concluded to open them to the public on the Sunday, she disapproved of their course and revoked their bequests.

She is said to have been very liberal during her lifetime and to have been in the way of distributing a large part of her income to benevolent objects.

Married.

UMMEL—DANN — At the home of the bridegroom, in Danvers, McLean Co., Ill., by Joseph Stuckey, Bro. David Ummel, and Sister Lena Dann. May God bless this union, J. S.

HONDERICH—ROULET.—Near Pulaski, Davis Co., Iowa, by Ph. Roulet, Joseph Honderich, of Rush Co., Kan., to Anna Roulet, of Davis Co., Iowa.

OBITUARY.

Anna Good, widow of John P. Good, died the 25th of April, 1892. The subject of this notice was a dear sister, highly esteemed and loved by all those who knew her, on account of her Christian graces. She was truly a light in the sense of the Scriptural injunction, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." It is often said it is not good to eulogize the dead; it is not, especially in those who do not deserve it. But in the case of this dear sister, on account of her virtues which were so clearly seen, it is right to speak of them so that others may profit thereby. We cannot refrain from noticing some of her traits. She was much concerned about the welfare of others, especially for her children and grandchildren, whom she visited frequently, and as far as was in her power, would administer to their wants. Wherever there was sickness and distress she would do all she could to alleviate pain and sorrow. Her conversation always was pleasant and was much enjoyed by all. Her demeanor generated peace and love. Her idle and unnecessary words certainly were few. The writer knows whereof he speaks, having lived a near neighbor for a number of years, and advising all those who knew her and her virtues, and as far as she walked in the footsteps of Jesus, to follow her example. She was sick several weeks, but no one thought her case serious, and on the day of her death she ate a heartier breakfast than usual. As was her custom during her illness she lay down on her bed between 10 and 11 o'clock A. M. for rest, and while in this sleep she gently passed into that sleep that knows no mortal waking. No one was present. Her daughter, coming in from her work, saw that mother was not in the sitting-room where she would go after rising from her sleep. She thought something was wrong, went to her chamber, and there found mother lying in bed sleeping her long sleep, showing that she passed away without a struggle, not even removing the cover from her face. She was buried at the Weaver church, where her funeral services were conducted in the presence of a large congregation by J. D. and D. S. Heatwole and Bishop Samuel Coffman. She was laid beside her husband, where they will sweetly rest until the resurrection morning. E. S.

DIED.

LEHMAN.—On the 9th of April 1892, at Pulaski, Davis Co., Iowa, of the infirmities of old age, John Lehman, in his 88th year. Funeral services by Ph. Roulet from Isa 38:1.

KROPP.—On the 18th of April 1892, near Smithville, Wayne Co., Ohio, Fanny Melvina Kropp, aged 1 year and 2 months. Buried on the 19th at the Oak Grove meeting house. Funeral services by John Miller and J. K. Yoder.

YODER.—Near Mattawana, Mifflin Co., Pa., April 7, 1892, Lydia, wife of David A. Yoder, aged 60 years, 6 months and 28 days. Sister Yoder's place in the church and Sunday-school was seldom vacant, and she will be sadly missed there as well as in the now small family circle.

ERB.—On the 24th of Feb. 1892, in Wellesley Twp., Waterloo Co., Ont., daughter of Daniel and Catharine Erb, aged 8 years and 2 days. Buried on the 26th at the Wellesley meeting house. Funeral services by Jacob Wagler and Bishop Joseph Graber of Mornington. May God comfort the bereaved family.

RUFF.—On the 18th of March 1892, near Orville, Wayne Co., Ohio, of croup, Frederick, son of John and—Ruff, aged 11 years, 3 months and 4 days. Buried in the Sonnenberg graveyard. Funeral services by Jacob Nusbaum from John 6:44.

DIETENBACH.—On the 21st of April 1892, near Pulaski, Davis Co., Iowa, of the infirmities of old age, Jacob Dietenbach, aged 80 years, 10 months and 2 days. He leaves six children to mourn his departure. Funeral services by Ph. Roulet from John 14:19 and Heb. 4:9.

KENNEL.—On the 25th of April 1892, near St. Agatha, Waterloo Co., Ont., Bro. Joseph K. Kennel, aged 50 years, 5 months and 1 day. He leaves his wife, eight children and three grand-children to mourn their loss. Funeral services by P. Speller, C. Zehr, and J. M. Bender.

WEAVER.—On the 21st of March, 1892, of measles and pneumonia, Oliver Samuel, youngest son of Sem S. and Mary A. Weaver, aged 4 years and 2 months. Buried at the Mount Clinton church, Rockingham Co., Va. Funeral discourses from Mark 5:19, by Daniel S. and Gabriel D. Heatwole.

REEDER.—April 11, 1892, Magdalena, wife of Daniel Keeler, in Hilltown, Bucks Co., Pa. Buried at the Line Lexington church. Services at the house by the writer in English, from Heb. 4:9-11, and Christian Allebach in German at the church. The deceased was aged 86 years, 11 months and 4 days. JOHN WALTER.

KAUFFMAN.—On the 24th of April 1892, in Elkhart Co., Ind., Jonas B. Kauffman, aged 68 years and 19 days. He leaves a wife, five sons and two daughters to mourn their loss. He was buried in the Yellow Creek graveyard on the 26th. Funeral services by J. F. Smucker in German from 1 Cor. 15:51, and J. H. McGowan in English from Heb. 2:6, 7.

SCHADT.—On the 2d of May 1892, near Pettitville, Fulton Co., Ohio, infant daughter and only child of Seth and Catharine Schadt, aged 1 year, 9 months and 13 days. Buried on the 4th. It was a hard blow to the parents. May God comfort them. Funeral services by Chr. Freyberger in German, and by Chr. C. Stuckey in English from Luke 18:15-17.

CONRAD.—On the 30th of April 1892, in Wayne Co., Ohio, Sister Elizabeth, wife of Bro. Christian Conrad, aged 58 years, 9 mos. and 7 days. Of her nine children seven remain with the father, and four half brothers and sisters to mourn their loss. Her remains were buried on May 3d at the Pleasant Hill church. Funeral services by J. K. Yoder in German, and by David Irwin in English.

WENGER.—On the 25th of March 1892, at the home of his son-in-law, Joseph Hoyer, near Earlville, Lancaster Co., Pa., of infirmities, perhaps old age, Bro. Daniel Wenger, aged 74 years, 6 months and 15 days. He was buried on the 28th at Großdale. Funeral services by Joseph Wenger and David Buchwalter. Text, Rom. 7:24, 25. Deceased was a member of the Mennonite church. His wife died about six months ago.

SCHARP.—On the 20th of April 1892, in Woodford Co., Ill., of consumption, Sarah M. Scharp, maiden name Zook, aged 50 years, 3 months and 25 days. Her remains were laid to rest on the 22d at the North Danvers Mennonite M. H., followed to the grave by a large concourse of people. Services by Peter Schantz and Joseph Stuckey. Sister Scharp was a member of the church and lived a peaceful life. Peace to her ashes.

AUKER.—On the 25th of March, 1892, in Delaware Twp., Juniata Co., Pa., John W. son of John L. and Fanny Auker, aged 16 years, 3 months and 20 days. John suffered much from rheumatic pains. He leaves father and mother, two brothers and three sisters to mourn his early death. Buried in the Delaware graveyard where many friends and relatives had gathered to pay their last respects to the remains. Funeral services at the church by William Graybill; text, 1 Pet. 1:24, 25.

KAUFFMAN.—On the 23d of April 1892, at Mashtoville, Lancaster Co., Pa., of the infirmities of old age, Sister Anna, maiden name Myers, widow of Benjamin Kauffman, aged 84 years and 2 days. Of 11 children 5 have preceded her to the Spirit world. She also leaves 14 grand children and 17 great-grandchildren. Funeral on the 26th at Bachman's meeting house. Her remains were interred in the family graveyard. Sermon by Benj. Hertzler in German, from Phil. 1:21. J. K. Yoder, English in English from Heb. 4:9. A weary pilgrim has gone home, and we have reasons to believe that grandmother is a partaker of the rest that remaineth for the people of God.

GRAYBILL.—On the 2d of April, 1892, in Juniata Co., Pa., Matilda Elizabeth, daughter of Peter and — Graybill, aged 16 years, 9 months and 1 day. She was a dutiful girl of a very kindly feeling, and tender-hearted, and spoke much of her departure out of this world; of the high mountains, and of the difficulty of getting up on the mountains, and when she got to the top she saw such a beautiful city, and spoke of the "beautiful mansions over there." Buried at the Pine church near Richfield, where many sympathizing friends had assembled. Services by Solomon and William Graybill. Text: Luke 8:52.

SWARTLEY.—Joseph Swartley died at Halstead, Kansas March 26, 1892. He had gone there to see after his farm, and while there he was taken with an abscess of the liver, which opened and caused his death in a few days. Funeral services were held at Halstead, Kan., the evening previous to starting with the remains for his home in Bucks Co., Pa., where a funeral was held at the house of his son William Swartley. Buried at the Line Lexington Mennonite church. Funeral services by the writer in the English at the house; text, Gen. 40:29-31; and by Henry Rosenberger in German at the church. The age of the deceased was 63 years, 3 months and 19 days. JOHN WALTER.

BRENNEMAN.—On the 22d of April 1892, near Amish, Johnson Co., Iowa, Sister Emma, daughter of Christian and Catherine Brenne-man, aged 21 years, 2 months and 9 days. This sad death occurred as follows: Sister Emma had been afflicted for some time with lung trouble, but was improving. On the 22d she left her parents' home and accompanied her brother home on a visit. She ate quite a hearty dinner, seemed very cheerful, and about one o'clock she left for the home of her uncle, Joseph Brenne-man, who lived about half a mile away. Having gone about half way she entered a field to take a shorter course. When she had gone about fifteen steps in the field, her brother saw her sit down. He hastened with all speed to her side, but before he reached her, the spirit had taken its flight. It is supposed that in going over the fence she ruptured a blood vessel internally, causing almost instant death. It was indeed a sad piece of news for the afflicted family. The interment took place on the 24th. Peter Brenne-man and J. F. Schwartzendruber made appropriate remarks to the congregation assembled, from John 11:43.

DINHART.—On the 28th of April 1892, near Elkhart, Ind., Lillie Page, beloved wife of Harvey Dinhart, aged years, 2 months 24 days. She leaves her husband, 3 children, the youngest but a few weeks old, parents, and many other relatives and friends to mourn their loss. Her remains were laid to rest in Grace Lawn cemetery on the 30th, followed by many friends. Funeral services by F. E. Knopf from Ps 90:12, "May God, in his infinite mercy, comfort the heart of the grief-stricken husband in his affliction, and gently lead him and the dear little motherless ones in the paths of righteousness that their end may be peace."

Eby.—On the 17th of April, 1892, in Linwood, Waterloo Co., Ont., Walter, son of Henry B. and Sarah Eby, aged 4 years, 11 months and 6 days.

Our Walter dear has gone,
To his eternal rest;
Amid the heavenly throng,
He'll be forever blessed,
His sufferings now are o'er,
His warfare now is ended;
We shall see him, here no more,
To God his soul ascended.
His GRANDFATHER.

YODER.—On the 26th of April 1892, near Wakarusa, Elkhart Co., Ind., Anna Elizabeth, daughter of Peter and Mary Yoder, aged 5 months and 9 days. She was buried at the Olive church on the 29th, where funeral services were held by John F. Funk from 1 Cor. 15:22, and Noah Metzler from 1 Thess. 4:13.

"Mourn ye not whose child has found,
Purer skies and holier ground;
Flowers of bright and pleasant hue,
Free from thorns and fresh with dew.

Mourn ye not whose child has fled,
From this region of the dead;
To you winged and angel-band
To a better, fairer land."

EICHER.—On the 14th of April 1892, near Archbold, Fulton Co., Ohio, of diphtheria, Joseph Eicher, aged 26 years and 8 months. He leaves a young widow and infant daughter to mourn, with parents, brothers and sisters, his early death, yet they mourn not as those who have no hope. He told them not to weep for he was going to a better world than he was leaving here. After earnestly admonishing them, he bade an affectionate farewell to all that were present. On the 16th a large congregation followed his remains to the Lockport graveyard. Funeral services were held by D. W. Wayte and Ch. Freyberger in German, aided by Ch. Stuckey in English. Bro. Eicher was a faithful member of the Amish church, and was universally loved.

DOLL.—On April 4th, 1892, in Wallace Twp., Perth Co., Ont., Magdalena, wife of Enos Doll, and daughter of Benuel and Magdalena Bowman, aged 20 years, 6 months and 26 days. She leaves a deeply bereaved husband and a son 7 weeks old, parents, brothers and sisters to mourn her early death. She was received into the Mennonite church by water baptism one week before she died. She found peace with her Savior some time before, but still desired to be baptized. Bish. D. Wismer of Berlin, Ont., baptized her. Then she thanked her heavenly Father and said, "Now I am going home," and bade her dear husband and child good bye and kissed them and prayed the Lord to bless them. She urged her husband to give his heart to Jesus without delay, and we have reason to believe her words have taken effect. She praised the Lord until her end, and died calmly and peacefully. Funeral services by Daniel Wismer of Berlin, Ont., in

German, and John Richert a minister of the Dunkard church, in English.

"Oh, when I saw that I must part
With my dear wife it grieved my heart;
To part with one I loved so well
How sad I felt, no one can tell.
"Tis hard to say, 'Thy will be done,'
As I stand by the tomb,
And for the last time look upon
My dear wife's lifeless form."

SHANK.—On the 9th of April 1892, near Harrisonburg, Rockingham Co., Va. Of old age, Magdelene Shank, aged 83 years and 6 months, less one day. Our aged sister had for years been more or less afflicted with Rheumatism and at times she was confined to her bed. She has for several years not been able to attend church, but appeared to be patient and content with her lot, but would often say, she was tired of this world and was only waiting the Lord's appointed time when she might exchange this life for one that is real to all the faithful. She was buried at Weaver's church on the 10th by the side of her husband who preceded her nearly 21 years. Funeral services were held by the Brethren D. S. and J. F. Heatwole. S. B.

HOOVER.—On the 20th of March, 1892, in Markham Twp., York Co., Ont., of dropsy and heart disease, Sister Sarah Hoover, aged 68 years, 3 months and 22 days. Her remains were buried on the 31st at Wideman's church, where a large assemblage of friends and neighbors met to pay their last respects to our departed sister. Services were conducted by Jacob Wideman, Samuel R. Hoover and J. S. Lehman of Indiana, from 2 Tim. 4:6-8.

"Asleep in Jesus, peaceful rest,
While we wait is surely blessed;
No fear, no woe, shall dim that hour
That manifests the Savior's power.
"Asleep in Jesus, O for me
May such a blissful refuge be!
Securely shall my ashes lie
And wait the summons from on high."

STAUFFER.—On the 18th of April, 1892, near Dayton, Ohio, of diphtheria, Samuel G., son of Samuel H. and Susie Stauffer, aged 10 months and 18 days. Services by J. M. Shenk. Text, 1 Pet. 1:3.

"We had a little Sammie once,
He was our darling child.
We loved him, ah! perhaps too well,
For soon he slept and died.
"We often think of his sweet smiles,
His fatherly love and cheer,
Our very hearts he oft beguiled:
He dwells with God above."

"This lovely bud so young and fair
Called hence by early doom
Just came to show how fair a flower
In paradise may bloom.

"Go, little loved one, go,
A mother's heart can tell
And none but her's can fully know
How hard to say farewell."

OWEN.—On the 14th of April, 1892, at his home in Harrisburg, Pa., Ira Sturn Owen, at the early age of 9 years, of inflammation of the bowels, with which he suffered not quite two weeks. When death was drawing near and he saw them round the bed he said, "I am going home." His mother asked him, "Ira, are you not at home?" He told them, "I am going home to Jesus." What a comfort these last words from the prattling lips of Ira gave to the sad hearts of the bereaved family and friends. May God clip us all to be able to say to our last breath, "I am going home to Jesus." Funeral services by the minister of

the U. B. church of H. B. G. Text, 2 Samuel 12:23. Buried at Snider's church in Perry Co.

"Fond parents, calm the heaving breast,
The Savior called him home,
Grieve not, for Ira is at rest
Beyond this veil of gloom.

"Let hope's bright beams dispel the gloom
That fills your throbbing breast,
'Twas Jesus kindly bade him come,
And called him to his rest."

MOTER.—On the 27th of March, 1892, in Whitehall, Milford Co., Pa., of La Grippe and asthma, Bro. William H. Moter, aged 74 years, 11 months and 14 days. Bro. Moter was a great sufferer from asthma for a number of years, which he bore very patiently. In January he was afflicted with La Grippe, which settled in his head. He was a great sufferer for several weeks till death relieved him. He was conscious of all his suffering. He longed to die and be with Jesus, and we mourn not as those who have no hope. Bro. Moter was married three times. His third wife survives him. He was the father of 15 children, 24 grandchildren; 12 of the children survive him. Funeral services were conducted by Tre. A. D. Zook in German, from the 23d Psalm, "The Lord is my shepherd, I shall not want."

"Father, thou art sweetly resting,
On the lovely Savior's breast;
Where the wicked cease from troubling
And the weary are at rest.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow
Never can distress thee more."

Letters Received.

A—John Augspurger
B—Mattie H. Brubaker, Noah Byers, D. Bushman, J. W. Baughman, Elizabeth K. Bare, A. S. Brubaker, Sarah E. Burkholder, S. Bechler, Ch. Beachy, D. Burkhardt, Hannah Baer, A. L. Brubaker, Ch. Z. Beiler, M. H. Baer, E. H. Blosser, J. K. Beutler, Jonas H. Blosser, Pannie H. Beiler.

C—Mrs. Coppes, S. Cressman, And Crook.
D—Frank Delcamp, Mary Doner.
E—A. G. Eitz, Ch. Engel, J. Eicher, G. W. Ernst, Abr. B. Eshleman, Daniel Ebersole.

F—Geo. Funk, Jos. Franz, A. R. Fretz, J. B. Fast.
G—Katie Gerig, Isabella Gibson, C. Good, S. H. Glick, H. H. Herr, D. Haldeman, Conrad Heer, Barbara Heiser, Jos. Hertler, J. G. Heibert, Emma L. Herr, Mary F. Hofer, J. B. Newhauser, David R. Harnish, M. Haverstick, S. I. Harold, Amos Hunsberger, B. H. Hess, Isaac Heiser, Lydia Hoover, W. W. Hege, J. B. Hunsberger.

I—John Julian
K—Jacob Kauffman, Jacob L. Kinsinger, Henry Kuntze, John L. Kreider, Amos K. Kurtz, Daniel King, John Kiefer.

L—J. G. Lehman, D. S. Leshner, John C. Lagbill, A. Lech litner.

M—C. H. Mosier, M. K. Mylin, Reuben Millhouse, C. S. Metzler, Nancy M. Miller, J. Miller, M. Martin, Mary K. Miller, Daniel H. Mellinger, M. H. Moore, A. Metzler, Jos. Metzler, Jacob Metzler, R. S. Miller, J. B. Myers, Jacob Mast, J. H. Mast, C. J. Muser, H. M. Mayer, J. G. Murray, P. J. Miller.

N—H. R. Newcomer,
O—Ch. Oyer, Abraham Oberholtzer, Ch. Oyer,
P—S. K. Plank.

R—H. D. Rohrer, Ch. Rutt, R. D. Roth, Jacob Reiff, J. B. Reist, M. N. Reesor, Kate Rich.

S—H. W. Symensma, J. A. Shellenberger, Philip Stauffer, J. Shellenberger, J. R. Suter, Anna B. Sherk, C. R. Strite, M. R. Strite, J. B. Strite, J. S. Strite, C. S. Schertz, Henry Shum, Peter Sprunger, Ezra Shantz, Jos. F. Schertz, John P. Schmitt, Ch. Steffen, John Summer.

T—T. Taylor
U—Anna B. Upson

V—B. L. Weaver, Solomon B. Wenger, J. G. Wenger, M. B. Weaver, H. W. H. W. Wenger, Mrs. Jos. Wimmer, Peter R. Wimmer, Jos. Wyse, J. Weaver.

Y—R. N. Yoder, Jacob Yoder, R. I. Yoder, S. H. Yoder, Z—Lizzie M. Zook, Ellie M. Zook, D. Zehr, S. D. Zook, S. A. Ch. Zehr.

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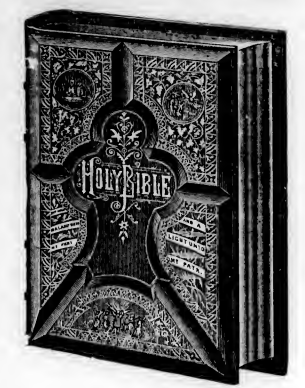
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| 12:15 7:39 Elkhart | 8:12 4:36 |
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 11.

ELKHART, IND., JUNE 1, 1892.

Whole No. 468.

LIFT ME UP.

Out of myself, dear Lord,
O, lift me up!

No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O, lift me up!

I faint; the road winds upward all the way;
Each night but ends another weary day.
Give me Thy strength, and I may be so blest
As, "on the heights" I find the longed-for rest.

Out of my selfish self,
O, lift me up!

To live for others, and in living so,
To be a blessing whoso'er I go;
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self,
O, lift me up!

Tho' other hearts with love are running o'er,
Tho' dear ones fill my lonely home no more,
Tho' every day I miss the fond caress,
Help me to join in other's happiness.

Out of my doubting self,
O, lift me up!

Help me to feel that Thou art always near,
That tho' 'tis night and all around seems drear,
Help me to know that tho' I cannot see,
It is my Father's hand that leadeth me.

For the Herald of Truth.

CHRIST'S SCHOOL

"That which I see not, teach thou me; if I have done iniquity, I will do no more." Job 34:32.

Jesus himself is the teacher and master, who directs our studies, and guides our discipline. He is a wise, learned, loving faithful, helpful, all-knowing, constant teacher. The text Book is the Word of God, the Book of all books, which never changes, but is the same yesterday, to-day and forever. "And whosoever shall add or take away the words of this book, God shall take away his part out of the Book of Life." Rev. 22:19.

The "A. B. C." of religion is, "All have sinned and come short of the glory of God."

"Behold the Lamb of God which takes away the sin of the world."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

The lessons to be learned are to know Christ's will and become like Him in

FRAGMENTS OF THOUGHT.

Reader, what is your position regarding the appearing of our Lord Jesus Christ? Do you long for his appearing, or do you think of it only with fear and trembling? Paul, in his second epistle to Timothy says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." The true Christian, who is enlightened as to the manner and purpose of Christ's second coming to this earth, cannot do otherwise than love and earnestly desire and pray for his appearing. There are many texts of scripture, both in the new and old testaments, bearing on this subject, yet how comparatively silent is the pulpit and the press on this all important subject, at the present day.

Dear Christian reader, are you consecrated to Christ? "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The longer I live in the christian life, the more I see the need of Christian charity. I do not know a single christian, with whom I am acquainted, myself included, in whom I could not find a fault, if we knew them, our liability to err, why can we not judge of the actions of others charitably, instead of thinking right away, they are hypocrites and false-hearted; perhaps simply because they do not believe exactly, or do, just as we think they should? If we would know whether a man is a Christian or not, let us find out whether his faith rests on the finished work of Christ, or on his own good deeds, or the observance of the law, the keeping of ordinances, etc., or his belonging to a certain creed or denomination.

Why do not our ministers preach more about the joys and peace of a fully consecrated soul, of a "life hid with Christ in God"? Is it because they have not had any experience of it themselves?

A YOUNG DISCIPLE.

ELLA H. BRUBAKER.

For the Herald of Truth.

"GO YE THEREFORE AND TEACH ALL NATIONS."

These words, spoken by Jesus at His last commission to His disciples (Matt. 28:19), are just as forcibly spoken to the ministers of His church to-day as from his own lips to his disciples. Article after article has appeared in our church paper, the HERALD OF TRUTH, and entreaty upon entreaty has been given showing the need of more effective and direct work on the part of the church in her efforts to spread the gospel and lead souls to repentance. But too much cannot be said on this great question until every minister—yes—every lay member in the church—is aroused to a complete sense of his duty, and induced to go forth and fill his mission. We, are thankful to God that there are ministers who are willing to deny themselves the pleasure and comforts of home, and become consecrated to the work of their master, in this field forgetting the ease and comforts of the present and looking forward to the time when these earthly cares shall have an end when the servants of God shall receive their hire. Be encouraged, dear brethren, to work earnestly and zealously for the Lord, for you have the promise that Jesus will be with you with all power.

What is the cause of this want of response on the part of many—too many—of our people, to the call of the brethren through the Evangelizing committee?

There are some who have not the strength (bodily) to go away into the world to preach the gospel, but who have means to assist in the work of evangelizing. Are you willing to give what you can? If not able to go and preach, are you willing to send your prayers to a throne of grace, and your means to spread the gospel of peace? If you are willing, respond cheerfully to the call.

There are some who are able both in strength and means who make excuses, saying there is danger of drifting into to worldliness by following the more popular churches, or that we have enough to do at home in our own churches. Dear brethren, can you verify your excuses by the word of God? Did not Jesus say, "I must be about my Father's business?" Would you engage in the service of your Lord and Savior, you should also be about your Master's business. Are your worldly possessions a cumbersome that you cannot leave them and go work for the Lord? "Go sell that thou hast and give to the poor." Lay aside every weight,—every hindrance,—and go out into (not with) the world and teach poor sinners the word of eternal truth, "Why stand ye all the week idle," and expect to recover the time on Sunday for the whole week? Can you sit at your own table, (own church) and enjoy this great feast while many souls are standing outside, starving,

famishing, for food? i. e., for the want of being taught. Jesus came into the world to save sinners, and says, "Go, therefore, and teach all nations." Would you stand on the life-boat, which is large enough to carry the whole world to the haven of eternal rest, and sail gently, smoothly, undisturbed, down the stream of time, while thousands of souls are approaching the gulf of destruction? Are not the souls of men worth vastly more than all the riches you may heap together for yourself and family? Is the Lord not able and willing to care for and protect your loved ones while you are away earnestly engaged in gathering sheaves for His garner? How shall we neglect so great salvation? Let us entreat you most earnestly to consider this question candidly and prayerfully and then let the Lord use you as a means to accomplish His purpose—the saving of souls. SISTER S. Cullom, Ill.

Remarks.—Our sister presents us with some pretty direct language, but perhaps none of us feel that we have done all in the work that we could or might have done, and her admonitions may therefore be very applicable to us all.—Ed.

For the Herald of Truth.

EMIGRATION UNDER DIFFICULTIES.

Just now the attention of the world is drawn toward afflicted, hungry, starving Russia, and various means are employed to relieve the distress of the suffering people. There are some who ask: Why do not more people leave that country to find a home in a country where there is plenty? If Russian legislation were more generally understood, this question would be less frequently asked. Russia is not the United States, and Russian government is not the government of the United States or Canada or England. The citizen of these latter countries (unless he be a criminal sought for by the law) is free to go and come out of and into the country at pleasure. In Russia the conditions are different. Every able-bodied male citizen has to perform military service for from ten to fifteen years, six years of active service followed by nine years on the reserve force, during which time he can not move out of the country, although when on the reserve force a man is called out only at intervals of a year or two for a few weeks drill. Our brethren have in the past had the privilege of serving their time in forestry, but they, with the rest, are during this time of service no better off than "prisoners at large" are supposed to be.

Another hindrance is very often the lack of means to convey a family out of the interior of the country—for Russia is an immense country—through Germany, over the ocean to North or South Amer-

ica, to say nothing of the means necessary to begin life in the New World.

A third and often very distressing obstacle is the ignorance or indifference of the officers of the crown in the interior and the vigor with which the law is enforced on the frontier. To this must be added the ignorance of the common people concerning the necessary and proper equipment of passes, etc. Thus a man may have served his fifteen years in the army or forest and gathered enough means to take himself and family (or all of the family that are under age) out of the country. After much delay and trouble he secures a pass from the government officials in his district; he marks his boxes and baggage with the place of destination, and sets out. Arriving at the frontier his passes are examined and he is told that he can go no farther. He insists that he has his passes, or asks any further questions, he receives nothing but abuse, and often very severe treatment at the hands of the unfeeling officials. The poor ignorant man can generally consider himself fortunate if he gets back to his home, after having lost his baggage and spent his money. The real trouble was that the ignorant man did not apply for the proper pass, and the equally ignorant official did not know, or if he knew, he did not care to help the man, and possibly he purposefully provided him with the wrong passport so that the man would be unable to leave the country; for Russia does not want her people to leave the country, and obstacles designedly put in the way by the officials are not at all uncommon. We cannot illustrate these points better than by repeating the experiences which a brother in faith, Cornelius Lemke, related in an article in the "Mennonitische Rundschau" several months ago. The writer says:

"It was on the 2d of August 1890, that I happened to go to the village post office, where I received a letter from Uncle and Aunt John Rogers in America, in which they stated that they would send us free transportation tickets to Russia, and that we had only to tell them how soon we would be ready to go. I answered at once, and on account of any claims that might be made against me I made known my intention of emigrating. In the beginning of October I received the tickets through H. F. Matthfeldt of Berlin. We now determined to start on our journey as soon as possible, but had to have our passports first. After much running about I finally secured a six month's pass to go abroad, in Kerch, which I had attested to by the German Consul.

Thursday the 8th of November we left Marienfeld. Friend Fr. Klaszen accompanied us to Brother and Sister David Funk's in Prangenau, from whence Bro. Funk conveyed us to the station at Michalowka, where we met Jacob Janzen of Nebraska, who had been in Russia on a visit, and was now returning home. We

took him into our company, as he was accustomed to travel and left the above place on the 11th of November. At midnight we reached Ekaterinoslaw, and had to wait until the following noon for the train. On the 15th of November we reached Warsaw, where we had to wait until the following morning before we could again board the train. From there our journey took us toward the frontier to Alexandrow, where many Polish emigrants were already waiting, who were likewise enroute for America. H. Wiens of Muntaw, Molotschna who accompanied us to Ekaterinoslaw, had advised us not to go by way of Eydtkuhn, but by way of Warsaw, and Alexandrow, because the latter route would be four Roubles cheaper per head. The advice was poor, for it cost us more to go this way than if we had taken the other way.

When we were about to cross the border at Alexandrow a *Gendarme* (policeman) jerked the car door open, and shouted at us as though we were a herd of cattle, telling us that all those who wanted to cross the lines should show their pass, whereupon we presented ours. Of course we had our hand baggage with us, also a box filled with provisions, from which it was evident that our destination was Minnesota. "See here," said one of the *Gendarmes* to the other in German, Germany, Bremerhaven, North America, Minnesota, etc.—"Get out of here," he shouted at us, "you cannot go there."

We were taken to the official who examined the passes and then shouted at us, "You want to go to America? That won't do," whereupon I answered, "Why not?" "It is forbidden!" "By whom?" I asked. "That's none of your business," replied the official, to which I said, "If it is forbidden, why are the passports furnished in the interior of the country? It is no small matter, for we have passed 96 stations, and have spent 76 roubles, nearly sixty dollars for the journey." That makes no difference, you cannot cross the border," the official replied, "because it is to go to America," and ordered two *Gendarmes* to take us to the prison at once. This was on Friday afternoon, and the thermometer registered 18 degrees R. Two Polish youths, who had written the address of a Bremer hotel on their baggage, were likewise taken away. The jailer's wife was German and had sympathy for us, and permitted us to remain in her room until night. The following day we were all taken back one station on the train, escorted by a guard, for which we had to pay one rouble apiece, although the fare was only 21 Copecks. (about 15 cents) Arrived at Neschawa, a Polish town, we were taken to the prison, where everything was taken away from us, and we were put into separate quarters. These prisons resemble a hog-pen. My wife soon became ill from these wretched surroundings and fear. Beside this she

was in a delicate condition. It seemed as if all human feeling had left these people. I begged them to remember that we had a proper pass (this was evidently his mistake, as has already been explained. Ed.), and that we would gladly find a lodging place near the prison until our affairs were arranged, but all our requests were vain. As my wife became seriously ill, I was finally taken to her. We at once demanded the services of a midwife, who, when she came, scolded the prison officials roundly for putting two human lives into danger and demanded our immediate release. We received permission to lodge in her house. Sunday evening I was called to the government office, where I received orders to return to South Russia. When I was asked whether I would travel at the expense of the Crown (government) or at our own expense I replied that we would travel at our own expense. Had I said at the expense of the Crown, we would likely have remained in prison all winter. I obtained our certificate of release so that no one could take us into custody, but we never saw anything of our passport again.

Several days before, so this lady told us, several persons were arrested, among whom was a mother with an infant of a few months, and as she was compelled to go from the station to the prison on foot 4 verst, nearly 3 miles—the child froze to death on the way. The poor woman was not even permitted to bury the little body, and was, without further consideration for her anguish, taken away to prison.

As my wife recovered in a few days, we made ready to continue our journey. We bargained with a Jew, who, for a consideration of 25 Roubles, promised to get us across the border. The Jew placed a man and team, and two men as guides, at our service. As we had more than four Pud (a pud is about 36 pounds. Ed.) of baggage, and we could take across the border only what we were able to carry, so we were obliged to sell most of our things at ridiculously low prices. The teamster took us perhaps 18 or 20 versts through forests over very rough roads to the home of a Polish farmer, where we arrived at 8 o'clock in the evening. Although the farmer could not speak the Russian language, he took us in and for a few coppers, lodged us until 4 o'clock the next morning, at which time we proceeded on our way on foot, the two guides leading the way and we following. Thus we went, about 2½ versts without path or road, through brushwood and briars, meadows, etc., over hedges and board fences until we finally reached the boundary line in a ravine. A little stream, which, however, was not yet frozen, had to be crossed (one of the guides kindly carried my wife over) and we were in Germany!

From there we had to go about half a mile to a house, where we took breakfast, put on dry footgear, and hired a team to

convey us to Thorn, for which we paid 4½ Roubles. This was on the 3d of December new style. (The Russians still compute time according to the old style, eleven days later than our style. Thus the 17th of May here is the 6th of May in Russia. Ed.) That evening at 6 o'clock we took the train, reaching Berlin, at 5 o'clock the next morning.

These friends continued their journey and arrived at their destination after 34 days of weary travel. A far worse fate befalls many a one who attempts to leave Russia, and therefore, taking all these things into consideration, it is no wonder that the emigration is not more general. Were all these restrictions and obstacles removed, people would leave Russia by thousands where they now manage to escape by hundreds. K.

For the Herald of Truth.

CRUCIFIXION.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Here we have the words of a man who was certainly fervently engaged in the work of His Master. Had Paul not been wholly and entirely separated from the world, "and soul and body" given unto the Lord, these beautiful words might never have been presented to us.

In him we have an excellent example. When the severest persecutions awaited him, should he declare the Will of the Father, yet he was not in the least frightened. He cared not for the vengeance of the King or Governor, though he knew they were angered at his teachings. He spoke from the abundance of his heart, (see Matt. 12:35) which was indeed filled with heavenly truths, knowing that God was with him, and that the Holy Ghost was his Comforter.

Such was Paul,—earnest, active, and devoted. Nothing could turn him from his duty in serving God. What a blessing it would be if we had more such "Pauls" today. There are undoubtedly some pious people who would rather lay down their life for Christ's sake, than even go near sin, were they conscious of what they were doing. Paul taught the Thessalonian brethren in 1 Thess. 5:20, to "Abstain from all appearance of evil," and how well it would be for us to give heed to this teaching; but in order to do this, we must assuredly crucify the flesh. O! there are so many things for which we have a desire, yea a longing. We would oftentimes almost, if not quite, covet. Why is it? Why can we not suppress these evil desires more? Why are we not satisfied with that which God has for us? These evil things can do us no good; they will only tend to lead us to eternal destruction.

When God's spirit speaks to us, let us not quench it. If we are what we profess to be,—Christians—we will say a hearty "Amen" to all that the Holy Spirit tells us, for the Holy Spirit leadeth us into all truth. If we try to improve upon God's order of things regarding our welfare, we have not Christ in our hearts as we should have. If the Holy Spirit reproves us in our actions, or words, or even thoughts, it is for our good if we heed the reproof.

Let us then examine ourselves and see where we stand. If we see where we have erred, let us repent and seek to improve, but let us beware that we do not make our works our religion. Our works will never save us. Our hearts must be regenerated; our spirits renewed. All selfishness and self-righteousness and self-exaltation must be put away, for where God is, sin cannot be. God and sin cannot abide in the same place and at the same time.

Since we are carnal by nature, but have, by the grace of God, been transplanted as it were, into the spiritual kingdom of Christ, still dwelling on this earth which is full of wickedness and corruption of every sort, and in this earthly tabernacle, and our flesh being weak, we can see that if we wish to glorify God most in the body, we must deprive ourselves of many things for which the flesh longs. We must make sacrifices. Earthly things must be put aside, and the breath of God must operate upon our hearts.

Sacrifices must be made. Many desires must be crucified. Our flesh must, in one sense, suffer, and this is just something to which so many people are so strenuously opposed. They say, "I cannot see that this is necessary" or "I cannot see that that can possibly do any harm." "I do not pride myself with this or that, for I love Christ with all my soul, and my heart is fixed on Him," etc. O! kind reader, how can we say that our hearts are truly fixed on Christ, if by our attire, and for the sake of gratifying our flesh, we give offense to our brother or sister? The holy apostle Paul writes: "Let us therefore follow after the things which make for peace, and thin as wherewith one may edify another." Rom. 14:19. If we care not whether we grieve our brother in his heart or not, we are not in possession of the right spirit. We have not that meek and lowly spirit and contrite heart which we must have in order to be a devout follower of Christ. Our hearts cannot be right if we have not that Christ-like spirit within. We cannot justify ourselves by our works, and make some easy sacrifices as the Pharisees may have done, and be acceptable of God. Faith must be foremost, and then works will follow, characteristic of our faith. If we wish to abide wholly in the grace of God, we must bow down our hearts to Him, and in all things say with Christ, "Lo, I come to do thy will, O God." Heb. 10:9. A. C. K.

For the Herald of Truth.

THE RESURRECTION OF THE DEAD.

There is a difference of opinion on this important subject. Some believe that the dead bodies that are buried will go to waste and remain in the grave and a spiritual body will be raised, while I (and others) claim that our natural bodies will be restored to life again and be changed into spiritual bodies. I wrote an article on this subject some years ago, and for some reason that is not necessary to mention here I will try and write a little again and try to explain why I believe as I do.

I will take for a text or ground to write from the 53d verse of the 15th chapter of 1 Cor. which reads as follows: "For this corruptible must put on incorruption, and this mortal must put on immortality." Now I understand the words, this corruptible, to mean our natural and corruptible bodies which are buried after death, and go to waste, and perhaps are scattered to the four winds of the earth. I believe that by the Almighty power of God they will be brought together again and will be restored to life and will be changed the same as those that shall live at the coming of Christ when the last trumpet shall sound. Then, I believe, this mortal will put on immortality, and this corruptible put on incorruption; for flesh and blood can not inherit the kingdom of God.

We read John 5:28, 29: "Jesus saith, Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." Now what shall we understand by the words of our Savior when he saith that all they that are in their graves shall hear his voice, if he does not mean the dead bodies that are buried there? They shall hear his voice and shall come forth.

I suppose that we all believe that Jesus rose with the same body in which he lived and was crucified; for he said to his disciples, "Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." And when he had thus spoken he showed them his hands and his feet. It was needful that he should appear to his disciples in the way they were used to see him, so that they were certain that it was their Lord and Master that was crucified. Now, if Christ rose from the dead in the same body in which he lived, is it not reasonable to believe that we too shall be raised in the body in which we lived? Jesus did not appear to his disciples in such a glorified body as Peter and John and James saw him on the Mount of Transfiguration, else some might have doubted whether it was he or not; but now there was no room left for doubting,

Now, Jesus left nothing of his body on earth, and those who will yet be alive at his coming will be changed and will not die nor leave anything of their bodies behind. We believe Enoch and Elijah had mortal bodies the same as we have, and the Lord took them away that they did not die, yet we believe that they went to heaven, and the Scripture tells us that flesh and blood cannot inherit the kingdom of God; so they must have been changed and "this mortal put on immortality," the same as those who shall be alive at the coming of Christ. Now, as we cannot believe that any of these left anything of their bodies behind, how shall we believe that our mortal bodies shall forever remain in the grave? Then the grave would surely have the victory, but I believe that the grave will no more be able to retain our bodies when the last trumpet shall sound than the Roman soldiers were able to keep our Savior in the grave. In Revelations (20:13) we read as follows: "And the sea gave up the dead that were in it, and death and hell delivered up the dead which were in them, and they were judged, every man according to their works."

In the Martyr's Mirror (page 41) we read as follows: "Finally, of the resurrection of the dead we confess and believe with the heart, according to the Scripture, that in the last day all men who then shall have died and fallen asleep shall be awakened and quickened and shall rise again through the incomprehensible power of God, and that they, together with those who then will still be alive and who shall be changed in the twinkling of an eye at the sound of the last trumpet, shall be placed before the judgment seat of Christ. Philip. 3:20 reads as follows: 'For our conversation is in heaven, from whence we also look for the Savior, the Lord Jesus Christ, who shall change our vile bodies that it may be fashioned like unto his glorious body.' He will not give us another body, but he will change our vile bodies that they will be like the glorified body of Christ. This mortal must put on immortality; then it will no longer be a mortal body, but a spiritual body. If our mortal bodies turn to dust and forever remain there, then I must confess that I can see no resurrection of the dead. But Paul says, 'For if the dead rise not then is Christ not raised, and if Christ be not raised, your faith is vain; ye are yet in your sins.' I will close with the words of the poet who says:

"Corruption, earth, and worms
Shall but refine this flesh
Till my triumphant spirit comes
To put it on afresh.
God, my redeemer lives,
And often from the skies
Looks down and watches all my dust
Till he shall bid it rise."

JOHN BUZZARD.

For the Herald of Truth.

A TALK TO YOUNG CHRISTIANS.

Dear young friends, and older ones too, I feel impressed to address you by way of entreaty, through the columns of the HERALD. With some of you, however, I am personally acquainted, with others through correspondence, and with the rest I feel spiritually acquainted since we all belong to the same fold and are led by the same Shepherd.

We have enlisted in a cause which is second to none in importance, but if we are not very careful Satan will persuade us to place worldly cares and pleasures first.

If we value the cares of life and our business pursuits as of greater importance than our Christian duties, we dishonor our Master, and violate his command when he says: "Seek ye first the kingdom of God and his righteousness."

Having accepted him as our redemption, we should show our appreciation of his love by becoming willing workers in his vineyard. We should honor him by bearing much fruit.

Let our hearts reach out in love for the perishing souls around us. Let our highest aim be to lead them to Christ; our best interests, the salvation of their souls.

Let us follow the example of our blessed Savior, and forget our own sorrows, in love for our fellow men. By cheerfulness we may lighten the heart of some burdened soul, and encourage him to press on in the good work, while on the other hand if we go about with sad faces, expounding our griefs, we may discourage them and make them miserable as ourselves.

The willing heart always finds plenty to do, and with Jesus for our Helper, nothing is too difficult to be overcome.

If every professed Christian were a true soldier of the cross, and would gather up the fragments of time and opportunity for doing good, there would be less crime and wretchedness in the world. The strongholds of Satan would be weakened and there would not be so much death-bed lamentation. Then let us awake to a sense of our duty. Let us put on the whole armor of God and stand valiant for right. Let us watch our daily walk and conversation. We must be willing workers for the Lord and contend earnestly for the doctrines of our beloved church if we would upbuild Christ's kingdom on earth.

Dear young friends, let us take an active part in the work, for ere long the older members will be called away and the destiny of the church will depend on our activity in the work. We have no time to lose if we would share the joys of the world beyond.

May the good Lord guide us in the ways of eternal truth is the prayer of your young friend, CLARA M. BRUBAKER.

Leonard, Mo.

For the Herald of Truth.

"NEARER HOME."

"Here have we no continuing city, but we seek one to come." Heb. 13:14.
"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home to-day
Than I have been before."

The above subject impresses itself so forcibly on my mind that I feel to make a few remarks thereon, and that, too, because it is of vital importance. Yet, however it does not appear so to the majority of mankind; but circumstances do not, and cannot, change facts. Positively true it is that "death's day" comes to all: We have no "continuing city here" and blessed are they that "seek a home beyond the sky in the mansions of God." The thought that this day brings us nearer. O the thought that another year has fled and how many a dear friend has gone "Over there," how many dark-days have been ours! how many of sunshine and gladness!

Yes, sickness and sorrow mingled with joyfulness have all been ours—chastened, cared for, and instructed by the Great Teacher who "doeth all things well." Yet facts are not altered, we are "still nearer." My dear friend! is it a sweetly solemn thought to you? Do you think much of your "home beyond?" Are you deeply interested and searching the Scriptures to find out more about the road that leads thither? Christ shows us the way, He tells us what to do. So by diligently following the examples and commands which He has given, we are heirs of that "Home of the soul," which He has so lovingly prepared for all, and for which we rejoice at the thought;—"I am nearer home to-day than I have been before."

"White robed Angels are singing
Ever around the bright throne,
Soon, how soon shall I see thee
O, my Beautiful Home."

LENA N. GINGERICH.

Bradford Ill., May 9th.

EARLY LITERATURE OF THE PENNSYLVANIA DUTCH.

A brother has sent us the address of Samuel W. Pennypacker, of Philadelphia, delivered before the Pennsylvania German Society at its annual meeting in Harrisburg last October, from which we have concluded to publish an extract, because it is a noble tribute to a worthy ancestry, and among whom the VISITOR largely circulates. Our object is more particularly to settle a question of precedence as to the time and place where the first Sunday-school was held. It has been claimed by many that Robert Raikes started the first Sunday-school in England in 1780, but Bro. Baker of Stayner, Ont., in his article in the VISITOR of February 15th, gave an earlier date, but according to the statement given in Judge Pennypacker's address the credit belongs to the Pennsylvania

Dutch, as the date claimed is many years prior to any other given. The date as the reader will notice is 1744. Now of course precedence of date or location really does not have much to do, but it may settle a question that has, so far as our knowledge goes, been presented for the first time, and it is really a satisfaction to many to know since the Sunday school has taken such a prominent place in the Christian education of the youth to-day.—Ed.

Although when the kind invitation of your Committee was extended to me to deliver an address before you, it was arranged that no written papers should be required, I still much regret that amid the complications and duties of life, I have not been able to prepare carefully something more worthy of such an occasion, and I should not have ventured to address you extemporaneously upon a topic of this kind, were it not for the fact that, through the study of many years, I feel more or less familiar with it. It must be understood, at the outset, that in what I shall say to you I shall include the works of the Hollanders, the descendants of the Dutch emigrants who settled along the Delaware, of the people from the Lower Rhine and Holland who came to Germantown, of the Switzers who came to Lancaster county, and still later of the Germans of Berks and Lebanon, and the other counties of Pennsylvania who, in the course of two hundred years, have become wedded together into a people known as the "Pennsylvania Dutch." For my own part, I like the title, and in whatever of credit there may be in the achievement of that people, and in whatever of reproach, if any, may be attached to them, I want to bear my share. To exclude the descendants of the Hollanders, would be to throw out the families bearing the names of Keyser, Rittenhouse, Vanderslice, and Pennypacker, and many others that have become well known in the history of Pennsylvania.

The foundation stone of Pennsylvania history, and in the broad sense, of Pennsylvania literature, the first work produced by a man who lived and died in the limits of Pennsylvania, concerning this region of country, was the little book written by Peter Cornelius Plockhov. He was the leader of a colony of Mennonites, who came over to the Delaware and settled some distance below Philadelphia, at the Hoorn Kill. The colony existed about two years, and when New York went into the possession of the English, the English Governor, Robert Carr, sent an expedition to the settlement, which destroyed it, as he says, "even to a nail." Plockhov, who was the founder and leader of that settlement, published in 1662 some account of it, descriptive of the people and the regulations of the colony, in a little Dutch tract printed in Amsterdam.

Thinking it would be of interest to you, and as I believe this is the only copy of it in Pennsylvania, and as it is of such unique importance in Pennsylvania literature, I have brought it along in order that you might see it. What became of Plockhoy for thirty years afterward remains a mystery. But in 1694, blind and destitute, he came with his wife to the settlement in Germantown, and the Mennonites there built him a little house, planted for him a garden and a tree, and there he died. The story, from the remote past, is pathetic and interesting.

Francis Daniel Pastorius, who came over to Germantown in 1683, one of the most conspicuous figures of that settlement, but not the organizer of the movement, as has been sometimes said, a man of the most scholarly attainments, who read and wrote in German, Spanish, English, French, Italian, Greek and Latin languages, and whose learning was probably not equalled in any colony at that time, devoted very much of his life to the pursuit of literature. He produced a number of books, many of which were at the time printed. Among them were some controversial pamphlets in the Keith controversy, in opposition to Keith, and an "Umständliche Geographische Beschreibung," or a description of the colony of Pennsylvania, the first edition of which appeared in 1692. In 1690, there was printed, ostensibly at German own, but probably abroad, a work from his pen called his "Four Treatises." It was a discussion of philosophical and philological subjects, and although there had been the first attempt at serious literature in Pennsylvania. I regret to say that it does not appear in the bibliography of Mr. Hildeburn, an invaluable work covering the literature of Pennsylvania during the first one hundred years. Pastorius also wrote a number of books, never put into print; among them a large folio called the Bee, which included poetry, lexicography, aphorisms, and dissertations, a great tribute to his learning, and is still preserved.

The first Germans who came to Pennsylvania were either Mennonites, or they were people of that sect converted to the Quaker by the Quaker preachers who traveled through Germany. The Mennonites were followers of Menno Simon, the Dutch reformer, who was born in 1492. He gathered around him the scattered Anabaptists, most of whom became known as Mennonites. They were opposed to warfare and to the taking of oaths, and refused to baptize infants. The Mennonites were very much persecuted and there were more people of that sect who were put to death in one city, Antwerp, in one year, than there were martyrs in all England during the time of Queen Mary. Penn invited them over here and many of them settled in Germantown, and in Philadelphia, Lancaster

and other counties. They sent over to Amsterdam to have their confession of faith printed in 1712. It was afterward printed again, by Andrew Bradford in Philadelphia, in 1727. That was the beginning of their literature. It is quite extensive. Among their printed books is one consisting of verse and hymns concerning the persecutions to which they had been exposed, and detailing the martyrdoms and sufferings of those who had been their leaders abroad. That book, the *Ausbund*, which was first printed in Germantown, in 1742, has been through, in Pennsylvania, no less than eight editions, and is still used as a hymn book among the Mennonite churches in Lancaster county and in the west. There is published with it in all of these editions a series of biographical sketches of Swiss families, a book utterly lost and much sought for in Europe. Another work, and one of the most serious importance, is the *Martyrer Spiegel*, of Van Braght. This great historical and biographical work of the Mennonites has been written in Dutch. Peter Miller made a German translation of it here. Heinrich Funck and Dielman Kolb, in Philadelphia, now Montgomery county, undertook to supervise the translation, and it was published in Ephrata, in 1749, a folio volume of 1500 pages, which was the most extensive outcome of the literature of the American colonies. It took thirteen men three years to do the printing. The paper was made at Ephrata; the binding was done there, and there was nothing anywhere else in the colonies to compare with it as an illustration of literature and theological zeal.

I want to call your attention to another sect, the Schwenkfelders, who came to Pennsylvania. They were the followers of Casper Schwenkfeld, and the doctrine that was taught by him was almost identical with that since taught by the Quakers. They came in 1734. Their literature was extensive and interesting. It is reproduced for the most part in manuscript in huge folios, written often upon paper made at the Rittenhouse paper mill, on the Wissahickon, the earliest in America. These volumes sometimes contained 1000 pages, bound in stamped leather with brass corners and brass mountings. Among the notable facts connected with their history is that they prepared here a written description of all the writings of Schwenkfeld and their other authors, and it is, as far as I know, the first attempt at a bibliography in this country. They are also remarkable in this respect. They landed in Philadelphia on the 24th of September, 1734, and, thankful for their escape from persecution abroad, they determined to set apart the 24th day of September as a day to be religiously observed for all time thereafter. Their Gedächtnis Tag, as they term it, is still maintained and a record of each an-

nual observance from the beginning is preserved.

With the establishment of the printing press, by Christopher Saur, in Germantown, in 1738, there began an immense flood of German literature. In fifty years, there must have been produced two hundred and fifty books at that place. I feel that I do not over estimate it, because, I myself have one hundred and eighty of them. Of course, it would be impossible for me to give to any extent a description of that literature to-day. The first outcome of his press was a broadside entitled *Eine Ernstliche Ermahnung*, printed by Saur in 1738. Of that broadside there are but two known copies in existence, and this which I show you is one of them. The first book he printed I have also brought along with me. It was called the "Zionitische Weyrauch Hugel." It appeared in 1739 and was the first book printed in German type in America. It contained a collection of the hymns of the Ephrata brethren. Another book of importance from his press was "Christopher Dock's Schul Ordnung," an original essay on school teaching, written in 1750 and published in 1770, absolutely the first treatise upon that subject which appeared in America.

In this old leather bound box I have a collection of three hundred and eighty-one tickets that may be termed Sunday-school tickets. You have all probably read that Sunday-schools were first started in England in 1780 by Robert Raikes. These tickets were printed by Saur in 1744. Practically they are unknown and this is a complete collection of them. On every card is printed a text of scripture and a religious verse, and on Sunday afternoons the children met together, and as each drew a card from the box, he read aloud what appeared upon it.

At Ephrata, in Lancaster county, there were printed, during the last century, probably one hundred books. They are, for the most part, made up of hymns written there and they contain a system of music, original in that community, different from the music then taught, and which was elaborately described by Conrad Beissel in the preface to the Turtel Taube in 1747.

Almanacs appealed strongly to the tastes of the early Germans. Of course, almanacs were not at all confined to the Germans, but while the English almanac was generally an octavo limited in its literary contents to accounts of the weather and trivial matters, the German almanac was an ambitious quarto of from forty to forty-eight pages, oftentimes with continued historical and philosophical treatises, and even attempts at artistic illustration. At the time of the capture of Quebec, the Saur almanac gave a plan of the city, with a portrait of Wolfe. I brought with me a specimen of these almanacs, printed at Lancaster in 1779. Its special interest

consists in the fact that in it for the first time General Washington was called "The Father of His Country." Mr. W. S. Baker, our learned authority on Washington literature, has found no other early reference to this title before its appearance in a book called "Hardie's Remembrance," published in 1795. You will see upon the title page of this German almanac, a representation of Fame. She is holding in one hand a rude portrait, under which is inserted the name of Washington; with the other hand she is holding to her mouth a trumpet, from which she blows with a loud blast, "Des Landes Vater."

It would be impossible in the short time allotted to me for an address, to do anything more than to touch upon a few points in the literature of the Pennsylvania Dutch. They produced, as I have before said, the largest and most ambitious work that appeared in the American colonies. The Bible was printed in German in America three times before it was printed in English. The Testament was printed in German in America seven times before it was printed in English. To them must be awarded the credit not only of our first book, that of Plockhoy, but also of the earliest Pennsylvania essays upon music, bibliography, pedagogy and astronomy. Mr. Hildeburn, in his Bibliography, has described the newspapers printed in Pennsylvania before 1785. Down to the time of the Revolutionary war, there were eight newspapers published in Pennsylvania in English, and there were ten newspapers published in Pennsylvania in German. What is true of the east is true of the west. The first time that a Bible appeared west of the Alleghenies it was published in 1814 in German, at Somerset.—*Evangelical Visitor*.

THE MEANING OF BAPTISM.

You are about to be baptized because you believe you are to obey the command and follow the example of Jesus Christ.

Allow me to direct your attention to two points in regard to this action on your part.

1. What you profess by being baptized. You declare that you have repented of sin; that you believe Jesus Christ to be the only Savior; that, trusting in him only, you have received the forgiveness of all your sins; and that you belong to him, because he has redeemed you with his own blood, you have already made up your mind to be "on the Lord's side," and by being baptized you publicly declare yourself to be the servant of Jesus Christ. You avow publicly that you take him for your Lord as well as your Savior; and that, being "buried with him by baptism into death," you intend henceforth to "walk in newness of life."

2. What you promise by being baptized. You are to be baptized "into the

name of the Father, and of the Son, and of the Holy Spirit." That is, in being baptized, you take upon you the name of the Father, the Son, and the Holy Spirit; you consecrate yourself to the service of God; and you promise that you will seek to ascertain what is the will of God; that you will prefer his will to your own will; that you will strive to please him in all things; that you will seek his guidance and direction at all times; that you will look to him for the fulfillment of his promises in time and for eternity; that you will take up your cross and follow Jesus Christ.

In being baptized, you also become a member of a church of the Lord Jesus Christ; and you therefore promise that the interests of the church shall be your interests; will share in its labors; will attend its public and its social exercises; will join in its prayers; and that in every way in your power you will seek to upbuild Christ's kingdom on earth.

When you think of the promises you thus make, and are disposed to say: "Who can fulfill them?" remember what Paul said: "I can do all things, through Christ, which strengtheneth me," and be sure you can have strength from the same all-sufficient source. Finally, may the memory of this baptism refresh you during all your future course.

If you are ever tempted to backslide, may these solemn vows occasion deep contrition, and lead you to renew this act, consecration, with more entire devotedness, and with more triumphant faith.

"In thy fair book of life divine,
My God, inscribe my name;
There let it fill some humble page,
Beneath my Lord the Lamb."

Selected by ELLA H. BRUBAKER.

THE teaching so widely echoed from so many pulpits that the second advent of our Savior is his coming to each individual at death is one of Satan's devices to divert men's minds from his personal coming in the clouds of heaven. "And they shall see the Son of man coming in the clouds of heaven, with power and great glory."

SUNDAY SCHOOL LESSONS.

LESSON XI.—June 12.

THE DEN OF LIONS.—Dan. 6: 16—28.
Golden text.—No manner of hurt was found upon him, because he believed in his God.—Dan. 6: 23.

Time.—B. C. 538—536. During the two years of the reign of king Darius.

Place.—Babylon.

INTRODUCTION.—Daniel. The aged prophet (probably now over 80 years old) had been a resident of Babylon for 68 years, through the whole period of the Jewish exile. He was at the head of the government till the fall of Nebuchadnezzar. He appears then to have retired. Once more, in his old age, he comes into great authority when he is needed to aid the return of the exiles, as he was needed in his earlier life to modify the rigors of the exile.

Darius. This monarch is not distinctly noticed by profane historians; probably because his reign was so short. He was 60 years old when he became king, and reigned two years. The Jews. The exile had now continued almost 70 years, and the promised return was near. It is quite probable that Daniel's faithfulness in prayer may have had something to do with this hope now about to blossom into reality.

DAILY READINGS.

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| M. The Den of Lions. | Dan. 6: 16—28. |
| T. Plot against Daniel. | Dan. 6: 1—9. |
| W. Daniel's Prayer. | Dan. 6: 9—15. |
| T. Prayer toward Jerusalem. | 1 Kings 8: 44—50. |
| F. Faithful Prayer. | Matt. 21: 17—22. |
| S. Answer to prayer. | Matt. 7: 7—12. |
| S. Effects of prayer. | Heb. 11: 1—26. |

LESSON XII. June 19.

REVIEW.—Ps. 1 and 23.

Golden text.—Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119: 105.

DAILY READINGS.

| | |
|-------------------------------|----------------|
| M. The way of the Righteous. | Ps. 1. |
| T. God's Word and Works. | Ps. 23. |
| W. The Lord my Shepherd. | Ps. 23. |
| T. Prayer of the penitent. | Ps. 51: 1—13. |
| F. Delight in God's House. | Ps. 84. |
| S. Daniel and his Companions. | Dan. 1: 8—21. |
| S. The Fiery Furnace. | Dan. 3: 13—25. |

Suggestions.—In conducting the quarterly review, it is desirable first to recall the Title and Golden Text of each lesson as required by the questions. But the cleverest skill on Review Sunday is no substitute for repetition on each consecutive Sunday. If we would fix these precious lessons in the minds of our scholars we must take Isaiah's plan—"Line upon line, precept upon precept."

As a reading lesson use Psalm 23.—See pg. 14. Examine the lessons for this quarter according to the following series of subjects, as arranged by R. R. Doherty.

1. God's Law. This is the delight of God's saints and the theme of their meditations.
 2. God's Royalty. He reigns through his anointed Son as the King of his people.
 3. God's Creative Power. The heavens declare his glory, and the firmament sheweth his handiwork.
 4. God's Providential care. As the shepherd watches over, protects, guides his flock, so God cares for his people.
 5. God's Forgiving Mercy. God's goodness extends to the sinful and the impure. He will give a clean heart and a right spirit to those who seek him.
 6. God's Dwelling Place. Once this was the ark on Zion, then the temple on Moriah. Now it is the heart of the forgiven sinner.
 7. God's Blessings. God loves men, forgives iniquities, heals diseases, bestows loving kindness, and shows grace.
 8. God's Gifts. Wisdom, penetration of mind, etc., are all gifts coming from God.
 9. God's Supreme Authority. The kingdoms of men rise and fall, but the kingdom of God abides forever.
 10. God's Fellowship. These three men in the fire found "the form of the fourth," God's Son in communion with them.
 11. God's Defense. Daniel was protected from the lions by the omnipotence of God, and so are all God's people defended.
- As another line of thought in these lessons we may take the following: (1) The Believer's Delight. (2) The Believer's King. (3) The Believer's Insight. (4) The Believer's Trust. (5) The Believer's Aspiration. (6) The Believer's Home. (7) The Believer's Thanksgiving. (8) The Believer's Self-denial. (9) The Believer's Citizenship. (10) The Believer's Communion. (11) The Believer's Safety.

HERALD OF TRUTH.

JOHN F. STINE, Editor.
J. S. COFFMAN, Asst. Editor.
A. R. KOLB, Asst. Editor.

June 1, 1892.

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"For our citizenship is in heaven." (Philippians 3:20 R.V.) Let no true Christian be drawn away from his loyalty by the excitement of the political campaign soon to open.

BRO. M. S. STEINER left this morning (May 19) for a trip through Ohio, Pennsylvania, Maryland and Virginia, in the interests of the Mennonite Publishing House. All business transacted by him for our Publishing house, such as subscriptions to our papers, purchase of Mennonite Publishing Co. stock, collections, etc. will receive direct attention from us. We trust the brethren, and the friends interested in the Mennonite Publishing Co. and its work will give him a hearty welcome and liberal support everywhere.

MENNONITE PUBL. CO.

THE BRETHREN AND SISTERS JONAS Amstutz and wife, and Abram Bixler and wife, of near Pandora, Putnam Co., Ohio, arrived at Elkhart on the 17th of May, and spent the afternoon and evening with us very pleasantly. The following morning they left for Illinois. They expect to go as far west as Kansas and Oklahoma. We were very glad for their visit. May God bless and protect them in their journey to the west, and grant them a safe return.

EVANGELIZATION.—"As Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda." He visited and encouraged the Churches that had been established before. A visitation of distant churches by able ministers is of very great value. Thus the apostles went to Samaria before Peter's visit to Lydda. Peter made several extended tours of this kind. He did not wait until all Jerusalem was converted before he went to other places. Indeed, more could be done for the church at Jerusalem by going on these Evangelizing tours than by concentrating all energies on Jerusalem alone. Work beyond its borders always aids the home church. It is like the dew of heaven: It is twice blessed; it blesses him that gives, and him that takes. To illustrate: There are but few lakes on the surface of the globe, — the Caspian Sea, and more especially the Dead Sea—from which there is no outlet. They receive much but give nothing. The Dead Sea is a perfect illustration of a Church all whose efforts terminate on itself. Around it there will be desolation, and in it there will be no life.

RUSSIAN RELIEF FUND.—Our German Weekly, the *Mennonitische Rundschau*, has been soliciting aid for the sufferers in Russia, and so far \$2265.94 has been forwarded from here. Since the last report was made in the above paper a number of the readers of the HERALD have also sent in contributions and we will therefore in the future report the same in the columns of this paper. All contributions for the Russian Relief fund must be accompanied by a statement to that effect, so that when the money comes we may know what it is for. Contributions may be sent to, HERALD OF TRUTH, Elkhart, Ind. Below are the amounts contributed up to date:

| | |
|---|-----------|
| Previously reported..... | \$2265.94 |
| From Joseph Nafziger, Hopedale, Ill..... | 10.00 |
| Pre. H. B. G. from the Hutterite Brethren church in Milltown, Hutchinson Co., S. D..... | 50.00 |
| From L. Y. Goshen, Ind..... | 5.00 |
| " P. L. Beaver Falls, N. Y..... | 5.00 |
| " A. Sch., Roseland, Neb..... | 5.00 |
| " Samuel Gerber, Groveland, Ill..... | 10.00 |
| " several members in the Washington church, Ill., per D. D. Augspurger..... | 35.00 |
| From Jacob Binder, Elmira, Ohio..... | 50.00 |
| Total..... | 2435.94 |
| Disbursements..... | 2285.00 |
| Balance on hand..... | 170.94 |

BOOK NOTICES.

RICH AND POOR.—The marvelous influence of the press has not in our generation been more strikingly illustrated than in the wide circulation of those attractive little Booklets of which Prof. Drummond's famous addresses were the forerunners. Nothing more stimulating to faith and good works has caught the public taste in our times than these bright and impressive appeals to better life and living, these dainty messengers of love and mercy. Every week adds to their number.

We have just received two such recent publications that touch subjects of first importance. Dr. Langford's treatment of "Christian Benevolence" is wise, able and conclusive. Every Christian in the land ought to read it. Bishop Ryle's graphic treatment of Dives and Lazarus in his "Rich and Poor" is especially called for now when there is intense haste to be rich and cries of want arise on every side.

The publisher of both (Thomas Whitaker, No. 2 Bible House, New York), issues them in an excellent style at a very low price. Send 20 cents to him for both, or \$1.00 for a dozen assorted. Good missionary work may be done by getting these excellent Booklets widely read among friends.

AMERICAN HANDBOOK AND CITIZENS MANUAL, by M. N. Butler, Avalon, Ohio. 204 pp. price, paper cover, 40 cents. This book is a powerful attack on Secretism as it exists in the secret orders in our country, especially Free Masonry. It is full of valuable information, containing astounding facts and unanswerable testimonies against "lodgery," a documentary compilation giving the opinion and arguments of more than 100 well-known editors, ministers, statesmen, writers and students. Address M. N. Butler, Avalon, Ohio.

CORRESPONDENCE.

FROM BUCKS CO., PA.—Eleven persons were baptized in the Mennonite Church at Line Lexington on Sunday the 8th of May. May they prove shining lights in the Church, and be faithful in all their duties.

Communion Services will be held at the Doylestown Mennonite Church on the 15th of May. COR.

INMAN, KANSAS, MAY 8, 1892.—No one having reported from this vicinity for some time I will give a few items. Our church seems to be in a prosperous condition. Many souls are earnestly laboring for our Master. Since our last report to you we have planned and partly completed a new house of worship at West Liberty, McPherson Co., Kansas, and we

hope soon to be able to open it for public worship.

Weather is quite rainy here this Spring, but the growing crops give promise of a bountiful yield. COR.

FROM STEINER'S STATION, ALLEN CO., OHIO.—We have here a large "settlement and two Mennonite meeting houses. We also have Sunday school every Sunday. We have also recently been favored with ministerial visits from abroad, and we were richly admonished in the way of life. May God bless us all.

CHR. F. W. STEINER.

FROM FRANCONIA, MONTGOMERY CO., PA.—Communion services were held in the Franconia church on Sunday the 1st of May. The attendance was very large, so large in fact that it is said that not all of the members present were able to commune, so, that another service will be held next Sunday morning.

This will likely be the last communion held in the old church, as the familiar old structure, with which so many endearing associations are connected, will be taken down to make room for a new meeting house, operations on which are to begin at once. COR.

FROM WOODBINE, KANSAS.—I noticed in the HERALD of May 1st, an article on missionary work. I pray the Lord to give it into the hearts of our Mennonite Brethren, to examine themselves if they are doing for their fellowmen, to bring them to Christ what they can. You are wealthy, you can send men because you have the MEANS. The day of Christ is near at hand, and the "Mother" church is in the East. You can do much for the Lord if you will. What shall I say more? I have now tried the West fifteen years. There are men of God here who make sacrifices, but the East could do much to encourage them. DAVID BOOK, SEN.

FROM MAHONING CO., O.—We held our council meeting at Oberholzer's church on Thursday May 5th: Perfect harmony was manifested. Communion will be held at the same place on Sunday May 28th. Heretofore services were held at our three meeting houses every three weeks, and the arrangement seemed to have been quite a drawback to our Sunday school; at the council meeting it was decided to change the time of holding church services so that heretofore services will be held at Oberholzer's and Metzler's churches every alternate Sabbath, and Sunday school every Sunday before the services, and at both places. At Nold's services will in the future be held every two or four weeks (a matter not fully decided) simultaneously with those at Metzler's church.

FROM LOGAN CO., OHIO.—Communion Services were held in the four churches as follows:—Oak Grove Church, Champaign Co., Saturday May 7. A goodly number participated. South Union, Sunday May 8. A large number partook of the sacred Emblems. Bish. D. Zook of Harvey Co., Kan., conducted the services. Monday May 9, at the Walnut Grove, and Tuesday at the North Salem church.

Bish. F. Mast of Holmes Co., Ohio, was with us and preached a very impressive sermon on the suffering and death of our Savior. We hope his words of admonition may leave a lasting impression on all that heard him that they may bring forth fruits to the honor and glory of God's holy name and to the salvation of our souls. C. BORNTRIEGER.

FROM THE HOLDEMAN CHURCH, ELKHART CO., IND.—On the 7th of May twenty one persons were received into church membership by baptism, and two were reinstated. Together with two that had been previously baptized the total number received was twenty five. It was in truth a time of rejoicing to see so many seal their vows. May God bless and keep them close to him that they may ever know and do the will of the Master, and that others may see their good works and glorify our heavenly Father.

Sunday the 8th of May communion services were held in our church, at which 177 brethren and sisters participated. God grant that our participation may have been such that it will redound to His glory and be a rich blessing to us. Just as the meeting was about to close one more precious soul came to the ministers and said, "I want to go with you." Bro. John K. Brubaker of Lancaster Co., Pa. was with us at these meetings. On Saturday evening he took for his text the words, "Master, eat." (John 4:31.) On Sunday evening he preached from the text, "Give this man place." (Luke 14:9) and we believe that his words will be long remembered. May the Lord be with the dear brother on his journey that he may be the means of doing much good. COR.

FROM WASHINGTON CO., MD.—Bro. D. H. Bender of Tub, Somerset Co., Pa., who had been on a five week's trip to Fayette, Greene, Westmoreland, Bucks, Montgomery, Chester, Philadelphia, Lancaster, Cumberland, and Franklin counties, Pa., left Chambersburg, Friday afternoon April 29th, in company with Bro. Philip Parret, of Chambersburg, and Bro. John K. Nissley, of Lancaster Co., Pa. They arrived at Maudensville, this county, the same evening. The next morning (Saturday), he preached a very able sermon at Reiff's church, at which place he was met by Bish. Abraham Shank of Rockingham Co., Va., who also spoke words of encouragement. In the afternoon

we had preparatory meeting for communion meeting at Clearspring church, at which time Bro. Bender again spoke after the opening services by Bish. Shank. On Sunday morning communion was observed at the same place. The opening services were conducted by P. Parrett; the main sermon was preached by Bro. Bender, followed by Bish. Shank, who also officiated in the administration of bread and wine. This meeting was well attended and a goodly number of brethren and sisters from other districts were present, and partook of the sacred emblems of the broken body and the shed blood of our Lord and Master, Jesus Christ. It was indeed a season of rejoicing for this little congregation.

On Sunday evening Bro. Bender filled another appointment at Eshleman's school house, and on Monday morning May 2d he preached at Miller's church, this being the thirty-ninth sermon he preached since he left home. The meetings here were well attended, and much interest was manifested by the people in general, and we trust that the Lord was with us, and that the dear brother's labors, and kind admonitions may never be forgotten.

On Monday P. M. he took the train for Gettysburg, Pa., where he remained over night. Tuesday A. M. he returned to Hagerstown, where he paid a short visit to some of the brethren, and in the evening he took the train for Frostburg, Md., to visit his brother, who is afflicted, and from thence home. I. W. Eby.

CONFERENCES.
ANNUAL.

The Western Conference of the Amish Mennonites will be held on June, 9, 10, 11 and 12, in the Roanoke meeting house in Woodford Co., Ill. The Conference on the 9th and 10th will be for the ministers only. On the 11th and 12th the meetings will be held at the Roanoke and Metamora meeting houses as either of these houses would likely be too small. The brotherhood in general is cordially invited to attend. Those coming from a distance will be met by brethren at the depots at Metamora and Eureka.

THE Indiana district conference for the Amish Mennonite church will be held at the Howard Co., meeting house June 2d and 3d 1892.

We hope that bishops, ministers, deacons, brethren and sisters from abroad will be present to help to further the cause of Christ: by conferring ideas, getting a better understanding of the Scriptures, and building up unity, etc. Those desiring to come should write to Noberius Sproll, Amboy, Miami Co., Ind., who will meet them at Converse, or E. A. Mast, Kokomo, who will meet them at Kokomo, or Eli Shrock who will meet them at North Grove which is also his address.

SUNDAY SCHOOL ITEMS.

FROM HARTFORD, LYON CO., KAN.—We organized our Sunday-school on the 1st of May, with Bro J. E. Wittiger for Supt., and Pre. J. Steckley assistant. May God bless the work here. COR.

SPRING CITY, CHESTER CO., PA., MAY 5th, 1892.—We organized our Sunday-school on the 24th of April, with Pre. John Latshaw, as Superintendent. The other necessary appointments were also made. There was a good attendance. May the good Lord be with our school! COR.

FROM INMAN, KANSAS—Our Sunday-school was organized some weeks ago. Bro. John Harshbarger is Superintendent and Bro. Geo. R. Brunk assistant. The school is in a prosperous condition, and all seem to be filled with renewed zeal to live and work for the Master. The average attendance is about sixty. We use the Lesson Helps and think we could hardly do without them. COR.

FROM HOPEDALE, ILL.—On the 10th of April we organized our Sunday-school for the summer. Jacob O. Oswald was elected Superintendent, and Benjamin Martin, assistant. We will use the Lesson Helps, as they are, in my estimation, a great help to the teachers. God grant that we may all be faithful in our calling whereunto God has called us, that His work may be advanced. COR.

HUNTSVILLE, LOGAN CO., OHIO, MAY 15th, 1892.—Our Sunday-school was re-organized April the 3d with J. K. King, Superintendent; J. N. Hartzler, Secretary; J. D. Hartzler, Treasurer, and D. W. Berntrager, Chorister. The Sunday-school will be held every two weeks, there being preaching on the alternate Sundays. Number of scholars enrolled, 65. We trust the Lord will add his blessing to the efforts put forth in the Sunday-school cause. COR.

FLANAGAN, ILL., MAY 1, 1892.—We reopened our Sunday-school April 1st, 1892. After the lapse of three months; it seems the days of the three winter months were long in passing by, and the church really seemed lonely without the Sunday-school. (perhaps this will awaken some of the brethren to have school all the year.) We have again ordered the Mennonite Lesson Helps, which we appreciate very much; we are happy to announce that our scholars, in opening our school, are taking an active part in the work, and we trust with their help and prayers we will advance in the laying up of treasures in heaven, that when He cometh to gather those precious jewels He may find us watching and waiting.

J. W. BAUGHMAN.

FROM MARKHAM, YORK CO., ONT.—A new Sunday-school has been organized at Wideman's church, with Pre. Samuel R. Hoover Jr., Superintendent, Bro. D. Wideman, ass't. Supt., and Bro. Isaac Wideman Sec. and Treas. Our first school was held on the 24th of April, with 130 scholars. We are using the Mennonite Hymns and Tunes, also the Mennonite Sunday-school Lesson Helps. May God's blessing be upon our labors, and upon all who labor for the Lord. COR.

IN GREAT BRITAIN there are about 45,000 Sunday-schools, about 700,000 teachers and about 7,000,000 scholars. In the United States there are about 100,000 Sunday-schools, more than 1,000,000 teachers, and about 8,500,000 scholars. In the whole world the Sunday-schools are said to number 183,390, the teachers 1,999,569, and the scholars upwards of 20,000,000. Almost without exception this teaching is voluntary. This number of teachers and scholars would form quite a nation.

FROM SONNENBERG, WAYNE CO., O.—On the 8th of May our Sunday-school was reopened. We have a large school when the scholars are all present.

The Sunday-school is a place where instruction is given from the Word of God, and where we are told how to serve God acceptably, and this makes the work a very beneficial one, especially for young people. It is a place where we work for God if we work in the right way. Bish. Jacob Nusbaum is our Superintendent. May God bless our school.

VERONICA AMSTUTZ.

FROM MAHONING CO., OHIO.—The Sunday-school was reorganized at the council meeting in Oberholtzer's church, on May 5th, by first getting an expression of the church members who are not only in favor of a Sunday-school, but also are willing to help in maintaining the same. A unanimous expression in its favor was manifested, after which the following officers were elected: John L. Yoder, Superintendent; and Abr. Metzler, ass't. Supt.; Allen Rickert Sec. and Treas. It was decided to use the Sunday-school Lesson Helps, and also to give the privilege of forming Bible classes and also German classes if any so desire. COR.

FROM JOHNSTOWN, PA.—On the 3d of April the brethren at the Baugh church organized their Sunday-school for the summer. Bro. Bernard Kauffman was elected Superintendent, and Bro. John Thomas assistant.

On the 10th of April Sunday school was organized at the Thomas' meeting house, with Bro. Jacob Saylor, Superintendent, and Bro. Sim Johns assistant.

On the 24th of April, the brethren at the Stahl church organized their Sunday-school with Bro. Levi Blough for Superintendent, and Bro. John Stahl assistant.

On the first of May the organization at the Weaver church took place, with Bro. Daniel Yoder for Superintendent, and Bro. Charles Shafer assistant.

May the grace of God be with us in our work so that our schools may prosper. Let us who are placed in charge of the schools work earnestly and not be discouraged if the work does not always appear to prosper as we might desire, or even hope. Let us all, as brethren and sisters, take an active interest in the Sunday-school, for it is one of the grandest things we have in connection with our church work. Let us always remember, too, that thousands of children and young people are deprived of the privileges of the Sunday-school. Could we not perhaps help them very much by holding penny collections, thereby increasing our Mission fund, so that we can send our ministers more to visit these scattered ones and organize and establish churches and Sunday-schools among them by gathering in souls for the kingdom.

LEVI BL. UGH.

ALLENSVILLE, PA., MAY 18th, 1892.—We have organized our Sunday school, and left it to the school whether to use Lesson Helps or not. A small majority was in favor of not using them. I think the reason is that the explanations in the German language are too far advanced for us, making it burdensome to us.

J. Z. KANAGY.

ROCKTON, PA., MAY 13th, 1892.—Dear fellow workers: I feel to write to you of our work at this place. Although few in number as yet, we organized our school on the first Sunday in April, with some 20 enrolled, but it has now increased in numbers to 50. Our attendance last Sabbath was 49 and there were quite a number who did not take part in the lesson. B. Shop John Durr was present and opened our school in a way that was new to us, but of so much interest that I would like to tell you of it. He read the first verse of the Scripture lesson for that day (Ps. 83) and had the entire school read the second together, and so on through the lesson. It keeps the scholars busy following in order to be ready to begin promptly their verse, and does away with the inattention we so often see, when these Scriptural lessons are being read. Our officers are, Bro. Samuel Gelnette, Supt., Bro. John Hummel, ass't. Supt.; Bro. James Clouser, Secy.; Sister Anna Parrish, Treas., and Bro. Oscar Gelnette, Librarian. Pray for us that we may be zealous workers, and that we may do some good work in the name of our Master, for we realize that although the harvest here is great, yet

the laborers are few. Pray the Lord of the harvest that more workers be sent into this vineyard. Bishop John Durr came on Saturday May 7th, and remained until Tuesday morning. Although his stay was short, he received by baptism a young brother and sister to work in the good cause. May they be strengthened with that perfect strength that knows no fainting, and grow in grace and the knowledge of our Lord and Savior Jesus Christ; remember well your Sabbath-schools, and not only work but pray for their success, for they are the nursery to the church, and in them you are training immortal souls for eternity.

SISTER ANNA.

For the Herald of Truth.
FOR THE SUNDAY-SCHOOL CHILDREN.

NO. 5.

The saying goes, that our characters can be told by the company we associate with. If we are allowed to make the comparison with the nature, there is truth in it, particularly if the line is drawn between good and bad. In nature we see that animals of a species in all the orders flock together. Animals with a vicious and destructive nature, are a curse among harmless ones. Nor will the latter venture among the former of their own free will; their innate nature teaches them better sense.

Dear Sunday School children, learn a good lesson from the above; we get many of our best and most lasting lessons from nature. Study why the harmless animals do not associate with the destructive ones; take birds, fishes, insects, domestic and wild animals into consideration, and discover whether they are acting wisely, and to their best interest; if they do, consider them as carrying out the plans God had designed,—which must be good,—and all through your lives imitate them. Choose to associate with good people.

Every person has more or less influence over his associates, and if one persists in associating with one or more persons of an opposite nature, or with one who is moving in a different circle in life, they will surely, if only slowly, draw nearer a uniform plane. So one has influence over the other, on either side. But why should a good person expose himself to the influences of a bad person. There can be nothing to gain for him, and the risk is too great for such a venture. Now Sunday School children, let your motto be this, I'll never associate with bad people, and carry it out all through your lives. Don't think you can go into bad company, and come out untaught.

Sunday School children in regular attendance, and heeding its teachings and its salutary influence, hold a great advantage over those who never attend the

Sunday School in this, that they are trained from youth, to love the association of good people, they are led to choose good companions, and ever after take good care of their standing in society, this itself is a long step toward a good life.

UNCLE HENRY.

FRUITFUL BRANCHES.

"I am the vine, ye are the branches." John 15:5.

Christ here speaks the parable of the vine. The vine which had just been taken at supper with his disciples affords our divine Lord an opportunity of comparing himself with it. He had said he was bread and living water to them that believed on him, and now he says, "I am the true vine." He also compares his Father to the husbandman. You know that most of the vines, and all those which were drunk at the supper were made of the fruit of the vine, that is, the grape. Christ compares himself to the vine, because he wished to show his disciples how closely by faith they were united to him. He therefore compares them to branches, and he says, "Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit." Fruit is that which the tree produces. Now, in like manner, as the branch united to the vine is expected to bring forth fruit, so those who are by faith united to Jesus Christ are expected to bring forth their fruit. What these fruits are, we may learn from the like expression in other parts of the sacred Scripture,—"fruits meet for repentance," "fruits unto holiness," "the fruits of righteousness which are by Jesus to the praise and glory of God."

Now, if we profess to belong to Christ and do not bear the fruits, we are cut off as the husbandman cuts off the useless or withered branch, for we have no proper union with him, and receive no more life from him than a withered branch does from the tree.

If we belong to Christ and really are the disciples of the true vine we shall be purged. By purging is here meant pruning. The vine is well taken care of in the East. It is of great importance there because it furnishes refreshing drink, in a land where water is scarce in many localities. Its grapes are very large indeed and full of fine juice, but in a wild state it would not produce in this manner. All this fruitfulness is effected by cultivation, and if it has too many branches the fruit becomes weakened, for the fewer the branches the more juice the root sends up into those which remain, and the stronger the fruit which they yield. You must recollect all this is merely the language of comparison, that is, like as the husbandman prunes the vine, my heavenly Father will prune you who are my disciples, and by pruning, cleansing or purging the vine,

as it is here called, we are taught that there is much in us that requires often to be removed, even if we are Christ's real disciples, and it is chiefly by affliction that God will prune us, so that we must not wonder when good people suffer under trials. They are the pruning knives which prune or take away the branches that are useless.

Christ proceeds, urging that his disciples should therefore abide closely in him, living by faith on him as the Son of God, cleaving with all their hearts to him, and he tells them that as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." He further says that those who abide in him bring forth much fruit, and their abiding in him is the very reason, for the branch now derives nourishment from the root, the believer then draws strength from Christ, "for," he continues, "without me ye can do nothing." This is the reason why we read about Christ hear about Christ, talk about Christ think of and pray to Christ that our minds may more and more be full of Christ, so that we may get fresh supplies from him as the branch does from the root of the tree. And then he tells us of the awful fate of those that are not in him or do not continue in him those who never have believed in him or have only made a profession of it, but have not believed in reality. "If a man abide not in me he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." The dried and separated wood is only fit for fuel. A dreadful emblem of the condition of those who are only fit for eternal burnings. Let us then bear on our memories our Lord's concluding exhortation, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

Selected by LEAH A. HORNING.
IOWA.

THE CHURCH STEEPLE.

"The steeple ought to go" was an opinion given by a Christian neophyte while looking at the picture of new churches with lofty steeples in the New York Sun. "If all the money," he said, "that is wasted in building useless steeples were devoted to the propagation of the gospel among the heathen we would have a heavy fund for missionary purposes. The steeples on the churches of New York cost millions of dollars, and what benefit are they to religion? If bells are needed nowadays, when everybody has a clock or watch, they can be put on top of the church, and it is absurd to say that steeples point the way to Heaven. Did the Greeks put steeples on their temples? We ought to build no more steeples, said the Christian neophyte. We say, "Amen."

THOSE MANSIONS ABOVE.

O, for a home in those mansions above,
O for a rest in that haven of love;
O to be free from this body of sin,
This warfare without, these conflicts within!

Give me, dear Savior, a heart wholly Thine,
A heart that can feel "my Beloved is in me,"
A heart that can say, "I know I am His,"
That, ransomed from woe, I am purchased for bliss.

Give me, O Father, Thy Spirit Divine,
Proving the purchased possession is Thine;
The earnest of joys they only can know
Who walk in the light of the Spirit below.

On me then bestow that armor complete
That covers the head and reaches the feet,
The armor they wear who fight the good fight,
And, having "done all" stand fast in Thy might.

Clad in this armor, sent down from above,
Wrought in the councils of covenant love,
Our aim ever upward, our hearts all aglow,
Joyfully onward and homeward we go.

We strain every nerve, we strive for the prize
Of our calling in Christ: a home in the skies;
The battles all fought, the victory won,
We have the reward—"God servant, well done."

"Come, enter thy home, these mansions above,
Rest in the haven of infinite love;
From sorrow and sin forever released,
Come, sit with the guests at the heavenly feast."

All stains washed away, in robes of pure white,
We bask in His rays, we shine in His light;
The crown of rejoicing we evermore wear,
The glory of Christ eternally share.

Make me, O Father, more grateful for life,
More willing to bear the turmoil and strife,
More anxious to serve, more like him to be,
Who gave His own life a ransom for me.

That, bearing Christ's image e'en here below,
My work done in Him, His glory may show,
Till the summons I hear in accents of love,
"Daughter, come higher, and serve me above."

What glories await the spirit set free
From fetters of earth, untrammelled to be!
The work begun here is continued above,
And all that is blest is service and love.

—Selected by

J. B. Shoup.

A PASSAGE THAT PERPLEXES MANY.

You state that your "soul has been cast into a sea of perplexity and trouble by Heb. 6:4-6." Upon this same sea thousands of others have been thrown by the same passage. The practical difficulty about it is, that professing Christians, who, in their unbelief and prayerlessness and worldliness, ought to be alarmed by the fearful admonition, are not in the least undisturbed; and those, like yourself, who tremble at God's Word, and therefore have no reason to be worried by the warning, are the only persons manifesting an anxious solicitude, lest they have reached a deplorable state in which it is impossible to renew them again unto repentance.

Let us look at the words for a moment. (1) They should be read in connection with the context, as all Scripture should be. The epistle was written to Hebrew Christians, who were tempted under the pressure of persecution to renounce Christ, and to go back to Judaism, which contained at least the elemental truths of the Gospel. They were reminded that if they did so, they would crucify to themselves the Son of God afresh, and put Him to an open shame, because it was the same as saying that His claims to be the Messiah were false, and that he was not worthy of their confidence.

(2) The apostle does not say they "shall" fall away, or "may" fall away; but, "if they shall fall away;" and it cannot be fair to put a hypothetical *if* over against plain, positive and unconditional assurances of present, certain and everlasting salvation for true believers. "He that heareth My Word, and believeth on Him that sent Me HATH everlasting life, and shall not come into judgment: but is PASSED from death unto life," John 5:24. "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of My hand," John 10:28. No *if* can ever upset statements like these, of which the Bible is full.

(3) You will observe that the apostle does not say a word about faith or the new birth. Had he said, it is impossible for those who were believers and were born again, if they shall fall away, to renew them unto repentance, the real Christian might feel some anxiety. But the experiences here enumerated come short of regeneration and conversion, and hence do not touch the case of one who is a real child of God by faith in Christ Jesus.

(4) The passage does not give the slightest support to the doctrine of "falling from grace," as it is called, that is, ceasing to be a child of God, and becoming a child of the devil, after being born again, and then becoming once more, or a dozen times more, the child of God; because it says plainly, that if they shall fall away, it is impossible to renew them unto repentance. If they deliberately renounce Christ, they not only prove that they were never born again, but they are gone beyond all hope of another change of mind.

(5) Notice that the passage says nothing of falling into this or that sin, as Peter fell into the sin of cursing and swearing and denying his Lord, and yet was renewed again unto repentance; but it is a falling away, a total renunciation of Christ, and an expressed preference for some other mode of salvation. There is a difference between falling into sin, as David did, and falling entirely away from the Son of God. We may fall into sin, how ever deep, and still there is a Divine hand outstretched to lift us up; but if we fall away, there is no place of repentance.

(6) Do not fail to read the after context, in which the inspired writer says: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Hence the terrible passage did not apply even to the Hebrew Christians, who were ready to faint by the way; and the evident design of it was to stir them up not to be content with the A B C of truth, but to hasten on to the full assurance of hope. They had "become such as have need of milk, and not of strong meat," and they must be warned to make progress, but not to fall into despair.

(7) There is not a chapter in the Bible that gives firmer ground of certainty to the humble believer, or to the soul that feels its need of the Savior, and is willing to trust His infinite grace. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, Jesus, made an high priest forever after the order of Melchisedek." What does a forerunner mean except one who goes before to announce the coming of others; and what is Jesus doing within the veil except to secure the entrance there of the poorest and weakest sinner who looks to Him for mercy, and believes the testimony of God, that "the blood of Jesus Christ His Son cleanseth us from all sin?" 1 John 1:7.

For these seven and sufficient reasons, you see that there is no cause, outside of your own unbelieving heart, for tossing upon a sea of perplexity and trouble. The passage does not touch you, if you have the feeblest desire to be saved. It peals its alarm only in the ears of those who, with open eyes and deliberate purpose renounce Christ whom they have professed to serve. Such people have abundant reason to fear that they will be damned, and that they ought to be damned.—*The Truth.*

LET us adoringly remember that the cup which the Savior was to drink was the cup of atoning anguish. Yet the fact that it was presented by the Father's hand gave absolute assurance that it was to become the cup of blessing. God never lets the final victory go against either Himself or His. We miss both the triumphs for both the kingdom and ourselves because we are not willing to endure suffering. Redeemed by love's agony, we yet shrink from whatever will cause us pain. Saving our life, we lose it!—*Leander T. Chamberlain.*

ITEMS.

The Medical Record says: "Every case of typhoid fever is a case of water poisoning." This is a useful article for the public to keep in mind.

By an explosion of gas in a coal mine of the Northern Pacific Railroad, at Roslyn, Washington, at noon on the 10th inst., forty-three miners were killed. Their bodies have since been recovered. It is said that 250 children have been left fatherless by the explosion.

THE 76th annual meeting of the American Bible Society was held May 5th. The receipts for general purposes during the year were reported as \$556,527 29, and for permanent investment \$5,165. The disbursements amounted to \$563,588, 31, being \$7,061.02 in excess of receipts. Appropriations for the foreign work of the Society for the coming year have been made, amounting to \$159,630. The aggregate amount of invested funds on March 31st were \$2,395,156. The number of Bibles circulated during the year was 1,293,631, of which 434,240 were in foreign lands.

GIVEN FOR WHAT IT IS WORTH.—Solomon Weidensperger, employed at the Alburts (Lehigh county, Pa.) furnace is prostrated from a strange cause. He is said to be a very profane man, and an unbeliever and scold. He took great pride in proclaiming his belief and derided religion. Monday night May 2d, while at work he went out for water, when suddenly some unseen power almost stripped him of his clothes and tore them into tatters; his back was badly lacerated and he was otherwise injured. He cannot account for this strange affair. Many believe it to be a visitation from God.

An interesting phenomenon to be seen in the early mornings of this month and of Sixth month, says the *New York Times*, is a comet with an unusual number of tails. It is known as Swift's comet, having been discovered by Professor Lewis Swift, of the Warner Observatory, at Rochester, N. Y. By astronomical computations of the orbit of this comet it was found to have made its perihelion passage around the sun early in Fourth Month, and it is now scudding away from the sun at a somewhat lessened rate of speed, being at this time a little over 100,000,000 miles distant from the sun. Professor Barnard of Lick Observatory, has made a number of photographs of Swift's comet; and on Fourth Month 19th, one of his plates showed that its tail had split into eight parts. On a clear night, or, rather, between 2 and 4 o'clock on a clear morning, the comet may be seen low down in the North-east or between the Great Square of Pegasus and Cassiopeia's Chair, in the direction of the pole star.

THE HORRORS OF WAR.

Said Captain William Ladd, the valiant champion of peace, beloved and honored, in reply to a letter of President Allen, "The spirit of all war is proud, ferocious, unmerciful: the opposite of peace-making; resisting evil, doing hurt to those that hate us, rendering evil for evil, and cursing with cursing. Those sinful qualities have been developed in all wars not expressly commanded by God and sanctioned by miracles;—this is the essence and spirit of all war. Now we say those things are contrary one to the other, or in other words, that all war is contrary to the Spirit of the Gospel." Thus concludes Captain Ladd. And truly no Christian person, of a well-constituted, firm-principled mind, that has ever stood on the field of some sanguinary battle; or has surveyed the walls and batteries of a rock-built fortress like Gibraltar, that has been assaulted by successive hosts of embattled foes, around which thousands have vainly perished, and has there given himself to rational, meditative musings upon the recorded facts of history connected with the spot; has pictured before his imagination,—so far as dreadful realities that have no counterpart in the creations of the mind can be portrayed—the scenes of deadly conflict, confusion, carnage and blood enacted there, the experience of mortal anguish and despair; and has there dwelt upon the war-forbidding holy principles of the religion of Christ, with the sanction of whose ministers, perhaps, these very transactions of horror took place—can fail to think otherwise than with the venerable Apostle of Peace in Maine, that *all war is contrary to the spirit of the gospel.*

Rather (he momentarily feels) let wrong be taken, let undoubted right be invaded and ousted; let injustice be endured; let tyranny bear sway; let property be given up and annihilated; let even liberty—sweet liberty—be cloven down; let household and home be sacrificed, rather than resist aggression with war and violent destruction of human life. Let the worst come, with faith in the Lord Almighty, rather than do battle on the ensanguined plain, or deliberately shoot down one's fellow-men, aggressive though they be, behind the shield of interposing walls of earth or stone.—*Selected.*

THE ENORMOUS COST OF WAR.

It appears, according to the estimates of French and German statisticians, there have perished in the wars of the last thirty years 2,500,000 men, while there has been expended to carry them on no less than the inconceivable sum of \$13,000,000,000. Of this amount France has paid nearly \$3,500,000,000 as the cost of the war with Prussia, while her loss in

men is placed at 155,000. Of these 80,000 were killed on the field of battle, 36,000 died of sickness, accidents, or suicide and 20,000 in German prisons, while there died from other causes enough to bring the number up to the given aggregate. The sick and wounded amounted to 477,421, the lives of many thousands of whom were doubtless shortened by their illness or injuries. According to Dr. Roth, a German authority, the Germans lost during the war 60,000 men killed or rendered invalid and \$600,000,000 in money, this being the excess of expenditure or of material losses over the \$1,250,000,000 paid by France by way of indemnity. Dr. Engel, another German statistician, gives the following as the approximate cost of the principal wars of the last thirty years: Crimean war \$2,000,000,000; Italian war of 1859, \$300,000,000; Prusso-Danish war of 1864, \$35,000,000; War of the Rebellion—North \$5,100,000,000, South \$2,300,000,000; Russo-Austrian war of 1866, \$330,000,000; Russo-Turkish war, \$125,000,000; South African wars, \$8,770,000; African war, \$12,250,000; Servo-Bulgarian, \$176,000,000. All these wars were murderous in the extreme. The Crimean war, in which few battles were fought, cost 750,000 lives, only 50,000 less than were killed or died of their wounds, north, and south, during the War of the Rebellion. The figures, it must be remembered, are German, and might not agree precisely with the American estimates. The Mexican and Chinese expeditions cost \$200,000,000 and 65,000 lives. There were 250,000 killed and mortally wounded during the Russia-Turkey war, and 45,000 each in the Italian war of 1859 and the war between Prussia and Austria. In the other wars the loss of life was relatively less, which did not make either the men or money easier to part with in the more limited areas where they occurred. And this is but a part of the accounting, since it does not include the millions expended during the last twenty years in maintaining the vast armaments of the European powers, the losses caused by stoppage of commerce and manufactures, and the continual derangement of industries by the abstraction from useful employment of so many millions of persons held for a period of military service extending from three to five years.

A MOVEMENT is on foot to mass an army of 100,000 men at the World's Fair in Chicago in 1893, the encampment to last two weeks. Could not the American nation teach the powers of the world a greater lesson of progress in civilization by avoiding any and every display of a war-like nature? In other words, would it not be far better for America to exhibit only such things as show her advancement in that which makes a nation great—the art of peace?

Married.

NUSBAUM-SCHNECK.—On the 5th of May, 1892, in the Sonnenberg meeting-house, Wayne Co., Ohio, by David Amstutz, of the Chippaway church, Bish. Jacob Nusbaum to Sister Maria Schneck. God grant them many blessings.

STEMEN-STEMEN.—At the residence of the bride's parents, near Pickerington, Franklin Co., Ohio, on the 7th of April, 1892, by Pre A. Snider, William E. Stemen of Middlepoint, to Leah, daughter of Benoni Stemen. They have the best wishes of their friends.

A HORRIBLE DEATH.

On the 15th of May in Boyne Falls, Mich., Mr. Hugh Cameron, proprietor of the Boyne Falls Hauling factory, had both arms torn from his body, and his whole body crushed by a belt of the elevator. In putting the belt on the pulley of the main line shaft while running at full speed the belt was thrown over him, winding him around the main shaft and striking him with head and feet on the floor. Before the engine could be stopped his body was badly mangled. His sufferings lasted only thirty minutes when death relieved him of his bodily sufferings. Mr. Cameron was a good man to the poor, but the one thing needed was put off to a more convenient season. "Be ye therefore also ready, for the Son of man cometh in such an hour as ye think not." His body was taken to Canada for burial, where the parents of the deceased reside. He was about 35 years of age. The writer was running the engine on the day of the accident, and the sad sight was such as he hopes never to see again. D. B. SHELLEY.

PRE. HENRY B. MOYER.

On the 26th of April, 1892, near Blooming Glen, Hilltown Twp., Bucks Co., Pa., aged 73 years, 11 months and 5 days. Bro. Moyer was born in Hilltown Township on the 21st of May, 1818. He was married to Sister Mary Clymer, and moved to Westmoreland Co., where he was ordained to the ministry. In 1844 they moved back to Hilltown, where he spent the rest of his life. They were blessed with six children. Sister Moyer died on the 22d of January, 1881, in her 60th year. In 1885 he was married to Sister Anna Moyer, widow of the late Samuel Moyer of Hilltown. Bro. Moyer united with the church in early youth, and as a minister he served the church about 49 years. His remains were interred on the 29th at Blooming Glen, whither they were followed by a large concourse of relatives and friends. Funeral services by S. Godshalk, Isaac and Abr. P. Moyer and H. Godshalk.

"The hour of my departure's come,
I heard the voice that called me home.
Now, O my Lord, let troubles cease
And let thy servant die in peace.

"The combat appointed I have run,
The combat's o'er, the prize is won;
And now my witness is on high
And now my record's in the sky."

DIED.

BIXLER.—On the 8th of May, 1892, in Wayne Co., Ohio, Veronica, daughter of John and Mary Bixler, aged 15 years, 4 months and 13 days. She leaves her parents, two brothers and a sister to mourn her early death. Buried in the Sonnenberg graveyard. Funeral services by Jacob Nusbaum from Rom. 10:8-10.

HOUSEN.—April 8, 1892, in Lancaster, Pa., of dropsy, Mary S. Houseen, aged 34 years, 9 days. Funeral on the 10th. Text, Jer. 15:9. Buried at Kraybill's meeting-house.

LYNCH.—On the 26th of March, 1892, near Gap, Lancaster Co., Pa., of cerebro spinal meningitis, Clara Lynch, adopted daughter of Christian and Rachel Kauffman, aged 6 years and one month.

BRADLEY.—April 22, 1892, on Sporting Hill, Lancaster Co., Pa., of old age, Mrs. Esther Bradley, widow, aged 79 years, 3 months and 15 days. Funeral on the 26th. Text, Is. 38:1. Buried at Erisman's meeting-house.

ALDRICHT.—On the 10th of May, 1892, in Wilmet Twp., Waterloo Co., Ont., of diphtheria and croup, daughter of John and Mary Albrecht, aged 4 years and 23 days. Buried on the 11th, in Zehr's graveyard. Funeral services by Jacob Wagler.

ALDRICHT.—On the 12th of May, 1892, in the same family, and of the same disease, another daughter, aged 6 years, 6 months and 11 days. Buried on the 12th in Zehr's graveyard. Funeral services by Christian Zehr and Jacob Wagler. May God comfort the bereaved brother and sister in their deep affliction.

CHR. ZEHR.

KOHL.—On the 29th of April, 1892, in Harrison Twp., Elkhardt Co., Ind., of croup, Rosa Ellen, daughter of Josiah and Rebecca Kohl, aged 6 years, 10 months and 24 days. Rosa was dearly beloved by the family. She died very suddenly, being sick but one day. Buried at Yellow Creek on the 1st of May. Services by Noah Metzler and Jonas Loucks. Text, Prov. 18:10.

STEHMAN.—Died April 16, 1892, near Highville, Lancaster Co., Pa., of consumption, Sister Susan L., wife of Peter Stehman, aged 60 years, 6 months and 18 days. Funeral on the 18th. Text, Is. 38:1. Buried at the Masonville meeting-house. A large congregation assembled to pay the last tribute of respect.

HUBER.—May 1, 1892, in Donegal Twp., Lancaster Co., Pa., of blood poisoning, Isaac H. Huber, aged 53 years, 9 months and 27 days. Funeral on the 5th. Text, Gen. 27:2. Buried at Graybill's meeting-house. A large congregation assembled to pay a tribute of respect for the deceased and to sympathize with the bereft family. An aged, blind father survives him.

METZLER.—April 11, 1892, near Erisman's meeting-house, Lancaster Co., Pa., of quinsy, Sister Elizabeth S., wife of Bro. Ch. Metzler, aged 46 years, 11 months and 15 days. Funeral on the 13th. Text, Gen. 46:30. Buried at Herly's meeting-house. A large congregation assembled to pay the last tribute of respect. Sister Metzler was indeed a bright and shining light.

HIRSCHI.—On the 13th of May, 1892, in Wayne Co., Ohio, Susanna, wife of David Hirschi, aged 45 years, 9 months and 5 days. She leaves her sorrowing husband and thirteen children, beside many relatives and friends to mourn her death. She was buried in the Sonnenberg churchyard. Funeral services by Jacob Nusbaum from 1 Cor. 15:50-58.

GRAYBILL.—May 1, 1892, near Thompson-ton, Juniata Co., Pa., of apoplexy, Bishop Jacob S. Graybill, aged 75 years, 1 month and 4 days. Funeral on the 3d. Text, Heb. 13:7. Buried at the Lost Creek meeting-house. A large congregation assembled to sympathize with the bereft family and pay a tribute of respect for the departed brother. Bro. Graybill was indeed a faithful laborer in the Lord's vineyard. A wife and 7 children survive him. May the Lord comfort them!

BAUM.—On the 27th of April, 1892, in Bedminster, Bucks Co., Pa., Joseph Baum, aged 81 years, 7 months and 1 day. Buried on the 2d of May at Deep Run. Funeral services by A. M. Freiz, S. Godshalk and John Gross.

"Jesus can make a dying bed
As soft as downy pillows are;
While on his breast I lean my head
And breathe my life out sweetly there."

LEICV.—On the 21st of April, 1892, in Dublin, Bucks Co., Pa., Abraham Leicy, aged 83 years, 4 months and 10 days. Buried at Blooming Glen on the 25th. Funeral services by S. Godshalk, A. Myers and Isaac Rickert. Our father's eyes are closed in death, We hear his voice no more; We mourn his loss, but hope we soon Shall meet on Canaan's shore.

LANDES.—On the 2d of April, 1892, in Bedminster, Bucks Co., Pa., Magie Landes, aged 4 years, 7 months and 18 days. Buried on the 7th at Deep Run. Funeral services by Isaac Myers and Samuel Godshalk.

"Maggie, thou wast mild and lovely,
Gentle as the summer breeze;
Placid as the air of evening
When it floats among the trees."

WEIDMAN.—April 22, 1892, at Sporting Hill, Lancaster Co., Pa., Sister Fannie S., wife of Jacob S. Weidman and daughter of Bro. and Sister Ch. E. Gungrich, aged 33 years, 8 months and 4 days. Funeral on the 25th. Text, Mark 13:33-37. Buried at Kauffman's meeting-house. A large congregation assembled to sympathize with the bereaved family, parents and brothers and sisters. Sister Weidman was a faithful member and ornament of the Mennonite church. Peace to her ashes!

HORST.—On the 5th of May, 1892, near North Lawrence, Stark Co., Ohio, of trouble in the throat, Arthur Roy, son of Adam and Anna Horst, aged 5 months, 22 days. Funeral on the 7th at Pleasant View. Services by Michael Horst and Adam Kohnhaus from 2 Kings 4:26.

"Dear Arthur Roy, our darling boy,
Most dear to us, our heart's sweet joy,
'Tis hard to say to thee, Farewell,
But God has called and all is well."

SMITH.—On the 14th of May, 1892, near Clearspring, Washington Co., Md., Sister Elizabeth, widow of the late Joseph Smith, aged 80 years, 5 months and 21 days. Her husband preceded her to the grave 23 years ago. Of eleven children six are living and one son survive her, also her brothers Aquilla Rowland of Ogle Co., Ill. Her posterity numbers 11 children, 48 grandchildren, and 54 great-grandchildren. She was a consistent member of the Mennonite church for 60 years. Her remains were laid to rest on the 16th at the Mennonite church near Clearspring. Funeral services by Michael Horst and Adam Baer.

SCHWARTZENDRUBER.—On the 5th of May, 1892, in McLean Co., Ill., of the infirmities of old age, Mary Schwartzendruber, aged 87 years and 21 days. She was married twice; her first husband was John Buerckelbach, to whom she was married in 1829. He died in 1848. In 1843 she was married to John VanGuenden who died in 1865. Of the five children from a first marriage four remain, and from the second and two children out of three survive their parents. Since the death of her last husband she had been living with her son Christian Buerckelbach. Her remains were laid to rest on the 7th in the North Danvers graveyard. Funeral services by Joseph Buercky and Peter Shantz. J. S.

GODSHALK.—On the 16th of April, 1892, in Doylestown, Bucks Co., Pa., Ella, daughter of John and Godshalk, aged 17 years, 6 months and 23 days. Buried on the 20th at the Doylestown Mennonite M. H. Funeral services by H. Rosenberger and Isaac Rickert.

Ella dear, thy place is vacant,
Thy sweet voice is heard no more,
But again we hope to greet thee
Over on the blissful shore.
There with Jesus Christ, our King
And the saints who've gone before,
Unto God our praise we'll bring
And his precious name adore.

HEDRICH.—On the 3d of May, 1892, in Harrison Twp., Elkhardt Co., Ind., Susan, wife of William Hedrich, aged 67 years, 4 months and 8 days. She leaves a husband and four children to mourn her departure. The Hedrich family moved from Mahoning County, Ohio, to Indiana, about 26 years ago. They lived a few months with David Metzler; from there they moved to the place where she died. The dear sister suffered a great deal for a number of years, of nervous debility. She spent most of her time during her sickness in a chair, helpless as a child. She was a member of the German Reformed church until about three years ago, when she united with the Mennonite church. She was buried at Yellow Creek on the 4th. Services by David Burkholder, Jonas Loucks and Noah Metzler. Text, Mat. 3:18.

OTTO.—May 8, 1892, near Grantsville, Garrett Co., Md., of typhoid fever, Bro. John W. Otto, aged 26 years, 3 months and 6 days. He leaves a father, a brother, and six sisters and a host of friends to mourn their loss. He was much concerned about the spiritual welfare of the family, and was an earnest worker in the church of which he had been a member for a number of years. At the time of his death he was both an officer and a teacher in the Sunday-school, where his loss will be deeply felt, but let us submissively say, "Thy will be done." His remains were interred on May 9. Funeral services at the Caselman M. H. by D. H. Bender and 1 Pre. Balow from 1 Cor. 15:54.

"Brother, thou art sweetly resting,
Cold may be this earthly tomb;
But the angels sweetly whispered,
Come, and live with us at home."

BRUNK.—On the 15th of April, 1892, in Rockingham Co., Va., of a relapse of lagrippe and measles, Sister Nora, daughter of Bro. and Sister Chr. H. and Mary Brunk, aged 17 years, 7 months. She suffered severely for several days. Her life on earth was a short one, but it was full of loving deeds and kind words. Three years before her death she united with the church, and was a faithful and devoted worker for the Lord, adorning her life with Christian humility, godly piety, and unflinching zeal in the cause of Christ. By her earnestness and zeal and her loving gentle ways she endeared herself to every one, and her loss is sadly felt in the church and Sunday school and by her classmates and teachers at Mt. Clinton, where she was attending school when she took sick, and although the loss falls heavily upon the bereaved family and her large circle of friends, we feel that our loss is her gain. Buried in the New Breckton graveyard, where a large concourse of friends assembled. Funeral services by Bish. S. Coffman and Pre. J. C. Painter.

BRENNEMAN.—Abram H., son of Abraham and Mary Brenneman, was born Jan. 15, 1869, in Rockingham Co., Va. A few months ago he was converted and joined the Mennonite church, in which he lived a zealous and honored member until his probation ended, May 12, 1892. At the age of 19 he came to Jasper Co., Mo. One year later he was happily married to Mary V. Weaver, of Ononogo, Mo. The fruit of this marriage is two children. He was in usual health, at work in the field, when he was taken very sick, had to be taken to the house, where he suffered untold agony for 24 hours, when death relieved him. All was done that skilled and loving hands could do, but of no avail. As death began wrapping him in its cold embrace he kissed wife and sister good bye. When he saw their grief he said, "I am happy." To the widow our Father has assured his sustaining grace, to the orphan comes his promise to be a father; to the mother the Master says: "Wait but a season and he shall be restored;" to brother and sister comes the warning, "Be ye also ready." Our loved ones are not lost, but gone before when they die in the Lord. Funeral services were held at the grave by C. F. Barnes, from the words, "Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh."

Death sought a precious victim
When he bore away our loved one
To the glorious gate of Paradise,
To heaven's eternal bower,
To live in the presence
Of the ever-living God
While the frail, fair casket
Lies beneath the dark, damp sod.

K. H. BRENNEMAN.

HEATWOLE.—On the 5th of May, 1892, near Dale Enterprise, Va., of brain fever and paralysis, Lewis Aaron, youngest child of Manasses and Margaret Heatwole, aged 6 years, 10 months, 10 days. Buried on the 6th in the Weaver graveyard. Funeral services by Daniel S. Heatwole and Joseph F. Heatwole from 2 Kings 4:26. Little Lewis was a great sufferer for a long time from hip disease, and the last seven months of his life he lay on his back all the time. In this time he was the very model of patience. It is indeed hard for the fond mother to give him up (his father preceded him to the grave), but Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." If little Lewis could speak to us now no doubt his words would be in accord with the lines:

"Fond mother, calm the heaving breast,
The Savior called me home;
Grieve not, your darling is at rest
Beyond this vale of gloom.

"Let hope's bright beams dispel the gloom
That fills your throbbing breast,
'Twas Jesus kindly bade me come
And called me to his rest."

The fond mother says:
"Lewis, thou hast left us lonely,
Sorrow fills our hearts to day;
But beyond this vale of sorrow
Tears will all be wiped away.

"Lewis, thou art sweetly resting,
Cold may be this earthly tomb;
But the angels sweetly whispered,
'Come, and live with us at home.'"

P. S. H.

Letters Received.

A—J. H. Arm-tutz, H. F. Andrew, H. V. Albrecht.
B—D. D. Blough, Anna Bollman, Thos. P. Beck, Henry Backman, J. B. D. Bowers, D. Burkhard, P. A. Buhler, S. B. Burkholder, J. H. Byler, J. H. Basinger, Amos Beery, El. Burkhard, Dan Breneman, John Boller, Peter Braun, Rev. David Book, Lydia A. Burkholder, Jacob F. Brenneman, Justus B. Bare, M. J. Bechtel.

C—J. E. Camp, J. M. Clymer, J. D. Culp, Annie M. Charles.
D—D. H. Denlinger, Wm. D. Detweiler, J. B. Detweiler, T. B. Forry, D. W. Forry, D. W. DeFrees.

E—J. H. Eudel, S. E. Ebersole, C. Eicher, Elias Ebersole, Lizzie H. Eshbach, Isaac Eby, P. W. Enns, I. W. Eby & Son, John Ebersole.

F—A. Franz, Mary E. Fisher, Henry B. Frey.
G—Benj. L. Garber, S. D. Guengerich, Elias Gnagy, Jonas Gsell, Isaac Guble.
H—Henry Huber, Emma S. Herr, J. B. Harshberger, N. W. Hostetter, B. H. Hershey, Peter Hostetter, J. H. Hildebrand, Jacob Hartzler, Gideon Hartzler, J. H. Hartzler, D. S. Herr, D. S. Hertzler, D. Holly, J. E. Hostetter, Emma H. Harnish, J. G. Heibert, Susie K. Huber, C. S. Hoover, Noah Holsinger, Jesse Huddle, C. H. Hertzler, Fanny Huber, Elias Hoover, A. M. Hostetter, J. M. Herr, Lydia Hooley, Chas. Huber.

J—M. B. Johnson, Isaac Bros, Levi Jones, Menno Jaus.
K—Benj. Kauffman, Stephen Kauffman, John G. Kreider, Benjamin King, Henry Keim, N. W. King, Chas. King, Josephine Keim, S. Kauffman, Jos. Klepfenstein, J. Kauffman, Peter Keim.

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Cleveland, Cincinnati, Chicago & St. Louis Railway.

MICHIGAN DIVISION.

IMPORTANT CHANGE OF TIME, SUNDAY, MAY 15, 1892.

Three trains daily (except Sunday) as follows:
Leave Indianapolis 5:00 A. M., 11:55 A. M. and 7:00 P. M., Arrive at Benton Harbor 1:00 P. M., 7:35 P. M., 2:30 A. M. Returning, leave Benton Harbor 3:20 A. M., 7:00 A. M., 2:30 P. M., Arrive Indianapolis 10:50 A. M., 2:50 P. M., 9:50 P. M. Commencing about June 1st, Combination Chair and Sleeping Cars will be run between Indianapolis and Grand Rapids on trains leaving Indianapolis 7:00 P. M. and arriving 10:50 A. M. Connection in Union Depot, Grand Rapids, for Upper Michigan points. Connections made in Union Depot, Indianapolis, for St. Louis, Peoria, Chicago and the West. This is the direct route between Indianapolis, Cincinnati and Louisville and the Michigan Resorts. For full particulars, time of trains, tickets, etc., call on Ticket Agents, or address D. B. Martin, G. P. & T. A., C. C. & St. Louis R'y., Cincinnati, or W. R. Baldwin, Division Passenger Agent, Elkhart, Ind.

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AN INTRODUCTION

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24-91-23, 92.

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Passenger trains after May 15th 1892, depart at Elkhart as follows standard time:

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 No. 21, Toledo Express..... 3.00 A. M.
 No. 9, Pacific Express..... 3.45 "
 No. 13, Chicago Mail..... 6.13 "
 No. 27, Chicago Acc..... 7.30 "
 No. 15, Boston & Chicago Sp'l..... 12.01 P. M.
 No. 3, Chicago Express..... 3.05 "
 No. 5, Fast Chicago Ex..... 5.55 "

GOING EAST—MAIN LINE, leave
 No. 4, New York Mail..... 11.10 A. M.
 Carries Passengers. Has chair car daily, and day coach Chicago to Buffalo Sunday only
 No. 16 Night Express..... 3.30 A. M.
 Train A Grand Rapids Express..... 4.45 "
 No. 22, Mail..... 11.20 "
 Train C Grand Rapids Express..... 1.35 P. M.
 No. 8, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave
 No. 2, Special New York Express..... 11.30 A. M.
 No. 6, Chicago & Boston Sp'l..... 1.35 P. M.
 No. 12, (Lim.) Pass. for Buffalo..... 8.30 "
 No. 24, To Goshen only..... 8.40 "
 No. 14, Atlantic Express..... 11.40 "
 Train E to Goshen only..... 7.45 A. M.
 Train G to Goshen only..... 3.10 P. M.

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From May 15, 1892.

| GOING NORTH. | | GOING SOUTH. | |
|------------------|------------------|-----------------|----------------|
| No. 8, No. 10 | No. 24, No. 25 | No. 23, No. 25 | No. 23, No. 25 |
| 2.30 1.00 7.30 | Beaton Harb'r lv | 7.00 2.30 3.20 | 3.20 |
| 2.05 12.30 7.05 | Fair Claire lv | 7.35 2.57 3.45 | 3.45 |
| 2.00 12.24 7.00 | Berrien Centre | 7.30 3.01 3.50 | 3.50 |
| 1.45 12.03 6.42 | Niles | 7.27 3.18 4.07 | 4.07 |
| 1.16 11.18 5.58 | Elkhart | 8.57 3.57 4.45 | 4.45 |
| 12.47 10.55 5.37 | Goshen | 8.47 4.17 5.05 | 5.05 |
| 12.22 10.25 5.08 | Milford | 9.12 4.43 5.30 | 5.30 |
| 12.09 10.08 4.52 | Warsaw | 9.08 4.38 5.25 | 5.25 |
| 8.40 6.25 1.25 | Lv. Anderson Ar. | 12.00 8.30 9.30 | 9.30 |
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 12.

ELKHART, IND., JUNE 15, 1892.

Whole No. 469.

For the Herald of Truth. DOING OUR BEST.

Even though we try to be
 Very careful, yet we see
 That we frequently will make
 Such an awkward, bad mistake
 That it's quite discouraging;
 But this thought should comfort bring:
 If we only do our best
 God will see to all the rest.

Though we do all that we can
 To relieve a fellow man
 That has fallen in distress,
 We may sometimes fail to bless.
 But, if e'er our might seems small,
 Let this thought console us all—
 If we only do our best
 God will see to all the rest.

Though we try with all our might
 To lead others to the Light—
 Strive to get them to repent,
 And yet fall in our intent,
 Let us not despair, for then,
 If we will but try again
 And just simply do our best,
 God will see to all the rest.

C. W. M.

For the Herald of Truth. SANCTIFICATION.

I have been looking for a long time in the HERALD for information on this subject, and at last thought I would write so as to get some one that is more able than I am, interested enough in the subject to give us a letter in the HERALD.

First, we find that men, women, preachers and teachers are going all over this land, crying, Sanctification! When we meet them, the first question is, Are you sanctified? If one says, "Yes," there is much rejoicing (in the emotional man at least), no matter what his or her walk and conduct may be. If the answer is, "No," he or she is immediately showed up as a corrupt and guilty sinner. Some say it is all man's work; others, God's work. Indeed an aged minister preached a sermon to show it to be a fact to be man's work only, and the very same day another able minister preached that it was God's work only, and that man has nothing to do but believe, consecrate himself and grasp the blessing by faith. Both referred to the Scriptures to show that they were right.

Some others will go to Webster's Dictionary for the meaning, and it will de-

pend on what edition they have as to what they will believe. Is it then a wonder that we who are young may become confused, and some of the old even know not which way to go?

That sanctification is taught in the Bible, and that it is commanded and required, all intelligent Bible readers will admit. Menno Simon says on page 231, in his chapter on spiritual resurrection, "That this resurrection includes the new creature, the spiritual birth and sanctification without which none shall see the Lord." And please take notice that he has it, not before the spiritual birth, but after.

All the articles that have come to my hand are either leaning one way or the other, while most of them go to the extreme. I also took my Bible to see what it says about this subject. I will admit right here that I know little about the subject, and that it is not to teach others that I write this, but in search of Bible truths. And any brother that feels like answering, let him be free and take me into consideration (if the editor will not put this in the waste basket) in bringing out the truths if he does not understand it as I do. We want Bible truth, and ought not to be afraid to let the word (which is sharper than any two-edged sword) cut where it will. And if we have the grace of God in the hearts we will be glad and rejoice if it will cut an unscriptural part away from us.

Does not the Bible bring out more than one meaning of the word sanctification? (I) Num. 20: 12, Moses and Aaron did not sanctify God before the people, and surely it does not mean, "make holy," in this passage, for they could not make him holy who is the fountain of all holiness. What they did was the work of man. Moses was to do this:—he was to hallow or sanctify God by endeavoring to make him known; to acknowledge his majesty and power, which he failed to do, and thereby lost the land of Canaan. Isa. 8:13, "Sanctify the Lord of hosts himself, and let him be your fear." Also Matt. 6:9, "Hallowed be thy name." When man sanctifies or hallows God's name, man brings him honor and praise, or rather makes him known to the world that he receives honor and praise, that is, he sanctifies God by a holy life, fidelity, submis-

sion to God's orders, so that they who know not God may come to the knowledge of him and may hear his word and become obedient. Also look at 1 Pet. 3:15. Now that is one way, of sanctifying, on man's side.

II. Num. 11:18 and Josh. 3:5, "Sanctify yourself, etc." that is, bring your heart, thoughts and mind in a holy frame that you may worship God in faith, reverence and administration. James 4:8 shows that we are to do so. That is the second way of sanctifying, on man's side.

III. Exod. 19:10, 11, 22. Here Moses was to sanctify the people (not God or himself, as in the first and second way, but the people.) He could not make the people holy, but he could have them purify themselves, that is, have them put away unclean things and bring them in a proper condition to appear before the Lord. This also is man's work, and belongs to ministers or those who see after the flock. See 1 Pet. 1:22.

Now we will look on God's side.
 I. Gen. 2:3; Exod. 13:2; 1 Cor. 1:2, "Sanctified in Christ Jesus, called to be saints," that is, separated from the corruptions of the place and age, and united to become saints? This was the design of the gospel. For Jesus Christ came to save men from their sins.

1. Cor. 6:11. Here sanctification comes before justification, and means separation or set apart to a holy and religious use. So this is the first way that God sanctifies men, namely, by separation from the world.

II. 1 Thess. 5:23; Heb. 13:12. God also sanctifies or cleanses the soul from its sin or pollution, and by freeing the soul from the power and dominion of sin and ending it with a principle of holiness, God by his Spirit sanctifies the elect or true believers or those that are justified.

John 17:17. In this supplication Jesus prayed to have them "sanctified through the truth," or word. They had followed him three and a-half years, and were sanctified or separated according to God's first sanctification, and here it took something else "through the word," not letter (see John 1:1), but the "Logos," which here means more than we do in our language when we say a word: it means that wisdom, power, life, holiness, light, love

and knowledge, yes the very attributes of God himself; that word whereby all things were created and man redeemed. See 1 John 1:9 First the forgiveness of sins, or justification, then the cleansing from all unrighteousness, or sanctification. I believe, this to be an instantaneous work that is done as soon as we have the light, believe, have faith, and take the true position that God has laid down for us. I believe also, that the plan of salvation is not perfected in the heart till we have received this cleansing. So it is one work, or one Plan of salvation, one and the same grace. The tree is now planted and ready to grow. When we read Heb. 10:10-14 the scripture here shows that it is one work through the one offering, once for all.

Heb. 13:12 shows that every part of the plan of salvation depends on the blood, and all hangs on the atonement. One more way on God's side is shown in 1 Tim 4:4, 5—the sanctification of the creature, that all are clean.

A man could be sanctified the first and second way here set down, and yet be sanctified or ordained as a minister by God. John 10:16. On man's side;—Acts 15:9, by faith; 1 Pet. 1:22, by works. On God's side;—Heb. 13:12 by his blood; John 17:17, by his word, and Rom. 15:16, by the holy Ghost, I am sure they are all right in the place where God has put them if we could only understand and grasp their different meaning better.

A YOUNG BROTHER.

ABIDING IN GOD.

"Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21.

What a consolation it is to god fearing souls, that Jesus prayed even for them while on earth, and just at the time when he knew that he had to suffer the penalty of their sins! What an earnest and touching prayer Jesus offered up to his heavenly Father (John 17) in behalf of his children! He sanctified himself for the sake of his disciples, that they also might be sanctified through the truth. This teaches us that we should not be selfish, even if we have to suffer for the sake of others, and if they are our enemies, in order to be found faithful and to be able to save souls for Jesus. Oh, how needful it is for us to pray to our heavenly Father to be sanctified through his truth, and his word is truth. Jesus, praying to his Father, said, "The glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one; and that the world

may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovest me before the foundation of the world."

Scripture teaches that we are not to be content with a little, or even in doing well in the divine life; for even then we are unprofitable servants doing what is our duty. We must not feel satisfied and proceed to congratulate ourselves over attainments, but "abound yet more and more unto perfectness." It is not enough that we were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God; we must show the same diligence unto the end to be found faithful to our calling. Paul said to the Philippians, "This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that you may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God;" also to let their "conversation be as it becometh the gospel of Christ. And in nothing terrified by your adversaries, for unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And Peter said, "If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, having a good conscience; that, whereas they speak evil of you, as evildoers, they may be ashamed that falsely accuse your good conversation in Christ." If we wish to have a clear conscience, we are not anxious to know how little we can do and still be saved. We are to strive to do our best in every relation of life, not in order to be rewarded, but feeling it our loving duty to do so, and for the sake of, and the love we bear to Jesus, for he is not a hard Master. Jesus himself assures us that his yoke, or his precepts are easy, and the burden of his religion light; that if we are willing, he is ready to assist us. When we feel our own strength failing we may go to him who hath said, "My grace is sufficient for thee, for my strength is made perfect in weakness." His grace is all sufficient; he is able to guide and preserve all who trust in him. If we have to enjoy divine comfort, we must be wholly consecrated to the service and praise of God. We should do good to all men, especially to them of the household of faith. Our first and best efforts should be to labor for the cause of Christ,

our next effort should be given to our families, and our church, for there is our place of labor, and we should labor for the upbuilding and prosperity of that church. We should endeavor to maintain, show forth and illustrate in our daily life, the doctrine and rules of our church, as her people are our household of faith, her doctrine, her rules of order, are our rules of order.

When we read the prayers Jesus offered up in our behalf, how he gave himself a sacrifice to redeem us, how he was despised and rejected, how he suffered the ignominious death of the cross, how he will come again, not to suffer, but to judge us, let us ask the question, Have we done anything for him who has done so much for us? How sad if we must hear, "I never knew you; depart from me ye that work iniquity," for Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you." O, horrible to be so sadly deceived in ourselves! The Lord Jesus is revealed to each seeking soul by the same spirit who convines us of sin. The divinely recorded facts of the incarnation, life, death and resurrection of Jesus Christ are made fresh and real to all who submit to the teachings of the Holy Spirit. SISTER C.

THE PRODIGAL DAUGHTER

The minister had preached an excellent sermon on a text taken from the parable of the "Prodigal Son," and everybody at the church door had praised the sermon. Overtaking a well-known lady of his congregation on the way home, the minister thought that she would certainly burn a little incense in his honor. He talked about the weather at first; then he paused to allow his companion to turn the conversation in his direction. But she said nothing. So he broke the ice with: "And how did my sermon please you?"

"Oh, it was very good, no doubt, from a man's stand-point. The prodigal son is always returning, and the fatted calf is continually being killed. But I think it is time that something was said and done for the prodigal daughter. If a girl falls into evil company, and squanders her substance in riotous living, there is no prospect of a welcome and forgiveness if she returns home. She is condemned without mercy by her own sex, and woe betide her if she leans for support on the other. The next time you want a topic for a stirring sermon, think of the hopeless fate of the prodigal daughter."

JONAH'S SELF-WILL MUST BE CONQUERED.

For the Herald of Truth.

And God saw their works that they turned from their evil way, and God repented of the evil, that he had said that we would do unto them, and he did it not. Jonah 3:10.

"But it displeased Jonah exceedingly, and he was very angry. So Jonah went out of the city, on the east side of it, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city." Dear brethren and sisters in Christ, let us examine ourselves to see if we cannot find too much of that self-will of Jonah in us, and if so, let us come down and say with the poet:

"Here, Lord, I give myself away;

"Tis all that I can do."

Jonah wanted God to do what he preached to the Ninevites, "yet forty days and Nineveh shall be overthrown," but God saw their works that they turned from their evil way, and God repented of the evil, that he had said that he would do unto them, and *He did it not.*

Jonah wanted the great city overthrown as he had preached to them, "the six score thousand persons that cannot discern between their right hand and their left hand, and also many cattle." Jonah would have done it if it had been in his power, "*but God did it not.*"

Oh, Christian readers, let us now look at ourselves, and examine our own works. Be it yet wood, hay, stubble, then let us call on the Lord to give us more of that sanctifying power and his spirit to bring us higher and higher in the Christian life, that Christ may be all in all.

Our self-will and our own righteousness may become as filthy rags, that the breathing of a lovely Savior may blow away all light materials, and gold, silver, and diamond is may fill their place.

Brethren and sisters, as the one body of Christ, let us build on the *solid rock*, for one poet says,

"All other ground is sinking sand."

Let us use both *oars, faith and works* as James teaches us, and present our bodies as a living sacrifice, acceptable unto God, not as Jonah did, to get displeased and angry with God, but with Zaccheus of old, come down from the Sycamore tree, penitent and in humiliation. Christ will then pour out his heavenly treasures, and we can eat and drink and be filled from the heavenly *manna*.

Dear workers in Christ's vineyard, let us be in earnest, for surely the harvest is great, while the laborers are few. Let us help our ministering brethren along in their work, and if we sometimes notice a little of that self-will in them, let us do our duty in the way that God has given us talents.

Jonah at last became willing to preach to the Ninevites; he told them of their de-

struction, but did not care much for their repentance, for his actions did not show it. He knew that if they would repent of their sins God would be merciful. We find ministers of our own Church who do not seem to enjoy it in a full measure when souls come out on the Lord's side, and may have some of Jonah's self-will yet.

I do not wish to tear down, but to help, by the grace of God, to build up that spiritual house where we are all to be of living stones. I hope you can bear with my weakness. Your weak and well wishing brother in Christ's Kingdom.

I. H. MOYER.

Bloomington, Ontario.

FOOT WASHING.

Men ought not to cavil about proof when dealing with God's word. When God says something *once*, that ought to satisfy man. There is no reason why God ought to repeat a thing a dozen times to make it forcible. God said: "Let there be light" *once*, "and there was light," and there is light yet, just the same as if God had said it a dozen times.

People who do not want to wash feet find an excuse in the fact, that it is only mentioned about twice in the Bible. God-fearing people ought to praise God that it is mentioned and practiced even once, for the lesson that it teaches is found nowhere else in the Bible.

The fact that Christ washed feet, should of itself be such an incentive to people that they could not keep from washing feet. "If we have not the spirit (disposition) of Christ we are none of his." If that be true, those who have not the disposition to wash feet, are not Christ's, for they do not reflect the spirit that he had.

The principle involved in feet washing ought to be evidence enough to satisfy every person that wants to follow his Savior to exclaim as Peter did: "Not my feet only, but my hands and head also."

Christ gave this example to his followers to show them that in him was equality—no lords, no servants—no one greater than another, but all one in him—all on one grand level.

The disputes that had arisen among the disciples, gave sufficient reason for this example, and if such a lesson was necessary to be taught the disciples, it certainly could be just as effective to-day. Christ had an humble spirit notwithstanding the fact that he was the Son of God, and that is just what he wanted his followers to reflect. He says, "Ye call me Lord and Master, and so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." The man that will not wash feet after reading

these scriptures, will not do anything the Lord wants him to do, unless it just pleases him to do it, and then he will do anything else that he pleases to do.

The man that thinks the washing was done to remove the dirt, will be ashamed if he ever reads the 7th verse (John 13th chapter) and see that Peter did not know what the washing was for. When he found out that it was to take off the dirt, he was going to have his hands and head cleaned up too—he must have been very filthy. How ridiculous such a pretense is.

Peter was shown in the 13th to the 17 verses, as were all the disciples, what the lesson meant, and everybody ought to see, and everybody can see it if he will, and if he will not he would not believe though one rose from the dead.

The evidences to prove footwashing are not wanting in the scriptures, for the fact that Jesus Christ, the Son of God, washed feet is sufficient reason that everybody else should do the same thing, if they want to follow their Lord and Master. But after Christ gave the example he said, "If I your Lord and Master have washed your feet ye ought also to wash one another's feet." Who ought to wash feet? His followers of course; and if they do not wash, is it reasonable to suppose that Christ will be more forbearing towards them than he was to Peter? He told Peter that if he washed not, he had no part with him. Are others who refuse to wash better than Peter was?

Oh, no, it is not the want of evidence to prove it. It is the simple determination on the part of men *not to do it*. And generally when men do not wish to do a thing, any excuse, be it ever so poor, seems to satisfy their minds. In this particular case men seem to be unusually easy to satisfy.

If man's salvation depends upon the *examples and commands* of their Savior, feet-washing is just as important as anything else in the Bible. And people that deliberately refuse to do this ordinance, simply refuse to obey their Lord and Master, Jesus Christ. — Sel.

For the Herald of Truth.

"HOW MUCH OWEST THOU MY LORD?"

O Lord, what do we not owe unto thee, for thy marvelous loving kindness! Thou comest forth from the bosom of the Father to be made flesh and dwell among us. Thou didst bear our every sickness, our griefs and sorrows. Behold, we are all thy servants. Thou didst not leave us in our sins without a remedy. Every day we can learn something, by some kind friend, and by God's great handiwork, how nicely God has planned and laid everything out. Timbers of various kinds, streams in all their order,

How many lessons we can learn from the wonderful works of God!

In the night, as we lie, and open our eyes, and look to the Heavens, how beautiful are the celestial works in their order. Not one is out of place. Would that all our works, our thoughts, could find the right place: pleasing, to the Lord! We know that all things work together for good to them that love God. Lord, remember our kind parents, and teachers, and friends. Bless our enemies, and help us to do them good. All Creatures wait on thee, for the supply of their wants, and thy providence is over all thy works. The day is thine, the night also is thine. Thou sendest rain in refreshing showers, and snow, like wool. Thou makest the earth to bring forth and bud, giving seed to the sower, and bread to the eater. He is our Lord, worship thou Him. May we show forth thy praises, and not only with our lips, but in our lives; for He is our God, and we are the people of his pasture, and the sheep of his land.

Fill thou our minds with useful knowledge, and our hearts with heavenly grace. Our Lord has made the spiritual meaning of things equally clear. He himself explained it.

How great a difference there may be even among the members of one congregation. They sit, side by side, they unite in the same prayer, they hear the same sermon, yet how vast a difference there may be among them in the sight of God!

Let us seek, that, in all difficulty and trouble, and in all our daily life, we may find the full comfort of the gospel, and may lodge continually under its shadow. The more the kingdom of God is established within us, the more shall we find that Christ our Lord is indeed as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place as the shadow of a great rock in a weary land. We stand in need of such a shelter every day, a shelter, a refuge, and a defense. Christ will be all this to us. He will preserve and defend us, comfort us in trouble, help us in need, and give us withal, such a happy sense, of security in him, that in him we shall be enabled to enjoy in large measure that "peace, of God which passeth all understanding." Many a day has the sun shone upon us. Many a storm perhaps has blown over us. At length comes the harvest. Lord Jesus, remember thy children the world over, is the prayer of
L. R. E.

PEOPLE who are unwilling to accept the plain truths of the Bible are continually seeking for pleasing fables that will quiet the conscience.

THE more a man believes in and trusts Christ, the more the Bible becomes a new book, and the more its mysterious things become glorious truths for his soul to east upon n.

PEACE.

In the bitterness of exile, away from Florence which he had immortalized by his divine poem, and pacing the cloisters of a convent, where a sympathizing monk inquired, "What do you seek?" Dante answered, in accents distilled from the heart, "*Peace, Peace!*" In the memorable English struggles, while king and parliament were rending the land, a gallant supporter of the monarchy, the chivalrous Falkland, touched by the intorable woes of war, cried, in words which consecrate his memory more than any feat of arms, "*Peace, Peace, Peace!*" Not in aspiration only, but in benediction, is this word uttered. As the apostle went forth on his errands, as the son forsook his father's roof, the choicest blessing was, *Peace, be with you!* As the Savior was born, angels from heaven, amid quivering melodies, let fall that supreme benediction, never before vouchsafed to the children of the human family, "*Peace on earth, and good will towards men.*" To maintain this charity, to promote these aspirations, to welcome these benedictions, is the sublime object of the American Peace Society. The injunction, "In time of peace, prepare for war," is of heathen origin. As a rule of international conduct, it is very questionable in a Christian age. The proper rule is, "In time of peace, cultivate the arts of peace." By so doing, you will render the country truly strong and truly great; not by arousing the passions of war; not by nursing men to the business of blood, not by converting the land into a flaming arsenal, a magazine of gunpowder, or an "infernal machine," just ready to explode—but by dedicating its whole energies to productive and beneficent works.

Religion, knowledge, freedom, virtue, happiness, in all their manifold forms, depend upon peace. In the name of religion profaned; of knowledge misapplied and perverted; of freedom crushed to the earth; of virtue dethroned; of human happiness violated—in the name of law, order and government, I call upon you to establish the supremacy of peace. Let no person hesitate. Let the old, the middle-aged and the young combine in a common cause. Let the pulpit, the school, the college and the public street, speak of it. Preach it, ministers of the Prince of Peace. Let it not be forgotten in conversation, sermon or prayer. Instill it, teacher of childhood and youth, in the early thoughts of your charge; exhibit the wickedness of war and the beauty of peace. Poet, sing it, so that all shall love it. Let none be dazzled by that greatest, most preposterous and most irreligious of earthly vanities, the monstrous reflection of war.

There is a legend of the early church, that the Savior left his image miracu-

lously impressed upon a napkin which had been placed on his countenance. The napkin was lost; and men attempted to portray that countenance from the heathen models of Jupiter and Apollo. But the image of Christ is not lost. Clearer than the venerated napkin, clearer than in the colors or marbles of the choicest art, it appears in every virtuous deed, in every act of self-sacrifice, in all magnanimous toil, in every recognition of human brotherhood. It will yet be manifest, in unimagined loveliness and serenity, when the commonwealth of nations, confessing the true grandeur of peace, renounces the war system, and dedicates to beneficence the comprehensive energies so fatally absorbed in its support. Then, at last, will it be seen, that *there can be no peace that is not honorable, and there can be no war that is not dishonorable.* — Charles Sumner.

THOUGHTS FOR REFLECTION.

O hearts of love! O souls that turn,
Like sunflowers to the pure and best!
To you the truth is manifest;
For they the mind of Christ discern
Who lean, like John, upon his breast.

OUT of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.

ALL the precepts of the divine law are linked together. Negligence in one single point may lead to the destruction of all.

TRUE peace consists only in the possession of God, and the possession of God here below is only to be found in submission to the faith and in obedience to the law.

LET us do what we ought and what we can for our own souls at once. For the judgment is coming not only at the last day, but all the time. Every day the power that we will not use is failing from us.

To be always intending to live a new life, but never to have time to set about it is as if a man should put off eating and drinking and sleeping from one night to another, till he is starved and destroyed.

Our feeble frame he knoweth,
Remembereth we are dust,
And evermore His face is kind,
His ways are ever just.

In evil and in blindness
Through darkened maze we rove,
But still our Father leads us home,
By strength of mighty love.

ALL who neglect the Word of God to study convenience and policy that they may not be at variance with the world, will be left to receive the grossest heresies of religious truth.

For the Herald of Truth.

OHIO CONFERENCE REPORT.

The bishops met on the 19th to consider questions for discussion, etc.

Delegates from the following places met on the morning of the twentieth.—

BISHOPS.

Michael Horst, North Lawrence, Ohio. John Burkholder, East Lewistown, Ohio. Jonathan Kurtz, Haw Patch, Ind. Peter Y. Lehman, Goshen, Ind. J. M. Shenk, Elida, Ohio.

MINISTERS.

Virginia: Gabriel D. Heatwole, Joseph F. Heatwole, Rushville. Christian Good, Dale Enterprise. Erasmus Shenk, Waynesborough.

Pennsylvania: Michael R. Moyer, Souderton.

Indiana: Eli Stofer, Waterloo. James Coyle, Fairfield Centre. Henry Welty, Wakarusa. David Burkholder, Nappanee. Christian Augsburg, Lynn Grove.

Ohio: Ben Huber, David Martin, Canal Winchester. Martin Leatherman, Wadsworth. Jacob R. H. rning, Ada. John Blosser, New Stark. C. P. Steiner, Cranberry. Isaac Burkhardt, Pandora. C. B. Brenneman, Moses Brenneman, P. S. Brunk, Andrew Shenk, Elida.

DEACONS.

Abraham D. Cleamner, Souderton, Pa. S. K. Plank, Orrville, Ohio. Jonas Brubaker, Elkhart, Ind. Fredric Geiger, Bluffton, Ohio. Jacob Huber, Rimer, Ohio. Andrew Stemen, Abraham Good, Perry Brunk, Elida, Ohio. Christian Lehman, Lima, Ohio.

May 20th Conference opened by singing hymn No. 436. Scripture read 1 Cor. 3, and prayer by Bish. Burkholder, after which the following officers were chosen. Chairman, C. B. Brenneman; Moderator, Christian Good; Secretary, John Blosser, and M. S. Steiner, *Assist.* After the reading of the rules and regulations of the Conference by the chairman, the bishops retired in council.

The congregation was entertained by remarks from several ministers, until the return of the bishops, when regular work was taken up.

Bish. Burkholder explained the duties of the bishops, ministers, and deacons, and commented on some of the Rules and Discipline of the Lancaster Conference, such as Pride, Musical Instruments, and Secret Societies.

Bish. J. M. Shenk followed by reading the following previously arranged paper: *Whereas*, the Word of God teaches the necessity of regeneration, a new heart, a new life, and Spirit, a partaking of the divine nature, and,

Whereas, we are admonished to prove and examine whether we be in the faith,

Therefore, we, the assembled members,—bishops, ministers and deacons,—of this conference do again declare that we sincerely believe the articles of faith written and adopted at a peace convention held at Dortrecht, Holland, on the 21st day of April, 1632, entitled, *A Declaration of the Chief Articles of our General Christian Faith*, and since that time confirmed and accepted by the different conferences of the Mennonite people, that said articles do set forth the true principles and nature of the new life, and that the real and unmistakable evidence of having passed from death unto life consists in OBEYING FROM THE HEART the form of doctrine once delivered to the saints. Of these articles we will first name

REGENERATION,

That is, Repentance toward God and faith toward our Lord Jesus Christ, which begets love to God and obedience to his holy Word through which we are made partakers of the divine nature from which follows, secondly,

NON RESISTANCE,

That is, The possession of a defenseless, harmless, divine nature of love which does not desire revenge, or seek to resist evil with carnal force, but always overcomes evil with good. Hence we believe that taking part in war, going to law, speaking evil of one another, or in any way taking advantage of or wronging our fellow-man, is unchristian. Hence also a Christian cannot consistently officiate in a worldly office requiring of him as it would things that are antagonistic to the gospel.

NON-SWEARING.

On the principle of always speaking the truth and faithfully fulfilling every promise being so truthful that an oath is not required.

NON-CONFORMITY.

The children of God who possess this divine nature of love, desire to please God in all they say and do. They belong to God soul and body, life and possessions, time and talent, *all* to be used to the glory of God and the salvation of souls. Hence the indulgence in pride and vanity in any form, as the outward adorning of the body, the decorating of buildings, etc., involving, as it does, a waste of time, talent and money, is displeasing to God, being plainly forbidden in his Word.

ANTI-SECRECY.

On the same principle it is inconsistent for a Christian to belong to any secret organization by which he would be unequally yoked together with unbelievers, would be putting his light under a bushel and would have fellowship with the unfruitful works of darkness.

CONSECRATION.

Presenting our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service, living for God, living and walking with God, hence his children have their delight in his law, their enjoyment in the fellowship of saints; they have no pleasure in attending theaters, circuses, dances, plays, etc. Neither does corrupt communication proceed out of their mouth, but that which is good to the use of edifying, which administers grace to the hearer; nor do they engage in foolish talking and jesting, but rather in giving of thanks.

DEVOTION.

We become the children of God from choice, we choose to serve him because we love him; we love him because he first loved us, and hence we obey him and keep his commandments, not from fear or in order to receive something, but because we have received something—a new heart and a new spirit—and we love God's people, we love his service we love to pray to him for his cause and the conversion of souls.

MATRIMONY.

We believe that a truly regenerate and devoted child of God has no desire to unite in the holy bond of matrimony with one who is a stranger to God and his love, they cannot find enjoyment in the company of such an one.

Lastly, taking into consideration the importance of the Christian work and the great responsibility that is resting upon our bishops, ministers and deacons, and, believing, as we do, that the foregoing articles do set forth the true doctrine and principles of the Christian faith; and that failing to live up to these principles, we show to all that we are not true to our calling, therefore,

Resolved, that we, the lay members, who have been favored with the privilege of attending this conference, do publicly declare for our mutual encouragement and benefit (by rising to our feet), that we will endeavor from this day, by the grace of God, to encourage and assist our ministers in the upbuilding of the Christian church, by a faithful attendance at church service, by pious, devoted Christian life, by living in obedience to God in all things, and by showing an interest in the salvation of souls.

A discussion of the leading topics of the paper presented followed. Bish. Kurtz remarked that infidels do not swear an oath because they do not believe in God; we do not swear because the God we serve forbids us to do so. Moreover the civil government requires no oath of the conscientious Christian.

On musical instruments the sentiment of the conference seemed to be that such should not be used as a mere luxury.

Closing remarks were made by Bish. Horst in the German language. He added that no brother should deed or convey his property to his wife to avoid honest debts.

Delegates were now requested to bear testimony to the articles presented and report the condition of their churches.

Bish. Burkholder, of Mahoning and Columbiana counties, reports that examination meetings were held in his district; peace and unity was confessed, communion services will be held on the 29th. Six accessions.

Bish. Horst and Dea. S. K. Plank, of Stark and Wayne counties, say that in their district examination meetings were held, peace expressed, and that they will hold their communion services June 4th. Seven accessions.

Ben. Huber, of Perry Co., representing the Turkey Run and Pleasant Hill churches, says that they have not yet held their examination or communion meetings. One member reclaimed; others could be gained if the necessary efforts were put forth.

David Martin, of Franklin and Fairfield counties, reports examination meeting held, peace not unanimously confessed. Bish. Horst and C. B. Brenneman expect to visit these churches soon.

Jacob Horning and John Blosser, of Hancock County Chapel church, report examination meetings held, peace confessed throughout, communion on the evening of May 25. Since our last conference Bro. Blosser was called to the ministry. The future outlook of this flock is encouraging.

C. P. Steiner, Isaac Burkhardt and Dea. F. Geiger, of the Allen Co. Riley Creek church, report examination meeting held with not the best satisfaction. The brethren at this place are building a new church. Fifteen accessions in the beginning of this conference year.

The forenoon session was closed by singing No. 39.

"How firm a foundation,
Ye saints of the Lord,
Is laid for your faith
In his excellent word."

and prayer by C. B. Brenneman. The afternoon session was opened by singing No. 234 and prayer by Bish. Horst.

Martin Leatherman, of Medina Co., reports examination meeting held, peace confessed, communion services to be held the 29th, and three accessions. There are 38 members at this place.

Bish. Shenk, C. B. Brenneman, Moses Brenneman, D. S. Brunk, Andrew Shenk and deacons Lehman, Good, Huber and Brunk, of the Salem and Pike churches, Allen Co., reported examination meetings held, peace confessed, communion services on the 22d. Accessions, nine; baptismal services on the 21st. Bish. J. M. Brenneman was not able to attend the meetings.

Churches from other states were also represented. The representatives from these churches all heartily co-operated with the proceedings of the conference. The ministers present from Rockingham Co., Va., were Gabriel D. Heatwole, Christian Good and Joseph Heatwole; from Augusta Co. Erasmus Shenk; from Montgomery Co., Pa. Franconia church, Michael R. Moyer and Dea. Abraham D. Clemmer; from Elkhart Co., Ind., Bish. Peter Y. Lehman. David Burkholder, Henry Weitz, and Dea. Jonas Brubaker; from Lagrange Co., the Amish Haw Patch church, Bish. Jonathan Kurtz; from Dekalb Co., Eli Stofer and James Coyle; and from Adams Co., Chr. Augspurger. The reports were encouraging, especially from Elkhart Co., Ind.

After these reports the following resolutions were discussed and adopted:

Resolved, that bishops shall have the privilege to reject votes cast for bishops, ministers or deacons, who have not the necessary qualifications.

Resolved, that the congregation arise to receive the benediction.

Resolved, that a bishop be ordained in the Central District.

Closing exercises for the day consisted of hymn No. 444, prayer by Bish. Kurtz, hymn No. 299, and benediction by the chairman.

Conference was continued on the 21st by singing hymn No. 268, prayer by Bish. Horst.

Resolved, that this conference is in sympathy with, and does recommend and encourage by way of contributions, evangelistic efforts on the part of the ministers and that it acknowledges the appointment of Daniel Shenk as a member; in short, that this conference supports the work of the Mennonite Evangelizing Board of America.

Resolved, that this conference be known as the Mennonite Annual Conference of Ohio.

Resolved, that church property be deeded to the trustees and their successors, who will have jurisdiction over the same as long as they are in union with the Mennonite Annual Conference of Ohio.

Resolved, that this conference encourage the establishment of a Mennonite Book and Tract Fund, and will aid in the contribution and distribution of the same.

Resolved, that the following brethren and as many more as may be needed and chosen by the appointed committee be considered members(?) of the Mennonite Book and Tract Fund: David Burkholder, Nappanee, Ind.; R. J. Heatwole, Newton, Kans.; C. Z. Yoder, Weilersville, Ohio; J. K. Hartzler, McVeytown, Pa.; G. L. Bender, Elkhart, Ind.; John Blosser, New Stark, Ohio; M. S. Steiner, Elkhart, Ind.

Resolved, that members not attending examination and other meetings shall be visited and admonished by the ministering brethren, and if possible be induced to engage in active work.

Resolved, that the duties of the trustees of a church are to look after the cemetery and church property, and in all important matters consult the church.

Resolved, that no brother involve himself in debt expecting the church to make good his default, but let him in such matters consult the church.

Resolved, that S. K. Plank act as agent to secure reduced rates for delegates to the next Mennonite Annual Conference of Ohio.

The question, "How shall all the services of the church be made conducive to the immediate conversion of sinners?" was discussed at length. The tenor of the arguments produced were, that members should manifest a lively interest in the regular services, that they should not be hindered by inclement weather, but be promptly in their places at the hour of worship, and be willing to be used in Sunday-school and other Christian work. Men make great sacrifices to accomplish carnal ends, how much more should the Christian seek to accomplish the great object for which he has given his life!

Every brother and sister should pray for a deeper work of grace in their hearts, that they may be a model pattern of the Christian religion. Members thus wholly consecrated, given into the service of God under the influence of the Holy Spirit, can then be the means through which sinners can be induced to turn to Christ.

The burden of lost souls should rest heavily upon the ministers, that they may press the doctrine of the new and higher life, and the necessity of the sinner's speedy conversion.

Closing prayer by Eli Stofer; hymn No. 202.

"Oh for a heart to praise my God,
A heart from sin set free,
A heart that's sprinkled with the blood
So freely shed for me."

Conference adjourned to meet the third Friday in May, 1893. Bishops meet on Thursday, 9 A. M., at the Martin church, Orrville, Ohio. JOHN BLOSSER, Sec. M. S. STEINER, Assistant.

It is the duty of every Christian to let the Holy Spirit into his heart. If he does this, he will then go out and, in some manner, preach the gospel to all who will hear. No duty is more imperative, no service is so glorious or has so rich promise of reward.

MANY professing to be followers of Christ, murmur because of the daily burdens of life, and fret over the sins of others. They forget the injunction, "Fret not thyself because of evil doers."

EVANGELIZING TOUR.

By request of the Evangelizing Board I made a trip to Wayne, Medina and Holmes counties, Ohio. I left my home the 9th of April for Orrville, Ohio, and arrived there the same day; was met by Bro. John Mumaw, and he conveyed me to his home for the night. Next day, being Sunday, he took me to Salem church. I remained with the brethren until Wednesday, the 13th, and held four meetings. There seems to be quite an interest in the church at this place; all seem to be interested and willing to go forth in their duties cheerfully and gladly. There seems to be quite a zeal for the cause of Christ, both in and out of the church, which makes me think the time is near at hand when the church will have an increase. May God richly bless every effort that the dear people at this place are making for the ingathering of souls, and may the prayers of the zealous workers be blessed richly, so that some dear parents may have the pleasure of seeing their children accept Christ and be saved.

I left Wayne Co. on the 13th, and in company with Bro. A. Kornhaus, went to Medina Co.; had meeting the same evening in the Baker school-house. Here we thought it good to continue the work for one week; however, by request of some of the brethren we filled two appointments at the church on Sunday, 10 A. M. and 7:30 P. M.; then we returned to the school-house again. There are three souls here that expressed a desire to unite with the church, and there are a number of others that are laboring under deep convictions and see the necessity of forsaking sin and turning to Jesus. Here, as in Wayne Co., the church seems to be deeply interested, and would like to see the cause of Christ flourish and prosper. The church here is in want of help in the ministry, as the ministers in charge are getting old and feeble, and where the ministers are wearing out we should provide the church with younger men in the ministry, for where there is lack in the ministry the church does not prosper; for "faith cometh by hearing, and hearing by the word of God," but how shall they hear without a preacher?" Thus we see it becomes necessary to watch and pray that the Lord would send forth more laborers into his vineyard. We have noticed in different places that where the ministers become old and worn-out, by neglecting to have their places filled so that the word could be preached with its usual power, the church in time becomes negligent, the interest wanes, and the once warm, lovely and flourishing church begins to decrease in numbers, and her influence "is gone out of her." Oh, how should our bishops, and ministers, and deacons, yea, and the laity likewise, watch and see that the ministry is sup-

plied in every place, where our ministers are getting old and feeble, and provide ways and means that the ministry be supplied, so that the good work of saving souls might go on.

The church in Medina Co. would like very much to be visited more frequently. They are very anxious for their church to prosper, and to this end they solicit help. May God hear their prayers and grant them grace and strength, so that they may go on their way rejoicing.

On the 20th I left Medina Co. and proceeded to Holmes Co. Here, as in Medina, I found the brethren anxiously awaiting my arrival, and most of them having their hearts filled with the spirit of God, and all seeming to be ready to assist in the work. We held a number of meetings with marked attention. The interest the church has manifested, and the pains the brethren took while I was with them, is surely very encouraging. Although in a very busy time, they left their plow handles in time to be on duty in the church. It seemed to me they are taking Christ's admonition to heart when he says, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." We should rejoice to know that it is our privilege to seek first the things that will prove a blessing to our souls. Let the "one thing needful" first engage our thoughts. The apostle says, "If ye be risen with Christ, set your affections on things above, not on things of the earth;" and again the Savior says, "Lay up for yourselves treasures in heaven; for where your treasure is there will your heart be also." Then I would say, brethren, be faithful, and may God sustain you all and enable you to hold out faithful unto the end.

After laboring nearly one week in Holmes Co., I again started homeward, filling one appointment in Stark Co. and one in Wayne Co. in the old Martin church. I was gone three weeks, less one day. Time would not permit my going to Fairfield and Franklin counties at this time, as I had business to attend to before Conference; but I expect soon after conference to visit Fairfield and Franklin counties. It is at present my intention to go to Franklin and Fairfield counties the 8th of June. C. B. BRENNEMAN.

A GOOD ANSWER.—A great deal of needless discussion would be avoided if we would simply leave to our Father the solution of vexed theological questions, and go to work.

An old gentleman was distributing tracts to passengers in a car, and a gentleman who was an infidel, put to him the question: "What is to become of the heathen?" The kindly toned answer was: "Friend, if you get to heaven, you will either find the heathen there or a good reason for their absence."—*Sunday Afternoon.*

SUNDAY SCHOOL LESSONS.

LESSON XIII.—June 26.

MESSIAH'S REIGN.—Psalm 72:1—19.

MISSIONARY LESSON.

Golden Text.—All kings shall fall before him; all nations shall serve him.—Psalm 72:11.

Time.—Delitzsch thinks this psalm was written in the first part of Solomon's reign when "he cherished the desire that the Messianic idea might be realized in his person, and the Messianic age through his reign."

INTRODUCTION.—Place in the Psalter. This psalm is that which closes what is called the "third book of Psalms," corresponding experimentally and prophetically to the historical book of Exodus, or Redemption, and shows the Lord triumphant over his enemies in the recovery of his people out of the bondage and death, inflicted by the oppressor.—*Pentecost.*

The Writer. The title says, "A psalm for Solomon." Many claim that the psalm was doubtless written by Solomon. Some say that it is an open question whether it was written by David and dedicated to Solomon for a coronation psalm, or whether it was written by Solomon himself. The preposition *for* is the one usually employed to denote authorship.

The inscription, beyond all doubt, means to say that the Psalm is Solomon's.—Perronne.

Purpose. To us the psalm presents a vivid picture of the wide spread of Messiah's kingdom. We have but to substitute for Tarsush, and Sheba, and Seba, Greenland, and Africa, and Fiji, and the splendid vision of the conquest of the world by missionary endeavor opens before us.—*Thurbut.*

DAILY READINGS.

M. Messiah's Reign. Ps. 72:1-19.
T. A Righteous Ruler. Isa. 32:1-8.
W. Messiah Promised. Dan. 9:20-27.
T. Messiah's Kingdom. John 1:35-51.
F. Messiah's Kingdom. Isa. 9:1-7.
S. Glory of the Kingdom. Isa. 35.
S. Who shall not enter K. Matt. 7:3-29.

THIRD QUARTER.—From July 3, to Sept. 25, 1892.

STUDIES IN ACTS OF THE APOSTLES.

LESSON I.—July 3.

THE ASCENSION OF CHRIST.—Acts. 1:1-12.
Golden Text.—When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts. 1:9.

Time.—A. D. 30, May 8th, forty days after the resurrection.

Place.—Mount Olivet.
Parallel Scriptures.—Matt. 28:16-20; Mark 16:9-20; Luke 24:26-53; John 21:1-22.

INTRODUCTION.—"The Acts of the Apostles." The title should be *Acts of Apostles*. The book is not The Acts of the Apostles, but merely some acts of certain Apostles.—*Cambridge Bible.*

The Author. Luke, who wrote the third gospel is the author of "Acts." He wrote about A. D. 63. That the place of writing was Rome is generally believed by Bible students.

Rulers. Tiberias Caesar, was emperor of Rome and Pontius Pilate governor of Judea. Caiaphas was high priest.

DAILY READINGS.

M. The Ascension of Christ. Acts. 1:1-12.
T. According to Luke. Luke 24:36-53.
W. Ascended on high. Ps. 68:11-19.
Th. The Completed Work. Heb. 10:11-22.
F. Ascended into heaven. Heb. 9:24-28.
S. Christ over all. Eph. 1:15-23.
S. He lives Forever. Rev. 1:9-18.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. B. COFFMAN } ASST. EDITORS.
A. B. KOLB }

June 15, 1892.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

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THE STOCKHOLDERS of the Mennonite Publishing Co., held their Annual Meeting on May 23. The Directors for the ensuing year were elected, and a five per cent. dividend was declared.

SUNDAY SCHOOL LESSON HELPS FOR THIRD QUARTER. — Our Lesson Helps for the third Quarter of the year — July, August and September — are ready and all orders for them will be promptly filled. We would suggest that all those using our Helps, and all others who wish to commence using them with the beginning of the third Quarter (and we hope there will be many such) will send their orders early, so that the Helps will be ready for distribution in the school by the last Sunday in the old Quarter. The cost of the quarterlies is the same whether ordered early or late, and it is more satisfactory to all concerned to have the new quarterlies in good time.

We are glad to say that there has been a large increase in the number of quarterlies sent out, during the 2d quarter over the number sent out the same quarter last year, and we look for another large increase for the third Quarter. Those who have not yet seen our Lesson Helps, and would like to examine them before ordering for their schools, will be supplied with a sample copy for Third Quarter, free by applying to the Mennonite Publ. Co. Price: 5 or more copies, one year, 10 cts. each. 5 " " 3 months, 2½ cts. each.

TWO VALUABLE HELPS.—Two very valuable helps to the study of the scriptures contained in the Sunday school Lessons for the Third and fourth Quarters are, Stalker's "Life of Paul," and Stalker's "Life of Christ."

These two splendid works are already in great demand, and we believe teachers, Superintendents and all who are interested in Bible study and Sunday school work especially, will find them an invaluable aid in their work.

Life of Paul, 183 pp. cloth bound, 60 cts.
Life of Christ, 166 pp. " " 60 cts.

ADDRESSES OF MINISTERS. — We are already printing the first forms of our Almanac for 1893, and as yet but a comparatively small number of the names and addresses of the ministers of the United States and Canada (both Amish and Mennonite) have been sent in. Kindly send them in as soon as possible, so we can complete the list, and finish the Almanac.

HALF A YEAR ONWARD. — With this issue the HERALD makes the last visit for the first half of 1892. An eventful half-year this has been in the history of the world. Rain and floods, cyclones, earthquakes, wars, famine, plagues, pestilence, unusual destructive fires, explosions and other accidents of all kinds. Verily the prophecy of our Savior is being literally fulfilled and though we know not the day nor the hour when the Son of Man cometh, yet He says, that after the occurrence of these things shall the end come. Let us not be frightened at these facts, but let us with all earnestness and diligence improve the time allotted unto us, so that when our time comes, be it in the chamber of sickness or at the call of the last trumpet, we may be prepared to meet our God, that we may rejoice with all the saints forever.

SISTER BARBARA GUENGERICH, (widow of the late Joseph Guengerich,) of Harrison twp., Elkhart County, Indiana, left Elkhart on the 23d of May for a visit with her friends in Pennsylvania. She arrived safely at Millerstown, Perry Co., on the afternoon of the 24th, and on Ascension day attended meeting in the Delaware Meeting house, Juniata Co., her old home, where it was her privilege to meet with many friends and brethren and sisters of her acquaintance, among them was Pre-

William Graybill. She has been enjoying good health and her visit so far has been very pleasant. We hope she may enjoy her visit throughout.

RUSSIAN RELIEF FUND.

| | |
|--|-----------|
| Amount previously reported | \$2435.94 |
| From C. W. Raber, Holden, Mo. | 15.00 |
| J. Devor, Elkhart, Ind. | 1.00 |
| Magdalena Naffziger, Columbus, Kan. | 25.00 |
| John Naffziger " " | 15.00 |
| Wm. Naffziger " " | 10.00 |
| A brother, Washington, Ill. | 5.00 |
| R. S. Eschbach, Barto, Berks Co., Pa., for the Hereford and Boyertown Mennonite church | 62.85 |
| John Naffziger, Tazewell Co., Ill. | 12.00 |
| J. Shantz, Hulda, Minn. | 2.00 |
| C. E. Stolzhus, May City, Iowa | 5.00 |
| No name, May City, Iowa | 3.00 |
| May City, Iowa | 86.00 |
| I. Schmitt, Loretta, S. D. | .50 |
| Jac. Wiens, Edenburg, Man. | 5.00 |
| Jacob Lemky, Edenburg, Man. | 10.00 |
| Peter Dyck, Ebenfeld, Man. | 3.00 |
| Jacob Kinsinger, Cruget, Ill. | 5.00 |
| H. B. Albrecht, for the church at Tiskilwa, Ill. | 65.50 |
| Daniel Shindler, Wheatland, Mo. | 2.00 |
| J. H. Birkey, for the church at Shibboleth, Kansas | 33.35 |
| A. P. S. Elida, Ohio | 10.00 |
| Franconia church, Pa. | 67.00 |
| Skipack " " | 44.00 |
| Line Lexington church, Pa. | 55.00 |
| Plain " " | 39.00 |
| H. H. Epp, Henderson, Neb. | 26.75 |
| Total | 3029.89 |
| Disbursements | 2326.94 |
| Balance | 702.95 |

MEETING OF THE EVANGELIZING BOARD.—A special meeting of the Evangelizing Board, was held on the 18th of May. The meeting was opened at 10 A. M. by prayer by J. F. Funk.

The preamble and constitution adopted at the annual meeting was read.

Bro. P. S. Hartman was appointed member of the Board for the Virginia, Conference District.

Bro. Stephen T. Miller was appointed member of the Board for Iowa.

Some discussion followed concerning the individual duties of the members of the Board, after which the following Resolution was adopted:—

"Resolved, that each member of the Board shall look about him, first in his own district (and he shall not be restricted in this duty from other localities), and report at least quarterly to the Committee any places that come under his observation where work is needed. He shall also recommend to the Committee suitable ministers, if he knows of any such, who may be sent to do this work. It shall also be his duty to use his influence to in-

duce persons who are so inclined, to contribute to the Evangelizing Fund, and in every way in his power to endeavor to work up an interest in the cause of Christ and the spreading of the Gospel, not only among Mennonites, but among others also."

It was encouraging to note that the work is being carefully looked after and vigorously pushed in different districts, and that in consequence thereof the interest in the cause is very perceptibly increasing. The field for work for our church seems to be opening up as it has not for centuries, and the outlook is that by the grace of God, and a willing obedience to his great injunction to "go and preach the gospel" a great work for the salvation of souls can be accomplished.

The meeting adjourned at 11.30. a. m.
A. B. KOLB, Secy.

THE CALAMITIES throughout the world during the last few weeks have been appalling. In a province of Persia thousands are dying of cholera; in the island of Mauritius in the Indian ocean a tornado of frightful force caused the death of some 50,000 human beings, while many more were badly injured and thousands were rendered homeless; in Kansas a cyclone destroyed the business part of two towns, Wellington and Harper, entailing the loss of a number of lives and many thousands of dollars worth of property; in Austria an explosion in the silver mine 400 persons lost their lives; in Pennsylvania during a heavy rainstorm several large naphtha tanks on the banks of Oil Creek in Pennsylvania were washed down with the flood, exploded, and caused an immense loss of property by fire, in Oil City and Titusville. The loss by fire and water at these places is estimated at about \$2,000,000, and a number of persons fell victims to the raging elements. Prof. Falb of Austria, who last year predicted a series of unusual disturbances all over the world from about April 26 to June 5 predicted also that there would be another critical period in December 1892. It appears that so far his predictions have been verified almost to the letter.

A DEAR BROTHER, who read our editorial "Two ways of looking at it," in our last issue, in some manner came to the conclusion that the editorial was meant for him, and in a letter to the

House, apologizes for what he said in a previous letter concerning the contents of the HERALD, saying that we must have misunderstood his first letter. The brother informs us that the only thing that he really objected to was the long reports sometimes appearing in the HERALD, of ministerial visits. These reports, he says, often tell but very little of the condition of the churches visited, or what work was really done there, but simply inform the patient reader where the visiting minister got off the train, where he got his breakfast, his dinner, his supper and lodging, as if this were the most important part of the visit that could be reported, etc.

In reply to all this, the writer would say that he does not know who wrote the letter which called forth the above editorial, but it appears he was not the one of whose letter we made mention; for if the HERALD was stopped for the one whose letter was partly quoted, he would not have seen the HERALD and therefore could not have read the said editorial. But we think the objectionable matter in the HERALD, of which he speaks, is something that is worthy of consideration. We will not find fault with our ministers, for we know that many of them do far more work than they report, but it would indeed be better to report the spiritual condition of things, and what work is done, than to simply make mention of the temporal accommodations, and bodily comforts and conveniences afforded, while on a pastoral or evangelizing visit, and we believe that where the report given would give all praise and honor to Him to whom all praise and honor for any success in spiritual labor belongs, very few, if any, of our readers would find fault with the minister making such a report. On the contrary, we believe that our readers are encouraged and rejoice when they hear of souls coming to Jesus by faith and true repentance, no matter then, who sends in the report, be it the minister who labored there or some one else. In other words, if a ministering brother reports to the HERALD of the work of the Lord in some locality, he is simply telling, for the benefit and encouragement of the reader, what great things the Lord is doing for his children, and we may charge a sincere, faithful, consecrated and devoted minister of God very unjustly, yea, even cruelly, by even hinting that "this or that minis-

ter reports this or that result of his labors simply because he is proud of his success." If we make such a charge unjustly, the Lord will count that charge against us, and not against the one at whom our charge may be directed.

Therefore, we believe that while our dear brother may be not unjustly dissatisfied with some reports of visits that have been made in the HERALD, we believe also, that neither he nor any other reader will be displeased, but rather pleased and edified to be able to hear more, from time to time, from our visiting ministers, of the progress and growth of the cause of Christ in any and every locality that is visited, and we hope to hear more such reports in the future than we have in the past; for the Lord's harvest-field is great, and there is much to do. K.

CORRESPONDENCE.

FROM CALEDONIA, KENT CO., MICH. — Pre. Samuel Yoder, of Elkhart, Ind., and Pre. H. C. Longenecker, of Lancaster Co., Pa., arrived here May 11. After holding several very interesting meetings here and in Bowne they left for Leighton Township, May 20. We were glad to have them with us. COR.

FROM MAHONING CO., O.—On Sunday May 29, communion was held at the Oberholzer church on which occasion about 155 brethren and sisters partook of the emblems of the Savior's sufferings. Pre. Michael Ziegler of Pennsylvania was with us and participated in the services. COR.

HARVEY COUNTY, KANSAS, May 24, 1892. — Bro. Henry Weaver and wife from Lancaster Co., Pa., were with us a few days, but have already turned their faces homeward. We were sorry to have them leave us so soon. Bro. Jacob Horst came with them and will stop here with his son, Bro. Frank Horst and family, until after harvest. COR.

FROM MCLEAN CO., ILL.—We feel thankful for the many ministerial visits paid us during the past year, and our desire is that the Lord may in this present year again send out his faithful servants, that the careless ones may be warned and the sleeping ones aroused.

We are having an unusual amount of rain in this locality, in fact, for five days we had almost continuous rain, accompanied by hail, thunder and lightning, such as we had not had for years. But God, who is ever merciful, has again permitted the sun to shine and all nature is robed in green. JOHN P. SCHMITT.

FROM WALNUT CREEK, HOLMES CO., OHIO.—Sunday, May 29, communion services were held in the Walnut Creek church, Holmes Co., Ohio, in which a large number of brethren and sisters participated. Bish. Emanuel E. Mast, of Howard Co., Ind., was present and preached an impressive sermon on the suffering and death of Christ. COR.

FROM MILTON GROVE, LANCASTER CO., PA.—We had our preparatory services on the 14th of May, on which occasion seven persons were received into church membership by baptism, Bishop Martin Rutt officiating in presence of a large congregation, in Risser's meeting-house. On the 15th the communion was observed. May God bless us all and be especially near those who have so recently set out to serve the Lord, and strengthen them and us all in every good work. COR.

FROM LANCASTER CO., PA.—On the 14th of May 1892, 18 precious souls were taken into church membership at Hershey's church, by water baptism, and on Sunday the 15th communion services were held, in which 330 persons took part. The weather being very nice, the house was crowded. Pre. Jno. K. Ranck, and Bishop Isaac Eby conducted the services. It is indeed encouraging to see such a large membership still increase in the good work, and we pray the Lord to continue his blessings. COR.

FROM MIFFLIN CO., PA.—We were glad to have our brother, Moses B. Miller with us, at our communion meeting, at Mattawana, on Sunday, May 15. The brethren who were with us from the valley persuaded him to remain and go to the valley, to be with them at the communion meeting near Allensville, May 22. There was a full attendance at all our communion meetings, so that we have reason to be encouraged, and to thank the Lord for his presence and blessing. A BROTHER.

FROM THE WANNER CHURCH, WATER-LOO COUNTY ONT.—On Sunday May 15, ten precious souls were baptized; and taken into church fellowship at this place. And two more would have been baptized, but could not be present on account of sickness, but they will be baptized at their home as soon as circumstances will permit. Another brother has been reclaimed who had been united with other churches for some years. He has now come back to his first choice. May the Lord be merciful to all of them, and give them abundant grace and strength to hold out faithful in their promises and so let their lights shine, that many more may see their good works and thereby be brought from darkness unto light. COR.

FROM OLATHE, JOHNSON CO., KANSAS.—At our regular meeting near Olathe, on the second Sunday of May last it was unanimously agreed to change the time of our meetings, hereafter to the first Sunday in each month, hence our next meeting will be on the first Sunday in June, on which occasion we expect to hold communion services.

After October the meeting at Belton, Cass Co., Mo., will be changed from the third to the fourth Sunday in each month.

Our Bible class meets in the Stuck school house on alternate Sundays at 10 A. M. SAMUEL ERNST.

FROM NAPPANEE, IND.—Our ministering brother, P. D. Mishler, of Marion Co., Oregon, came into our midst April 29, and preached in the evening; also Saturday and Sunday evening. Sunday morning he gave an address to the Sunday-school. In the afternoon he was with us in council, and gave us good admonition in regard to brethren and sisters preparing themselves for the communion of the death and suffering of our Lord. From here he went to visit the church in Howard and Miami counties, and from there he started on his journey home, expecting to arrive home May 13. May the Lord bless his labors to the honor and glory of his name, that he may hear the welcome voice, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." COR.

FROM MARKHAM, YORK CO., ONTARIO.—On Wednesday morning, May 18th, 1892, a meeting was held in Wideman's meeting-house to instruct the converts for baptism in our confession of faith. And in the afternoon 19 precious souls were received into church membership by water baptism, and three more were received on confession, having been baptized previously. May they be faithful to their promises until they shall realize the fullness of joy in heaven.

On Thursday morning our conference opened, and closed on Friday noon. In the afternoon a meeting was held for the purpose of nominating candidates for two ministers of the gospel. There were three nominated, and on Saturday afternoon the members assembled again for the purpose to examining the candidates. On Sunday Morning the communion of the Lord's Supper and feet washing took place. In the afternoon the Sunday school was held and on Monday morning we met to choose by lot two from among those nominated for the ministry. The lots fell on the brethren Samuel Wideman, and John G. Hoover. May God direct and give them power to call many perishing souls from the delusive pleasures of sin to the living waters which flow from the Rock, Christ Jesus. A. B. RAMER.

FROM SOUTH CAYUGA, HALDIMAND CO., ONTARIO.—Communion services were observed here on the 15th of May, Bish. D. Wismer of Berlin, Ont., being present, assisted by Bro. Gilbert Barss of Bertie. A number were present from the Twenty, Bertie and Rainham, and partook of the communion of the Lord's Supper, and afterwards, washing one another's feet, according to the injunction of Christ. Let us extol the worthy name of Christ, and gladly follow his precepts. In the afternoon short services were held in the Rainham M. H., after which two persons were received into church membership by baptism at the Lake shore. May all those who give their hearts to G-d, faithfully engage in the service of the Master. We can but breathe a thanksgiving to God for the upbuilding of his cause. COR.

FROM LANCASTER CO., PA.—On Saturday May 28th, three precious souls were baptized at the Indiantown church Lancaster Co., Pa. On the Sunday following, the communion of the Lord's Supper was observed, when a goodly number partook of the sacred emblems of the broken body and shed blood of the crucified and risen Redeemer. A large number of people had assembled, the house being crowded to overflowing. The church here has increased considerably in the last eight or ten years, having grown from a small membership to a good sized one. The general attendance on ordinary occasions is also larger, than formerly, showing an increased long'ing after the Water of life. May the Lord awaken many more in this community and lead them into the fountain of living waters. COR.

TUB, SOMERSET CO., PA.—MAY 25, 1892.—On May 21st six precious young souls were received into the church at this place by water baptism, (one having been baptized and received into the church at his home the day previous, not being able to attend the meetings.)

May the Lord help them to be faithful and earnest workers in the great cause in this life, that the light they show forth in their daily walk may cause others to forsake the world and live a life "hid with Christ in God."

On May 20 Bro. Jonas Blauch of Johnstown, Pa., and Bro. Jacob B. Hunsberger, of Chester Co., Pa., came into our midst and remained until the 23d. During this time they held a number of meetings which were well attended, and we believe all were edified.

On Sunday, the 22d, our communion service was held and many brethren and sisters again "showed forth the Lord's death" till he come. The Lord bless our efforts in His cause!

D. H. B.

FROM SHELBY CO., MISSOURI.—We were very thankful to be visited again by one of our ministering brethren.

On the 19th of May Bro. David Hostetter of Wayne Co., Ohio, came here and labored in our midst until the 24th.

He held a number of meetings which were well attended, considering the very bad condition of the roads.

A deep interest was manifested by some and we are sorry the dear brother could not remain with us longer. We feel much encouraged by his visit, and we hope to be remembered by others who are laboring among the different churches. On Sunday the 22d we commemorated the suffering and death of our Savior, by partaking of the emblems of his broken body and shed blood.

We feel again to thank God for sending a laborer among us, and thank the brother for his visit. May God bless his labors in the good cause.

CLARA BRUBAKER.

LONG GREEN, MD., MAY 23, 1892.—We the members of the Amish Mennonite church of Long Green, Md., have reason to be thankful for the attention given us by the traveling ministers. Bro. J. S. Coffman visited us in January. He remained three days, and had three interesting, instructive and well appreciated meetings, and we greatly regret that he had not time to remain in our midst longer. Some time in March Bro. J. P. Smucker of Nappanee, Ind., came into our vicinity, and though a perfect stranger, yet by his manifest zeal for the spiritual welfare of the people he soon became endeared and very familiar with all the Brethren. He had a number of meetings, during his stay with us. He also received a sister into church fellowship, and held the commemoration of the shed blood and broken body of our Lord and Savior with us. We regret that these or similar visits are not more frequent, as they tend to encourage and edify the brethren, and bind them closer together in bonds of unity and true love, and instruct us in the ways of the Lord, by the impression of new light and better understanding of God's Word, the young are especially benefited. Members of other denominations also, as well as ourselves, manifested a deep interest in these meetings. L. Y.

FROM ALLEN CO., OHIO.—The church here has just enjoyed a season of spiritual refreshing. In a little over a week's time before and after conference, six meetings were held at the Pike church and seven at the Salem church, in which we enjoyed rich spiritual feasts. Quite a number of brethren and sisters from Virginia, Pennsylvania, different parts of Ohio and Indiana were with us during conference and we spent a profitable time together. As

will be seen in the conference report a number of important resolutions were passed and I think we can say in truth, we had a good conference.

On Saturday, May 21, nine precious souls were received into the church by water baptism. The occasion was impressive, and a cause of much joy in the hearts of many. Would that these dear souls might realize fully what an exceeding wise choice they have made, and to see and feel the blessedness—the exceeding, indescribable blessedness of living in favor with God and abiding in his love. And may they be impressed deeply with the weight and solemnity of that vow which they openly made unto God in presence of many witnesses.

On Sunday the communion was observed at Salem. A large number of brethren and sisters partook of the sacred emblems. The services were very impressive and we were made to believe that Jesus was in our midst; and as the dear ministering brethren unfolded unto us the dying love of our Savior as manifested by his humiliation for our sakes, his agonizing sufferings in the garden and upon the cross, we were made to feel the quickening influence of God's Holy Spirit driving the solemn truths with power home to our hearts. D. S.

NEWTON, KANSAS, May 24, 1892.—Some time ago I made mention of the fact that when one of our districts here in Marion, McPherson or Harvey County is visited by traveling ministers, there are always four other districts that will be disappointed if they are passed by. I made mention of this so that ministers intending to come to us could know a little before they leave home what to expect when they get here, and this has already been an advantage to the work, some have told me. Since then it has become my duty to give some direction about the church work needed in other places throughout the entire State, so I feel anxious to have it known that there are a number of points in the border counties of the State that are being neglected, notwithstanding the repeated efforts we have made to get our evangelizing brethren to go there. It is not very probable that any one individual would wish to stay from home long enough to visit every point on any one trip that he may make, so I have thought that, inasmuch as we live in the central part of the State, it will be all right for the ministering brethren to continue coming to us first, and we will then do all we can to direct them farther on westward after having been with us awhile, returning then either through the southern portion of the State or through the northern counties of the State, just as might be thought best after they got thus far. If any one would be better suited to pass

first westward through the north or south line of the work, and return through the central part, we will give them all the points we know of and be as helpful as we can, if they wish to correspond with us before leaving their homes. The brethren who have come to preach to us in Kansas have always found more work for them than they had known of and always found their time which they had allotted for this part of the field far too short.

Brethren, we hope this will move you to calculate differently hereafter if you can. There is one point just a little over the west line of the State in Colorado that ought to be visited, and another one just a little beyond the south line of the State, where Pre. Jacob Holdeman has settled,—in Oklahoma Territory—that should also be taken into consideration. There are probably four or five members there, and Bro. Holdeman writes that he is holding regular services, and we have no doubt they would be much encouraged if we remember them along with those living in Kansas.

R. J. HEATWOLE.

PALMYRA, MARION CO., MO., May 20, 1892.—As I was reading the HERALD (May 15th No.) I came across the piece on the 153d page, "Two ways of looking at it." It formed quite an impression on my mind. I enjoyed the brother's sermon that I had the opportunity to read from the HERALD of April 15. By some reason we did not get the HERALD of May 1, but when I picked up the HERALD the other evening the first thing I looked for was a sermon. I rather expected to see one, but did not. I was somewhat disappointed but did not think so much about it till I came to what the brother had to say in regard to the sermon and having you stop his HERALD on that account. I have not had the opportunity to hear one of our Mennonite ministers preach more than once since March 6, without having it cost me more for traveling expenses than I thought I could well afford.

One who is used to going to church and Sunday-school nearly every Sunday cannot sympathize so well with one who has not the opportunity, until they come to experience it themselves. I am sure if the dear brother would experience it once he would object to it no more.

I would enjoy reading a sermon from the HERALD twice a month, as they are delivered by our ministers. If it is not too much offense to any one for you to have it so, I think it would be a proper move for the benefit of us who are far away from a Mennonite church. I'm sure it would be a pleasure to me.

I appreciate the sermons, and I believe many others do, and I hope the dear brother will bear with us. May God bless your good efforts. May he bless us all. Your brother in faith. J. H. H.

FROM ELKHART, IND.—On the 22d of May communion services were held in our meeting-house. The congregation was large, and listened with wrapt attention to our ministering brother, J. K. Brubaker of Lancaster Co., Pa., as well as to the remarks of the other brethren. Bish. H. Schaum officiated at the communion. The number of communicants was over 120, a number of brethren and sisters having come from the Yellow Creek and Olive congregations.

In the afternoon communion and feet-washing were observed with our afflicted sisters, Nold, Wagner and Brenneman at their homes, after which a large number of our young brethren and sisters assembled at the home of Bro. and Sister J. S. Lehman, where Bro. Brubaker had also come, and spent the time very pleasantly in singing hymns and spiritual songs, and in social talk.

In the evening Bro. Brubaker again spoke to a well-filled house, mostly young people, and very eloquently and earnestly did he admonish us to continue steadfast in the ways of the Lord. Bro. H. Longenecker, Bro. Brubaker's traveling companion to the West, had returned with Bro. S. Yoder from their visit to the churches in Michigan, and was also present. This meeting was the last one in Elkhart Co. for these two brethren, and at the close many kind farewells and good wishes were given. Next morning the brethren, accompanied by Bro. Lehman, left for Illinois, where they expected to remain some time and attend the Conference. We wish them God-speed.

On the 29th of May the brethren Pie, Michael R. Moyer and wife, and Dea. Abraham D. Clemmer and wife, of the Franconia, Montgomery Co., Pa., church, conducted the morning services at our church, and we felt it a great pleasure to have them with us and to hear the dear brethren speak to us of the love of God to men. From here they went westward to visit the churches at the different points along their route. The Lord be with them on their way and in their work.

On the 24th and 25th of May the ministering brethren Gabriel D. Heatwole and Christian Good of Rockingham Co., Va., were with us and preached both evenings. They were also on their way to the west, and while their stay here was very short, yet we were very glad to see and hear them.

On the 26th Bro. J. B. Honsberger, of Chester Co., Pa., arrived at Elkhart. He was present at the Bible reading the same evening, and next evening he preached to an appreciative congregation. He visited the churches south of Elkhart, and on Sunday, May 29, he conducted the evening services in the Elkhart meeting-house. Bro. Honsberger left for the West on Monday morning. We feel grateful for these many visits by our dear ministering brethren, and although they

preached the gospel that we have heard from infancy, yet they brought out so many new thoughts that it was not only a real pleasure, but a season of refreshing to our souls to hear from them the words of life. COR.

FROM ELKHART COUNTY, IND.—The church in Elkhart County, Indiana, has, during the past several months, enjoyed an unusual degree of prosperity. The people have been greatly encouraged and edified by the frequent visits of ministers from other localities, which, in addition to the earnest efforts by the home ministers, by holding occasional meetings and personal visitation, worked up such an interest that many precious souls were led to accept Christ and unite with the church.

The meetings at Yellow Creek meeting-house on the 4th and 5th of June were a special season of gladness and rejoicing by the church, and no doubt by all present. On Saturday the 4th 23 persons, all young people, were baptized in the presence of a very large congregation, which had met to witness the solemn exercises. On Sunday afternoon one more that, on account of sickness, had been unable to be present on Saturday, was baptized, and on Monday another was reclaimed. Bish. John Shenk of Allen Co., Ohio, and Bish. Peter Y. Lehman of the Clinton church, and Bish. Henry Schaum, the latter two of Elkhart Co., were present. On Sunday the 5th the communion of the Lord's Supper was observed. A large number of people were present, and many partook of the emblems of the broken body and the shed blood, and there seemed to be a feeling of love and earnestness such as we have seldom witnessed.

On Monday the church met again for the purpose of ordaining a bishop to assist Bro. Schaum in the arduous duties of that office. A large and deeply interested audience was again present. There were five brethren in the lot, and it fell on Bro. John F. Funk, of Elkhart. May the Lord direct him and give him grace to fill the important position to the benefit and upbuilding of the church and the glory of God.

Bro. John Shenk remained with us until Tuesday, and we also had meetings at the Yellow Creek house on Saturday evening and on Sunday evening, and at the Holdeman church on Monday evening. The meeting at Yellow Creek on Sunday evening, where Bro. Shenk spoke from the text (1 Cor. 12:31), "But covet earnestly the best gifts," was especially appreciated by those present. We are glad to see so much interest in the churches here and hope it may continue. There has been an ingathering in this county now of over 80 souls, nearly all of whom are young people. May God continue to bless and prosper the church to the salvation of many souls.

SUNDAY SCHOOL ITEMS.

FROM WALNUT CREEK, HOLMES CO., OHIO.—The Sunday school in this church is in charge of Bro. Moses K. Troyer. The school is in a prosperous condition and is very large. We have reason to believe that, by the grace of God, the school has done much good. COR.

FROM MILTON GROVE, LANCASTER CO., PA.—We reorganized our Sunday school on the 29th of May, with the following brethren in charge;—Benjamin Lehman Pres.; John Ebersole, Superintendent; Henry Westenberger and Jacob Risser, Assistants, Peter Ebersole, Secretary; Jacob Fry, Treasurer; John G. Kreider, Librarian. The school meets every two weeks hereafter at 2 P. M. Visitors are cordially invited.

JOHN G. KREIDER.

FROM MACKINAW, ILL.—Sunday, May 22d, our S. School was opened with introductory remarks on the duty of parents to teach and instill into the minds of their children Christian virtues, and endeavor to bring them to Jesus. May God be with us in our work, that we may all do our duty toward our children, bringing them up in the nurture and admonition of the Lord. God grant that we may make good use of the talent he has entrusted unto us, to his glory and our benefit.

C. W. HEISER.

NORTH SALEM S. SCHOOL, HUNTSVILLE, OHIO, MAY 22D, 1892.—Our S. S. is prospering pretty fairly. To day we had a fair attendance, with good order. After singing several hymns, Bish. J. C. Yoder opened the school by reading the 34th Psalm and prayer. The 4th chapter of Romans was then read by the school. This was the first visit our Bishop has made the school this spring. He had told the school previously, the first time he visited the school he would like to know how many could repeat the first Psalm. After the classes had all recited, remarks were made by the Superintendent; then the Bishop requested all that could repeat the first Psalm to come forward. Twenty two responded to his request. It was a touching scene to the writer, and also to others to see fathers and mothers, some past their 50th milestone, with their children, some but a little over six years old. It was a scene I hope will not soon be forgotten by all those present. After singing Hymn No. 151 in Gospel Hymns (German) and the benediction, the school was dismissed. May we enjoy many more such showers of blessings. Brethren and sisters let us not grow weary in well-doing; in due time, we shall reap a rich reward if we ain't not. COR.

FROM AUGUSTA CO., VA.—Sunday-school was organized at Springdale, April 17, for the coming summer, with D. R. Martin, Supt. and D. E. Weaver, Asst. May God bless us and help us to be profitable workers in his cause, so that our dear children and young people will be taught the way of life and thus be brought to live for Jesus. COR.

MCLEAN CO., ILL.—On the 15th of April we had a preparatory meeting. In the afternoon we had services again on which occasion we reorganized our S. School. Bro. Christian Orendorff, who had already faithfully performed his duty in the S. School during the past year, was again chosen Superintendent. We have our school every Sunday, as well as regular church services, in the forenoon, and we welcome all who would like to visit us.

JOHN P. SCHMITT.

FROM MAHONING CO., O.—We are greatly encouraged by the increased interest manifested in our Sunday-school since we have re-opened. We have great hopes too, that the same will continue under the present arrangement of having Sunday-school every Sabbath before the services. An infant class has been formed which uses the Infant Lessons, and several German classes will also be formed soon for all who wish to read German, which includes many of the aged brethren and sisters. Allen Rickert is Assistant Superintendent, and Abram Metzler Secretary and Treasurer, instead of the reverse, as stated by mistake in the last issue of the HERALD. COR.

FOR THE SUNDAY-SCHOOL CHILDREN.—No 6.

It is said that conscience is a monitor which warns us of evil-doing, and therefore a guide to good deeds. It may be so, and to a limited extent; but it is questionable whether we can safely trust its dictates in all our acts as an unerring guide. It is very pliable, and also easily strained when its promptings do not suit our taste. And further, its warnings come too late to restrain us from evil-doing, as it tells us only after the deed is done. After all then conscience is what our education and our training make it. If we are rightly educated and correctly trained our conscience is right.

Let us see what education does to mold conscience. A highly enlightened person, whose training and education were directed in a true Christian course, acquires a conscience extremely sensitive; and, in the least act of wrong doing, it will condemn him for it. On the other hand, take an American Indian, or any savage, for example, and his conscience does not tell him that he has done a wrong deed by killing a person of an-

other nationality. Children who are taught and trained to speak kindly to all persons feel remorse of conscience after speaking an unkind word to any one; whereas those who are accustomed to scolding, fretting, and wrong doing, can easily speak unkind words, even to their parents, without regrets.

Conscience then is right as a monitor to restrain us from evil-doing. But still there is something back of this, and that is, its steadfastness. Let us for an example to explain its doubtful stability, take a child who has been rightly started in life, and taught right from wrong, in the first evil deed it commits, it will be severely checked by its conscience. The second one the check will be lighter, and the check of each succeeding wrong deed will be less, until, if wrong-doing is persisted in, there will be no check at all.

Sunday-school children, accept it as a settled truth, that to live right you must learn what is right; and not only what is right, but also what is wrong. Never do an act that you have doubts about it being wrong. Many a wrong deed must be wiped out with tears.

UNCLE HENRY.

HOME AGAIN.

On the 7th of March 1892, I left home to visit the churches in the East, and as I was requested by some brethren to make a report of my trip in the HERALD OF TRUTH I will do so. I do not think it necessary to take up too much space in your columns, so I will not give all the details, only a short sketch.

My first stop was in Seward Co., Nebraska; from here to Indiana, namely, Elkhart, Lagrange, Howard and Miami counties. Next to Ohio, namely Holmes, Tuscarawas and Wayne counties, thence back to Nebraska again. My last stop was at Chappell, Deuel county, Nebr., and I must say that here, at my last stop, I enjoyed myself as well as at any place. It seemed that every one was interested in the service of our Lord and Master. I arrived at Chappell on Tuesday morning at 4 o'clock May 10th, and on Wednesday Evening at 8 o'clock I left again. In this short time the brethren arranged four meetings, which were all well attended. It seemed that each and every one was ready to receive the word of God, and appreciated it. I would say to all those who seek homes, and do not wish to come as far west as Oregon, you could do well by seeing Deuel county Nebr., for this is a beautiful country and many nice homesteads are to be had here. The brethren here have build a small house of worship, and are glad to have more brothers and sisters come to live with them.

Saturday morning at 7 30 I was in Portland, Oregon without changing cars, and the same day in the afternoon I

reached my home and met my family in good health. I was gone 10 weeks and in this I received many blessings from our heavenly Father. I filled 49 appointments, besides assisting at several funerals, and family worship with the sick. I thank the Good Lord for his protection while in my labors in his cause. I also feel very thankful to the dear brothers and sisters for their many greetings and their good wishes; also for their kind favors and contributions. The only regret with me was that I could not visit more of the churches, but hope that the good Lord will permit me to take another such a trip. I must say I never felt tired while in my labors in the cause. While I lost a little time in my temporal affairs I feel as though I have gained much in the everlasting home. I thank God especially for permitting me to meet once more with my old friends and neighbors, namely in Lagrange and Elkhart counties, Ind. where I was permitted by the good Lord to accept salvation. I was glad when I saw that the good work was still progressing in the old church home (Forks church) where I used to go to church and Sunday school and to see the young ministers working faithfully in their calling, and that I could have the privilege of proclaiming the word of God to the people. It was somewhat sad to see that our old ministers had passed away, but when I thought of their reward which they are now enjoying, I could rejoice. May God help us all is my prayer.

P. D. MISHLER.

Woodburn, Oregon.

FORGIVENESS.

Day is fading, though the sunlight
Lingers in the western sky;
Slowly, too, thy fitting shadows
On their dusky wings go by.
With the nightfall comes the warning,
Not to tell the sun go down
'Till thou still the sullen heart-swells
Wakened by a brother's frown.

Oft one wounds, by thoughtless speaking,
Him of friends, he deemed the best;
Wilt thou suffer thy long friendship
To be severed by a jest?
Oh! then banish thy resentment,
Ere the sun's last gleaming ray
Sets upon their still in anger,
At the closing of the day.

Think now kindly of thy brother,
Though he caused an hour's pain;
Whisper to thy heart forgiveness,
If thou wouldst thy peace regain;
Then thy slumbers shall be peaceful
And thy dreams be calm and sweet,
When thy sinful pride and anger,
Have been crushed beneath thy feet.

Learn to brook the little crosses,
Of a hasty look or tone,
Strive to keep thy soul in patience,
And in kindness all condone,
Ask the meek and lowly Jesus,
Who forgave his bitterest foe,
That his heart, so kind and gentle,
May make thine more lenient grow.

VISIT TO SOUTH WESTERN MISSOURI AND SOUTHERN KANSAS.

On Tuesday morning May 17th, I left my home at Garden City, Mo., with the view of visiting the churches in South western Missouri and Southern Kansas. My first stop was made in Jasper Co., Mo., reaching Oronogo after a rather perilous passage over the Missouri Pacific R. R., which lay across the basin of the Osage River. This stream was so high that all the extensive bottom lands were covered with one vast sheet of water, and for the distance of from 8 to 10 miles in a stretch but little more of the track was visible above water save the rails and ties. The damage to crops, and the loss of stock along this stream, is immense and appears to fall heaviest on the poorer class of people. We found the church in Jasper Co. composed of some 20 members, but upon our arrival we found many sorrow-stricken hearts caused by the very sudden and unexpected death which occurred 4 days before, of Abraham H. Brenneman, a worthy young brother who had united with the church here only in November last while Bish. J. M. Shenk of Allen Co., Ohio was laboring at this point.

Meetings were held here at White Hall, their usual place of worship, on Friday, Saturday and Sunday nights. On Friday evening Bro. Joseph Good and wife who are deacon and deaconess, reported the members in fair standing, and the desire to commune was expressed with perhaps one or two exceptions. Accordingly on Sunday the 22d the communion was held with a full and appreciative audience in attendance.

On Monday the 23d I crossed over into Cherokee Co., Kansas. Stopping at Columbus with the family of Pre. Abraham Kuhns. Their place of meeting being at Neutral I went on to that place the same afternoon. Two meetings were held in this neighborhood and we thought the interest especially good. We have reason to believe that there are a number of young people in this neighborhood who might with some direct and earnest effort be gathered into the fold of Christ. The unusual interest that is here taken in attending the meetings, and the spirit with which all enter into the song service, shows that with all the hindrances and discouragements that the church in late years has suffered, a large congregation might yet be established here. We trust that this place will in the future be looked after with greater vigilance by traveling ministers who visit the western churches, than has heretofore been the case.

On Thursday morning we took passage at Columbus for Harper, Kan., but owing to bad connections we failed to reach there before 2 p.m. on Friday, the 27th, a few hours before the terrible tornado passed over the place and the country adjacent.

We had stopped at the residence of Bro. Jonas G. Wenger on the corner of Washington and 9th streets; and in the evening had started out to go to the place of meeting, but when reaching the edge of town the very ominous and threatening character of the sky induced us to return.

Scarcely had we reached Bro. Wenger's home again when the awful fury of the storm dashed upon us. Amid the roar of the elements, the clash of falling buildings, the drenching rain, the pelting of hail stones as large as walnuts, and while fragments of roofing, boards and timbers were flying through the air and falling thick and fast around us, the family became scattered in the attempt to find shelter. Two of them, Sister Lizzie Brenneman, and her brother Mahlon were yet inside when the building left the foundation, but, as it would seem, by nothing short of a miracle, they both escaped from the ruins without injury. The rest of us, including Bro. Hamilton of Peabody, who was also present, in the mean time had found our way into the coal bins and sheds out side. Feeling very insecure here the desperate attempt to reach the cellar was finally accomplished by all without any serious injury to our persons.

The destruction to property throughout the city has been terrible. Nearly all the large two and three story brick buildings in the business part of town collapsed into one heap of ruins under the terrific force of the winds. Hundreds of buildings were swept from their foundations and scattered into a thousand fragments for miles away. Since the storm has passed we have been eye witness to many touching and pathetic scenes. Fathers with sobs and tears bewailed their hard fate, that they had no food nor shelter for their bruised and crippled wives and children, though but four deaths are so far reported, and about twenty injured, there are hundreds of cases where the escape from death seems nothing short of a miracle.

As a natural consequence our meetings held at Pleasant Valley on Saturday, Saturday night, Sunday, and Sunday night had associated about them a more than ordinary degree of solemnity. Though it was difficult to dispel from the mind the awful experiences, of Friday night yet the feeling of genuine thankfulness to God that our lives had been spared was apparent to all.

At the time of the communion on Sunday we were favored with the presence of the brethren Pre. Christ Miller, Deacon Geo. Landis and Samuel Wenger from McPherson Co., who had reached this point by private conveyance on Saturday evening.

The Lord willing we shall take passage for home on an evening train to day trusting most sincerely that we shall reach our journey's end safely and find all well there.

L. J. HEATWOLE.

Married.

HEISER-KOENIG.—On the 22d of March, 1892, by Joseph Schlegel, of Milford, Nebr., Bro. Isaac Heiser, of Morton, Ill., to Sister Maria Koenig, of Deer Creek, Tazewell Co., Illinois.

DIED.

SLAUBAUGH.—On the 8th of May, 1892, near Carthage, Jasper Co., Pa., of consumption, Susau, daughter of John Slabaugh, in her 38th year. Buried at the Spring River (Dunkard) church.

KRIDER.—On the 18th of May, 1892, near Soudersburg, Lancaster Co., Pa. Amos G., infant son of George and Anna Kreider, aged 2 months and 21 days. Buried on the 21st. Services at the house by John Ranck and Elias Groff from Rom. 8: 17.

MCQUIRE.—Near Hinton, Rockingham Co., Virginia, May 23d, 1892, Sister Sally Mcquire, aged 81 years and 3 months. Buried on the 25th at the Bank church. Funeral services by Simeon Heatwole, Samuel Coffman and Daniel Heatwole. Text, Rev. 14: 13.

MACK.—On the 16th of May, 1892, in Washington, Berks Co., Pa., of the infirmities of old age, Jesse Mack, father of Pre. S. Mack, aged 79 years, 10 months and 6 days. Buried on the 20th in the Hereford graveyard. Funeral services by John Beidler and Henry Bower.

RUPP.—On the 20th of April, 1892, near Trenton, Butler Co., Ohio, from the after effects of la grippe, Magdalena Rupp, aged 65 years, 2 months and 9 days. Buried on the 1st of May. She leaves one brother and many friends. Funeral services by Peter Imhoff in Germantown from Rev. 14: 13, and by Peter Duchman in English.

GRAYBILL.—On the 13th of May, 1892, near Hinkletown, Lancaster Co., Pa., Lydia, maiden name Brubaker, wife of William Graybill, aged 40 years, 4 months and 26 days. Funeral on the 17th. Services by Moses Weaver from John 6: 39. Deceased was born in Snyder Co., Pa., and leaves her husband and five children to mourn their loss. May God comfort them in their afflictions.

LAPP.—On the 31st of May, 1892, in Leacock Twp., Lancaster Co., Pa., of heart disease, Christiana, wife of Benjamin Lapp, and daughter of Peter Summers, aged 40 years, 2 months and 16 days. Buried on the 3d of June. Funeral services by Daniel Esch and Gideon Stoltzfus from Mark 13: 35-37. Within one hour she was well and a corpse. She leaves her husband and ten children, the youngest only six weeks old; also brothers and sisters and many friends, yet we need not mourn as those who have no hope.

SHERK.—On the 23d of April, 1892, in Selkirk, Haldimand Co., Ont., of old age, sister Anna Sherk, widow of Chr. Sherk, aged 79 years, 11 months. She had not been able to attend church for a number of years, owing to infirmities. She was a faithful member of the church, always pleasant, and of kind disposition. We trust that her exchange is a happy one. Thirteen children survive her, eleven of whom followed her to the grave. Buried in the Lake Shore cemetery, where many friends congregated to pay the last tribute of respect. Appropriate remarks were made by Chr. Gehman in German and Isaac Rittenhouse in English from Rev. 22: 14.

LINHOS.—On the 19th of May, 1892, near Ladd, Va., Josie, son of Conrad and Rebecca Linhos, aged 1 year, 5 months and 11 days. Buried at Springdale on the 21st. Funeral services by A. P. Heatwole and J. Martin from St. Luke 18: 16.

"This lovely bnd, so young and fair,
Called hence by early doom,
Just came to show how fair a flower
In paradise may bloom."

FRANCK.—On the 11th of May, 1892, near Litz, Lancaster Co., Pa., after suffering seven weeks of jaundice, Sister Lydia, wife of Bro. Henry Franck, aged 81 years, 11 months and 7 days. Her maiden name was Kutz. She leaves her sorrowing husband, one granddaughter and seven great grandchildren to mourn their loss. Sister Franck had a desire to depart and be with Christ. Buried on the 14th at He's-Hennonite church. Funeral services by J. H. Hess and C. Rissler in German and Jacob N. Brubacher in English from Rev. 7: 16.

MOHR.—On the 29th of May, 1892, in McLean Co., Ill., from the after effects of La Grippe, Peter Mohr, aged 49 years, 5 months and 4 days. Bro. Mohr was married to Anna Stalton on the 3d of February, 1865. This union was blessed with 10 children, of whom 7 are living. The remains were laid to rest on the 31st in Troyer's burial ground. A large number of sympathizing friends attended the funeral. Appropriate remarks were made at the house from Ps. 103, and in the church at Vandalia by Joseph Stuckey and Peter Shantz, from John 11: 28. Bro. Mohr was a member of the North Danvers Mennonite church. Peace to his ashes. May God comfort the bereaved family and friends.

JOSEPH STUCKEY.

MILLER.—On the 16th of May, 1892, in Shipshewana, Indiana, of consumption, Ida, daughter of Levi and Ellen Miller, aged 4 years, 1 month and 17 days. Buried on the 17th at Forks church. Services by Eli Miller in German and D. D. Miller in English from Mark 10: 14. Bro. Miller is also a victim of that lingering disease consumption, so that he was unable to see his dear child buried. May the dear brother and sister look to God for comfort, for from him all help cometh.

Your Ida dear has gone
To her eternal rest;
And the heavenly throng
She'll be forever blest.

FOUST.—David Foust, an old settler, and an estimable citizen, died at his home in Gerlaw, Friday evening May 13, 1892, at 6 o'clock. He was stricken with paralysis several years ago, and never fully recovered. He had been confined to his house and in feeble health all winter, but not until within the last ten days had he been bedfast or considered dangerously ill. Mr. Foust was a carpenter by trade, having erected several large buildings in this county and also the U. B. church in which his funeral sermon was preached. He was bold and fearless in his convictions of right, ever ready to lend a helping hand to those in distress, and never in his history was his honesty brought into question. All knew him as a good, honest citizen and neighbor, and a kind husband and father. He was born near Orrstown, Pa., Dec. 29, 1829, and came to Warren county in 1852, where he resided forty years. Funeral services in the U. B. church in Gerlaw, Sunday, May 15, by Pre. S. G. Morrow. The remains were laid to rest in the Gerlaw cemetery. He leaves a sorrowing wife, three sons and many friends to mourn their loss; also three brothers and one sister. The family have the sympathy of all. A. G. P.

CARMAN.—On the 23d of May, 1892, in Allen Co., Ohio, of dropsy, Orlando Edwin, son of George and Rebecca Carman, aged 3 years, 10 months and 10 days. Buried on the 24th at the Salem church. Services by C. B. Brenneman, Joseph Heatwole of Virginia, and J. Shenk.

"Orlie, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow
Tears will all be wiped away.
'Orlie, thou art sweetly resting,
Cold may be this earthly tomb;
But the angels sweetly whispered,
'Come, and live with us at home.'"

C. B. BRENNEMAN.

POWELL.—On the 12th of March, 1892, in Knox Co., Tenn., Willie Hertzler, son of Henry and Lydia Powell, aged 8 months and 5 days. Little Willie was sick but a short time and the physician was unable to give any definite name to the disease. Short services were held at the home of Bro. Powell by H. H. Good, after which the little body was sent to Allen Co., O., to be interred, where they had made arrangements soon to return again to their home in this place which they had left upward of a year ago. It was buried in the Salem graveyard, and on the 1st of May, after the parents' return, services were held at Salem by C. B. Brenneman, from the words, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

MILLER.—On the 11th of May, 1892, in Elklick Twp., Somerset Co., Pa., of tumorous affection of the liver and stomach, Magdalena (maiden name Swartzendruber) wife of Samuel J. Miller, aged 58 years, 5 months and 27 days. She had been sick nearly all winter. She suffered at times intense pain, so much so that she had to be kept partly under the influence of opiates much of the time, but she bore it all patiently. On the 10th she was yet able to sit up in a chair and was apparently about in the same condition as she had been for some time previous, but during that night she sank very rapidly and about nine o'clock on the morning of the 11th she lapsed into unconsciousness from which she did not rally. She sank gradually lower and quietly expired at about 11 o'clock in the evening. She was laid to rest on the 13th in the new graveyard at the Amish church. Services by C. S. Beachy and Manasses Beachy, from Rom. 7: 1. The funeral was very largely attended. She leaves a husband and five children. Deceased was a consistent member of the Amish Mennonite church and was universally beloved.

GOOD.—In Allen Co., Ohio, March 12, 1892, of erysipelas, A. P. Good, aged 68 years, 5 months and 20 days. Buried on the 14th at the Salem church, followed to the grave by many sympathizing relatives and friends. Services by C. B. Brenneman and Moses Brenneman. He was born in Rockingham Co., Va., and was married to Rebecca Rhodes. To this union were born ten children; two have preceded him to the promised land. There are 38 grandchildren living and 7 dead. He also leaves a dear companion with her family to mourn their loss, but blessed be God, they need not mourn as those having no hope. He was a devoted member of the Mennonite church for many years; always kind and charitable to the poor, and would sometimes discommode himself for the sake of helping the poor and needy. He was liberal in his contributions for the cause of Christ. The church has lost one of the charitable ones so much needed to advance the cause of Christ. In the last years of the late war he

moved with his family from Rockingham Co., Va., to Putnam Co., Ohio, where he lived a few years and then moved to Allen Co., Ohio, on the farm where he lived at the time of his death. A few nights before he died the writer visited him, and asked him concerning his soul, and whether he was ready to be offered. He said he was, and that he was glad that we need not always remain in this world. He further said, "I am ready, and will just be satisfied as the Lord will." Oh, brethren, let us strive so to live that we can truly say at all times, "Just as the Lord will."

C. B. BRENNEMAN.

GROVE.—On the 24th of May, 1892, near Ladd, Augusta Co., Va., of asthma and paralysis, Barbara, widow of Martin H. Grove, aged 60 years, 10 months and 4 days. She leaves nine children, — five sons and four daughters, — to mourn her departure; yet they mourn not as those that have no hope. She had been a member of the Mennonite church for a number of years, and by her walk and conduct showed to the world that she had accepted Christ. Six of the children have set out to live for the Christ for whom their mother had lived. May they hold out faithful to a happy end and may the remaining three yet turn to Christ before it is too late. She was in her usual health with the exception of a cold. She ate and slept as usual and then retired, and not long after the rose. Her son and daughter came to her assistance. She lasted only about half an hour. Her remains were interred at Springdale on the 26th. Funeral services were conducted by J. Martin and A. P. Heatwole from 1 Sam. 7: 3, "Prepare your hearts unto the Lord."

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,—
He can all our sorrows heal."

CARPENTER.—On the 15th of May, 1892, in Strasburg, Lancaster Co., Pa., Mary A., wife of Martin Carpenter, aged 47 years, 8 months and 16 days. She leaves a deeply bereaved husband and 6 children to mourn the loss of a loving wife and mother. She was a member of the church for about two years, and her place was seldom vacant at the meetings. Buried on the 18th. Services in the Strasburg M. H. by Pre. Amos Herr from Luke 10: 42. This is the second death in this family within a short time, Martin, a son of about 4 years of age, having died but three weeks before. The bereaved family has the sympathy of the whole community in this sad affliction. May they all look to Jesus for comfort.

The bosom where we oft have lain,
And slept our infant hours away,
Will never beat for us again,
'Tis still in death! 'His senseless clay.
Well, mother's gone and now at rest;
She sings his praise who died for her,
With all the ransomed and the blest,
And she's a heavenly worshiper.
Oft let us think of what she said,
And of the kind advice she gave:
O let us do it, as she's dead,
And sleeping in her lowly grave.
And let us choose the path she chose,
And her we soon again may see
Beyond this world of sin and woes
With Jesus in eternity.

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ELKHART, IND.

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AN INTRODUCTION

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24 '91-93-92.

TO THE

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 Confession of Faith, " " "
 Christianity & War, " " "
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 Polly A Beachy, Barbara Brenneman, S Bachler,
 Joel Blosser, A J Buhler, Chr Bausers, P W Butler,
 Henry Bucher.

S—Cockley, Daniel Christopher, Elizabeth Christ-
 topher, Abm D Clemmer.
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 E—John Engel, J R Ebersole, Jonas J Eash, D Eb-
 ersole.

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 Fast, John I Pretz.
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 uel L Kaufman.

L—Frances E Lehman, Knos B Loux, Abraham A
 Landis, M Leatherman, John B Lutz, Elias Lohaw,
 M—J M Miller, A Metzler, J Y Miller, Elizabeth A
 Miller, Amos B Miller, P P Moser, Jonas Maust, R K
 Mylin, George Mumaw, D D Miller, Amos Myers, A
 Miller, C H Mosier, S A Mishler, C H Mosier.

N—C H Nusbaum, Theo Nickel, A C Nice, John New-
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 R—Amos L Runk, R L Rosenberger, John B Reist,
 R—Frank Sprout, A S Sprout, Susan Swan, John
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 ley, Chr Springer, Henry Shelly, Dan'l Stouffer, Chr
 Schantz, Peter Switzer.

U—P A Unruh.
 W—John W Weaver, Mrs J W W, Abraham Weber,
 Jonas Wisler, H Wall, Jacob Weirick, Peter N Wolf,
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X—S S Yoder, Lewis Yoder, J A Yoder, J H Yoder.
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 man, David Zertly.

MISSION FUND.

J & F, \$2.50; B Ream, \$1.00; R L, \$5.00.

FREE HERALD.

A M C, 35 cents; R L, \$1.00; B Hotchkiss, \$1.00.

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The eleventh International Convention of the Y. P. S. C. E., will be held in New York City, July 7 to 10, inclusive, and for this event the Lake Shore & Michigan Southern R'y, will sell round trip tickets at reduced rates on July 5, 6, and 7.

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of a folder containing information about the reduced rates, route, tickets, etc., to the Con-
 vention of Christian Endeavor at New York, July 7 to 10, sent to any address on applying to A. J. Smith, G. P. & T. A., L. S. & M. S.,
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LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after May 15th 1892, de-
 part at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
 No. 9, Pacific Express..... 3.45 "
 No. 13, Chicago Mail..... 6.13 "
 No. 27, Chicago Express..... 7.30 "
 No. 15, Boston & Chicago SpL..... 12.01 P. M.
 No. 3, Chicago Express..... 3.05 "
 No. 5, Fast Chicago Ex..... 5.55 "

GOING EAST—MAIN LINE, leave

No. 4, New York Mail..... 11.10 A. M.
 Carries Passengers. Has chair car daily, and day
 coach. Chicago to Buffalo Sunday only—
 No. 16, Night Express..... 3.30 A. M.
 Train A Grand Rapids Express..... 4.45 "
 No. 22, Mail..... 11.20 "
 Train C Grand Rapids Express..... 1.35 P. M.
 No. 8, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11.30 A. M.
 No. 6, Chicago & Boston SpL..... 1.35 P. M.
 No. 12, (Lim.) Pass. for Buffalo..... 8.30 "
 No. 24, To Goshen only..... 8.40 "
 No. 14, Atlantic Express..... 11.40 "
 Train E to Goshen only..... 7.45 A. M.
 Train G to Goshen only..... 3.10 P. M.

SUNDAY TRAINS.

Nos. 16, 4, 6, 8, 14 and 12 East.
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BIG FOUR ROUTE.

From May 15, 1892.

GOING NORTH.

No. 9, No. 10, No. 24,
 2:00 1:00 7:55 Benton Harb'r Iv. 7:00 2:30 3:30
 2:05 12:30 7:00 Eau Claire Iv. 7:25 2:57 3:55
 2:10 12:24 7:00 Berrien Centre 7:30 3:01 3:55
 1:45 12:43 6:42 Niles 7:47 3:14 4:02
 1:46 11:42 5:58 Elkhart 8:27 3:57 4:45
 1:47 10:17 5:37 Goshen 8:47 4:17 5:05
 12:25 10:25 5:08 Milford 9:12 4:43 5:30
 12:00 9:57 4:44 Warsaw 9:37 5:08 5:55
 11:55 9:55 4:44 Lv. Anderson Ar. 9:30 5:30 9:55
 7:00 5:00 11:55 Lv. Indianapolis 2:50 9:50 10:50
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The above name has been applied to the Wisconsin Central Lines on account of the large number of lake summer resorts tributary to its lines. Among some of the well-known summer resorts are Fox Lake, Ill., Lake Villa, Ill., Waukegan, Mukwonago, Cedar Lake, Neenah, Waukegan, Pinedale, Butternut and Ashland, Wis. These lakes abound in numerous species of fish, such as black bass, rock bass, pickerel, pike, perch, muskellunge, while sportsmen will find an abundance of game, such as ducks, geese, quail, snipe, etc. In the grandeur of her scenery, the charming beauty of her rustic landscapes and the rare perfection of her summer climate, the state of Wisconsin is acknowledged to be without a peer in the union. Her fame as a refreshing retreat for the overworked, care-worn inhabitants of the great cities during the mid-summer months, has extended southward as far as the Gulf of Mexico and eastward to Acadia.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 29.—No. 13.

ELKHART, IND., JULY 1, 1892.

Whole No. 470.

TELL IT OUT.

Tell it out among the heathen that the Lord
 is King,
 Tell it out among the nations bid them shout
 and sing,

Tell it out with adoration that he shall increase,
 That the mighty king of glory is the king of
 peace,

Tell it out with jubilation that the waves may
 roar,
 That he sitteth on the water-floods our king
 forevermore.

Tell it out among the heathen that the Savior
 reigns,
 Tell it out among the nations bid them burst
 their chains,

Tell it out among the weeping ones that Jesus
 lives,
 Tell it out among the weary ones what rest
 he gives,

Tell it out among the sinners that he came to
 save,
 Tell it out among the dying that he triumph'd
 o'er the grave.

Tell it out among the heathen Jesus reigns
 above,
 Tell it out among the nations that his reign is
 love,

Tell it out among the highways and the lanes
 at home,
 Let it ring across the mountains and the ocean
 foam,

Like the shout of many waters let the glad
 shout be,
 Till it echo and re-echo from the islands of
 the sea.

Tell it out among the heathen that God is
 every where,
 Tell it out among the nations that he saves
 from every snare,

Tell it out among the saddened heart with
 peace and happiness,
 That he split His only Son's blood whereby
 we may be blest,

Like the sound of flowing fountains, a song
 be raised,
 And the name of the Redeemer forevermore
 be praised.

CHRIST'S LOVE TOWARD MAN.

"For God so loved the world that
 he gave his only begotten Son, that
 whosoever believeth in Him should not
 perish, but have everlasting life."
 John 3:16.

True friendship and love among men
 consists of a true and sincere devotion
 one to another, always striving to pro-
 mote each other's happiness and welfare,
 and trying to prevent, if possible, any

misfortune that threatens, and be kind
 and good to each other in every possible
 way. To present to our minds the truest
 friendship and love that could possibly
 exist would be that one would give his
 life for the other. But where do we find
 such friendship? It has occurred but
 rarely, comparatively speaking, that
 friend died for friend. But Christ died
 for all; in him we have a friend whose
 heart is filled with such love, only far
 deeper and greater, towards us. "No
 one," he says himself (John 15:13) "has
 greater love than this, that he lay down
 his life for his friends." Oh, dearest Sav-
 ior, thou callest us friends, but what
 friends are we in our natural state? Foes
 and rebels are we, and yet thou lovest us
 so that thou gavest thy life to redeem us.

Paul says, that "Christ died for the un-
 godly" (Rom. 5:6—8.) and also, that
 "God commendeth His love towards us,
 in that while we were yet sinners, Christ
 died for us." Therefore we can truly say,
 the love of Christ is far greater and truer
 than any earthly friendship or love.

Oh, astonishing ardor of the love of Christ!
 Dear reader, you and I had fallen from
 the love, friendship and communion with
 God, in the utmost misery, distress and
 condemnation we were not friends of, nor
 did we love, Christ; nay, we hated him,
 yet God could not bear to see us forever
 in this deep misery.

He gave His best beloved to redeem
 us, even His only begotten Son, His
 bosom child, and through Him the love
 of His heart.

While we believe and realize this, we
 must with admiration and awe exclaim
 with Christ, "God so loved the world." Oh,
 hear the wondrous story! It is not a fable,
 but a true history. Hear this glorious
 gospel of Jesus, not as something you
 know and have learned in the Bible and
 catechism from your youth up, but hear
 it as very important news. Oh, sinner,
 hear it to-day as you have never heard it
 before.

Christ's more than true friendship and
 love constrained Him to leave His Father's
 throne in Heaven that he might help and
 save us. And that He might do this more
 effectually He assumed the stature of us
 poor wretched sinful creatures and then,
 as our brother and near kinsman, he took

our sins and guilt upon Himself as though
 they were really His own.

Dear reader, for me, he has worked,
 prayed and wrestled through the most
 terrible aspect and sensibility of God's
 just wrath aroused through sin. How He
 quaked and trembled, that His sweat was
 like drops of blood, and as though our
 sins were all upon Him and God had for-
 saken Him and all the hosts of hell pre-
 vailed against Him.

In one word, He suffered what you and
 I would have to suffer on account of our
 sins. All this He did, of His own free will,
 so that we might, through His blood, be
 reconciled again to God and redeemed as
 His friends. Where is it possible that a
 greater love can be, even imagined? But
 Christ has not suffered all this alone for
 man in general, but for each one individu-
 ally and in particular. Paul says (Gal.
 2:20) "God loved me and gave Himself
 for me." He died alone for Paul, He died
 alone for you, dear reader, He died alone
 for me. In this way we should look to
 the matter to derive the most benefit from
 it. For Christ loves each one with a most
 particular, individual love. Oh, methinks
 no upright, true, earnest Christian could
 help but exclaim, "Oh, the height, and
 depth of the love and mercy of God!"
 Who can fathom it? Oh! let us be more
 earnest, brethren and sisters; let us show
 to the world that we love our Savior above
 everything else. Let us also work and
 pray for those that are still out of the ark
 of safety.

We are inclined to leave this work too
 much for the ministering brethren to do.
 Let us help them with our prayers and
 supplications, and stand by them and
 help to hold up their arms as the children
 of Israel did to Moses. But instead of do-
 ing this we are often ready to find fault
 with, and censure them and their doings.

I know from experience that this grieves
 an honest, upright soul very deeply, (as
 my dear sainted father was also a minister
 in our dear Mennonite church for over
 forty years.) Let us not forget that they
 are human beings as well as we, and be-
 long to the same family.

May God help us do our duty toward
 each other, and above all toward Him.

BARBARA SHERK.

For the Herald of Truth.

WALK IN THE LIGHT.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 John 1:7.

What an honor and glory it would be to God, what a benefit it would be to the church and how many more souls would be won for Christ if all that bear the name of Christ walked in the light as Christ is in the light and could see the need of living a holy, blameless, consecrated life for the cause of Jesus Christ!

John said, "God is light and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth. But if we walk in the light, . . . we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us."

The greatest sorrow or burden a true child of God has is to know that he grieved or sinned against God his Lord and Master. If we walk in the light as Christ is in the light it will shine in our deportment to the world, in our daily life and relation, for Christ is our guide in this. Christ devoted no time to mere worldly gain. He was an alien to the secular affairs of the world. He was subject to worldly power, but not a subject of it, neither should his followers be subjects of the world.

If we profess Christ yet are in harmony with the world the light is not in us. To every one of us is given grace according to the measure of the gift of God. Light, spirit, wisdom, knowledge, and everything necessary to salvation, are gifts of the unmerited goodness of God. If we walk in the light with Christ, we will labor together with Christ in peace, in love, and harmony, forbearing with one another in our opposite views, touching things not necessarily clear, and are content to leave incomprehensible things for God to decide who will make all things clear in his own appointed time. As the light of this world is not valued by the literally blind, so the light of Christ is not appreciated by those who will not put themselves into a position to be benefited by Christ. It is not always for want of holy salvation and heavenly influences that many are not saved, but through our own unsteadiness. We do not persevere, and forget the necessity of continuing in prayers, and thus the Holy Spirit is grieved, departs from us, and leaves us to our darkness and hardness of heart.

We find many enemies cunning and strong, many trials too great for our natural strength, many temptations to resist, many duties to perform which cannot be accomplished in our own strength, therefore we must be strongly fortified by divine strength. It becomes therefore an important question, if we have received the Holy Ghost and submitted our hearts to his influences. Have we the evidence that we walk in the light, that we are the temple of God, that the spirit of God dwells in us, and that we are the light of the world, and the salt of the earth?

A. M. C.

For the Herald of Truth.

CHRIST'S COMMAND.

"And he said unto them, Go ye into all the world and preach the Gospel to every creature."—Mark 16:15.

This command was given by the Savior to his eleven disciples after he had suffered and died on the cross. Can we realize the great love and mercy he had for the children of men?

They platted him a crown of thorns and put it upon his head and a reed in his right hand, and they bowed the knee before him and mocked him, saying, "Hail, king of the Jews," and they spit upon him and took the reed and smote him on the head; all this he endured patiently as a lamb before the slaughter. And when he was nailed to the cross in his dying agony, he could plead with his Father for the sins of those that cruelly mocked him, and for all humanity.

Power was given by him to his eleven chosen in his name to cast out devils and speak with new tongues. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." And we learn that they went forth preaching everywhere, the Lord working with them and confirming the words with signs following. Can we say that this power has reached the present age of the world? The word says, "And these signs will follow them that believe,"—ye who are chosen to preach the gospel to every creature. Are those signs following? Have ye that faith that whatsoever you ask in his name it shall be given unto you? What a great opportunity for doing good!

John the Baptist went preaching in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand." Christ came and preached the same repentance, not only to one congregation, but from place to place. He was not sent to call the rich to repentance, but the sinner; he not only preached, but taught the people to observe everything as he taught his apostles to do. Who is willing to go through the hardships Christ and his apostles went through for the sake of those who are yet wandering in darkness

and knowing nothing about the love of Christ?

In the ninth chapter of Luke we read in the first six verses how Christ commanded his apostles to start out on their journey, and in the 10th chapter of Luke we see that he appointed seventy others and sent them, two by two, in the same way. He said unto them, "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send laborers forth in his vineyard." "Carry neither purse, nor scrip, nor shoes, and salute no one by the way." In the 10th chapter of Matthew we read in verses 9 and 10, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves. For the workman is worthy of his hire."

Now, if ye are sent by the Lord to preach and teach all nations, have no thought of those things; those will be added unto you. It seems in those days of sin and wickedness there were some professing ministers who could not preach unless they received a yearly sum of money. What a dark light to the world! It is indeed necessary at times to help our ministering brethren, but we can see that often there is not enough trust put in the Lord for these things. They first seek this world's goods instead of first seeking the kingdom of God, and trusting in the Lord for the rest. Are we any better than our meek and lowly Savior who once said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head"? I would say to those who have been sent to preach the gospel, Shrink not when temptations come and the world mocks and despises you. Think of what preachers and prophets before you have endured. Cling to the cross and the crucified Savior who can help in time of need. The harvest is great (especially in the far West), the laborers are few, and there is much work, and much good might be done had we more faithful workers to establish churches in that pure, non-resistant doctrine Christ taught.

We would surely gather more sheaves in the heavenly kingdom if we could say as Peter said, "We have left all and followed thee." Jesus answered and said, Verily I say unto you, there is no man that has left house and brethren, or sister, or father, or mother, or wife, or children, or land for my sake and the gospel, but shall receive a hundredfold now in this time, and in the world to come eternal life."

Looking at the present age of the world when popular Christianity is fast drifting down the broad stream of worldly conformity, how needful to do all in our power to awaken all to a sense of their duty to live for Christ and him crucified. How often do we hear worldlings mocking and abusing Christianity, and this

partly, because we do not let our light shine as we should, and are not as good an example as we should be. Ye ministering servants who stand on the walls of Zion proclaiming God's word to a dying world, stand blameless before the Lord. Cast your bread upon the waters, and ye shall receive it after many days. Sow the seed in the early morning, and if you are trusting your labors will not be in vain, but great will be your reward after your labors are ended and the harvest is gathered.

Let us pray for more faithful servants who are willing to leave all and follow him who bled and died on the cross for all the children of men. The field is large and much good may be done that is now left undone.

Let us not be as that wicked and slothful servant who hid his talent in the earth and accused his lord for being a hard man, reaping where he had not sown, and gathering where he had not strewn. Let us remember these things and be ever willing to do what is in our power, for fast sinks the sun; soon our toiling will be over and the night of death will overtake us, and then we may, with thousands of others, be sorry that we have not done more for the kingdom of heaven.

We have no promise of to-morrow, so let us by the help of God awaken to our duty, continue in prayer, increasing in the knowledge of our Lord Jesus Christ unto the end. God helps all faithful servants.

"Go work in my vineyard, oh work while 'tis day,
The bright hours of sunshine are hastening away.
And night's gloomy shadows are gathering fast,
Then the time for our labor shall ever be past.
"Begin in the morning and toil all the day,
Thy strength I'll supply and thy wages I'll pay.
And blessed, thrice blessed, are the diligent
Who finish the work I have given them to do."

Needy, Oregon. I. M. YODER.

For the Herald of Truth.

ROLLING AWAY THE STONE.

"Jesus said, Take ye away the stone."

The above words were spoken by our Savior as he was about to perform a great miracle. This was one of the most solemn miracles of which we read. There was a little family living in the town of Bethany, two sisters and one brother. No doubt they were poor, and Jesus often went there and visited them. It seems that he loved them.

Lazarus became sick while Jesus was traveling through Jerusalem and that vicinity. He received word that he should come to their house. They seemed to believe if Jesus would come he would cure

him. But Jesus wanted to wait till he was dead in order that he might accomplish a great work, but after he was on his way to Bethany, Martha came and met him and said, "Lord, if thou hadst been here, my brother had not died." Jesus said to her, "Thy brother shall rise again." She knew that he would rise at the judgment day, but she did not believe that he would rise then.

She went back and called her sister and said, "The Master has come." Mary came and said the same words as Martha had said. When Jesus saw them weeping and the Jews that were there, also weeping, he said, "Where have ye laid him?" They said, "Come and see." Then Jesus began to weep. When the Jews saw him weeping they said, "Behold how he loved him! Could not this man have saved Lazarus from dying?"

When they came to the grave there was a stone on the mouth of the grave. Jesus said, "Take ye away the stone." "And Jesus cried with a loud voice, . . . and Lazarus came forth bound with grave clothes." Jesus said, "Loose him, and let him go." Then many believed on him. We must believe that there was joy among the sisters and friends; their brother was perhaps their only support.

Jesus might just have spoken the word and the stone would have rolled away, but the rest could do that. So it is with the sinner. There is a work for him to do. He must roll away the stone; he must deny himself, he must leave off these worldly pleasures. Jesus is willing to do his work as soon as we become willing to roll away the stones that he can find room to work in our hearts. Truly, we cannot save ourselves, but we must do our part. As long as these great stones of self-righteousness are lying in our hearts, as long as we are bound in fashion and worldly amusements, the Lord cannot help us, but as soon as we become willing to roll them away, to loose them, then Jesus will come and say, "Loose him, and let him go;" then he will comfort us, then he will help us to overcome all trials and temptations.

In this day and age of the world sin is staring us in the face, but we must keep it rolled away from the heart: we must keep ourselves unbound from it.

Evil thoughts will come into our minds, but we must not harbor them when we see that they are of the devil. We must roll them away.

Even Christ, who was without sin, was tempted, but he said, "Get thee behind me, Satan." The reason why so many fall back again into the world after they have started out to serve the Lord, is that they allow Satan to get between them and Christ. If somebody laughs at them, or they cannot just have their own way, if they must stand a little self-denial, then they will not remove any stones any

more, then they will soon be bound with the grave clothes of sin again and be worse than they were before.

When Philip was preaching in the city of Samaria many believed. There was also one, Simon, in that city, and giving out that he was some great one, he also believed and was baptized by Philip. He continued with Philip and beheld the many miracles which he performed.

Peter and John, when they came down, prayed for them that they might receive the Holy Ghost. When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, but Peter said, "Thy money perish with thee! Repent therefore of thy wickedness and pray God, if perhaps, the thoughts of thine heart may be forgiven thee." Simon said, "Pray ye the Lord for me." It seems that Simon was rich, and that he thought he could purchase this gift with money; but when he became willing to roll these thoughts away then he was converted.

That "certain ruler" that came to Jesus had one stone to remove yet. Jesus said, "One thing thou lackest;" and that was in connection with his money. He was not willing to give it up to the Lord. Are there not some in the church now that seem to be in the gall of bitterness? They go along, do not take any interest in the church; they are neither cold nor hot. It is pitiful that some are never in a condition to participate in the communion. Sometimes circumstances arise that may make it preferable for one to stay back, but when it is so every year, perhaps from five to six years, then something must be wrong. If we can never get ready to partake of the bread and wine, how can we get ready to die?

I believe it is Satan's work to make us believe, "Oh, you can't go this time. This and that is still in your way." That is just the way he rolls these little stones in our way. Oh, dear brethren and sisters, let us always try and get ready. Let us "remove these stones" that are between us and our God, so that we may be ready when the Lord comes to take us home.

Sinner, do not reject Christ when he calls upon you to "roll away the stone." Come before death will stare you in the face. Come now, the church needs you. Come, for Christ died to save your soul. Come, for the Son of Man cometh at an hour when you think not.

SAMUEL J. SPEICHER.

Logan, Mich.

"DRAW nigh to God" is the admonition of the Apostle James. To it he attaches a special promise—"and he will draw nigh to you." Here, then, is the secret of securing the companionship of God. Draw nigh to God, and he will draw nigh to you."

For the Herald of Truth.

WRITING FOR THE HERALD OF TRUTH.

Many of our young brethren and sisters are anxious to do something, and would like to write articles, and we are always glad to have them write. There is nothing that gives us so much encouragement as to see our younger members write and manifest an interest in the work of the Church and the cause of Christ, but so many times, when one writes upon a certain subject there are a number of others who will write upon the same subject, and write just the same thing, and the result is that we are compelled to throw aside a number of these articles, just because they all say about the same thing, and it would not do to fill the paper with the same kind of articles, that are so near alike or that say about the same thing, and so very often we have to throw away a number of articles just because they are too much the same as others have written.

Then again, there are some who do not take the pains in writing that they ought. They have a kind of a superstitious notion that whatever they write is given them by direct inspiration of God and it must be printed just as it emanates from their minds; wrong words, grammatical inaccuracy, ambiguous expressions and all, forgetting that the "spirit is subject to the prophets," and that people will not read nonsense; and that God does not design that we should present these things in a manner that makes us ridiculous before the people.

Take time therefore when you write; write in a plain, distinct hand that can be easily read, use the best words you have at your command, and if you don't understand punctuation do not punctuate at all. And before you begin to write be sure that you have an idea, a clear defined idea, and then try and put that idea on paper so that some one else who knows nothing about that idea can understand what you mean to say. Do not begin like I have sometimes heard preachers say, that they had nothing to say and yet stand and talk half an hour, and the restlessness of the audience would attest abundantly to the fact that they did have nothing to say and yet they talked. Any man, whether a minister or other person, when he has nothing to say should say nothing; and a writer, when he has nothing to write should write nothing. So when you write dear friends, be sure that you have something to write and write it in just as few words as you can; and when you are through writing go at it again, and write it over and improve it, and if you have time write it over three or four times. You will each time see more in it and improve it. If you are a verbose writer, that is one who has many words and few ideas, then aim to strike out the

needless words and get your article shorter, and if after writing it over several times you get tired of it and think there is nothing in it, you had better write it over once more, for, be sure, if you see nothing in it, it is not likely that anybody else will.

I have known young men at school write their composition over from six to twelve times. I have an essay now that I wrote 35 years ago, and devoted my spare time to it for three months, and then it was not very good, and I have written many an article for the HERALD that was written over three or four times, and then was by no means as good as it should have been, and I often have to write my articles over several times, now, after an editorial experience of twenty-eight years. I have spent days and days in working up articles for the paper, written by well-meaning brethren in their careless way that should in all justice for the good of mankind and financial benefit of the Publishing house, been consigned to the waste basket, but in our earlier days writers were few and articles scarce, and we were glad to have them almost in any shape.

We ask our people to try and improve in their writing. We don't say these things to hurt any one's feelings or to speak evil or make sport of any one, we say them simply so show facts, and to direct your minds by our past experience to profit and improve yourselves thereby. I have given these remarks simply as a plain talk on a subject that I have always been very modest in expressing myself. Let the readers, and especially those directly interested take it in good grace, remembering that there are those who tell us of our faults. J. F. FUNK.

For the Herald of Truth.

A FEW WORDS CONCERNING EVANGELIZING.

The evangelizing work is a good work if it is carried on properly, but if not carried on right it will cause hard feelings, and had better not be carried on at all.

The Lord said, "To the poor the gospel is preached," but now we must say, to the rich the gospel is preached. To the poor the gospel is also preached if they go far enough away from home; but the Lord went among the poor. When the evangelists come around, the matter of time and place is generally left to a brother who is in high standing in the church, and who will have matters arranged to his own satisfaction, while those small flocks a little to one side, where it is a little inconvenient to go to, are missed.

The large churches, where there are large congregations and plenty of preachers, are the ones visited. Is this manifesting love to the full extent whereof the

apostle says, "We know that we have passed from death unto life because we love the brethren?"

I would like to see a unanimous love among the brethren, and that there be no respect of person. I hope also that the little flocks who have no minister be likewise visited, so that there need be no hard feeling. B. W. BARE.

Marion, Kans.

Remarks.—We feel grieved that our dear brother should find cause for remarks such as are made above. And yet, while in his case it may be true, we would also say that no one knows better than our evangelists how imperfect the evangelizing work is as yet. We know also that if the work in Kansas is not carried on as it should be, it is not the fault of the dear brother who has charge of the work for that State, for we believe that he is doing his utmost to achieve the best results in the work. We are happy moreover to believe that even at the present moment while we are adding these remarks, our ministering brother, J. S. Lehman is with the church with which our brother writes, and we trust that by the grace of God much good will be accomplished there.

The small churches and the scattered members are the chief objects for which the evangelizing work was begun and is carried on, and if any minister fails to visit these, he is simply not doing his whole duty as an evangelist.

Our hope and prayer is that the work may become more effective year by year, and that our beloved brethren and sisters who are isolated from church privileges may be more frequently visited and more be done for them than in the past.

But above all things in connection with this work we would think it would be wrong to give up a work that has brought so many blessings to many localities, simply because it is not perfect, or because it has caused and is still causing hard feelings among some who perhaps are not quite as patient and forbearing as they should be. They who give up a good cause simply because of imperfections in the working of it, are not the best friends of the cause. Rather, much rather, would it be our duty to do all in our power, by prayer, by counsel, by aid in every way, to assist in the cause that it may become more effective and more productive of good.

We hope that our ministering brethren will note what our dear brother has said and do what they can to visit the isolated ones, that they may not lack for want of spiritual food; and at the same time we hope that those who are sometimes missed will not be discouraged, but will remember that the field is large, and the laborers are few, and let them join in prayer with all God's people that he would prosper the work and send more laborers into his harvest field. K.

THE CHILDREN'S SAVIOR.

Jesus is our loving Savior
He our best our constant friend
In his service, life is pleasure
For he loveth to the end.
Loving Savior
Here we at thy footstool bend.

Jesus is the children's Savior
'Twas for them he shed his blood
Died that poor and needy sinners
Might be reconciled to God.
Dying Savior
Bearing this our sinful load.

Jesus is the children's Savior
"Suffer them" he says "to come;"
If they seek his face and favor
They shall share his Heavenly Home.
Risen Savior
Never more from thee to roam.

Loving, suffering, dying Savior
Risen glorious on thy throne
Haste the day when every idol
Shall by truth be overthrown;
And the kingdoms
Of the earth to thee, belong.

For the Herald of Truth.

THE SISTERS' PRAYER HEAD-COVERING.

By the help of the Lord I will give a few thoughts on the above subject through the HERALD OF TRUTH. These thoughts are intended especially for the dear young sisters who united with the church at Yellow Creek, in this county, on the 4th of June. Some have failed to see that they should be subject to this ordinance because they have no husband (head) to honor or dishonor. ("The head of the woman is the man.")

I will here quote from a letter received recently from a sister who had been a member of the church for several years:

Goshen, Ind., May 8, 1892.

Dear Brother in Christ:

You spoke to-day concerning the artificial head-covering for women in time of prayer and devotions. I must confess that that has always been a dark subject to me, simply because I never understood it. I never knew why I practiced it, and have been continually listening at the instruction meetings for something that would give me light. I am perfectly decided, without a doubt, that an artificial covering (a covering beside the hair) is required of those women who have husbands. But since God is the head of Christ, and Christ the head of the man, and the man the head of the woman (1 Cor. 11:3), why should the unmarried women cover their heads at a time of prayer, as the text is always explained as showing subjection to the husband? I always see this as relating to the husband between the woman and Christ, but who is the head of the unmarried woman? Who is she honoring? Why does she cover her head, since she has no husband, and the husband is the head of the

woman? Please answer this in full. I know there are some other sisters who do not fully understand this. I do not think the matter has been fully explained to the satisfaction of the unmarried converts. Yours in Him. * *

South West, Ind., May 15, 1892.

Dear Sisters:

I will write to you all. May the peace of God abide with you all through the journey of this life into the world to come, is my prayer for you. Thanks for your kind letter. I was glad to notice that you received an overflowing measure of God's blessings, and that you were moved to praise God, the fountain of mercy. May this be the experience of you all by the time you read this.

Since this custom was dark to some of you, I rejoice to know that you were willing to be obedient without clearly seeing the reasons for so doing. I regret that I did not know before the instruction meeting of your difficulty in understanding this subject. I should have made an effort to show you that there is not the difference between the married and unmarried in this respect that you seem to think. The text says, "the woman is the glory of the man" (not, the wife is the glory of the husband). The word *woman* is used (not *wife*). The word *woman* is defined, "an adult female of the human race." *Wife* is defined, "a woman united to a man by marriage." An unmarried female is called a woman. She may by her obedience to this ordinance honor the man in general, and Christ her head direct. It is just as necessary for one woman to be obedient in this ordinance as another.

In 1 Cor. 11:7 the reason is given why a man should not pray with his head covered. "Forasmuch as he (the man) is the image and glory of God." This is for the unmarried as well as the married. The apostle Paul was the "image and glory of God," if any man is, unmarried as he was. Truly converted and filled with the Spirit he bore in the spiritual life the image of the heavenly life. He taught and acted out that principle that moved God to send Jesus into the world for the salvation of the world—*love*. Before he was converted he hated the followers of Christ, now he loves them.

Verse 7 of this chapter says, "The woman is the glory of the man." The unmarried sister is quite as much the glory of the man (not husband) as the married sister. Could you only see how much you are a glory to man and God by obedience to his commands, and coming in the perfect order of true worshipers, you would gladly be submissive for Christ's sake. You may have a father or brother or friend to honor for the sake of Christ your head whom you love to honor in all obedience.

Verse 8 shows still another reason for the woman to occupy her place in worship with her head reverently covered. "For the man is not of the woman; but the woman of the man." In this there is no difference between the married and the unmarried (Gen. 2:22, 23). One is of the man as well as the other.

May God strengthen and establish you in every good word and work, and through his word and Spirit give you much wisdom and understanding that you may ever live to the praise and honor of our Lord. NOAH METZLER.

For the Herald of Truth.

SPEAK NOT EVIL ONE OF ANOTHER.

The word of God says much about "evil speaking." We are commanded not to speak evil of one another, yet so many who profess to be the followers of Jesus disobey his commands (John 14:15). Many who profess to love and obey him speak evil of their fellow-men time and again, and do not seem to think that they are doing wrong or that they are not keeping the commandments of Jesus.

How prone we are, when our brother or sister does or says anything that we do not think is right, instead of going to them and telling them in kind words, we say nothing to them about it, but go and speak evil of them to others and even to those outside of the church. We should not only not speak evil of our brethren and sisters, but we should speak evil of no one. We should not think that we are better than others, but we should look at our own faults instead of those of others.

"First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:5.

We often hear parents talking about others in the presence of their children, and thus they implant in them while they are young the spirit of hatred, slander, backbiting and selfishness.

Can we say with the apostle Paul, "Being reconciled we bless, and being persecuted we suffer it"? If any one does us a wrong, do we pray for them and forgive them? "Be ye kind to one another, tenderhearted, forgiving one another; even as God for Christ's sake hath forgiven you." Eph. 4:32. If all evil speaking were laid aside it seems to me there might be much less trouble among church members or even among worldly people, which arises from this one great evil.

Oh, dear brethren and sisters, let us search the Scriptures daily and be obedient to God's teachings. Let us not be so easily offended and so ready to speak evil of one another, but let us try to be more forgiving, and let us pray for each other and for ourselves that God may give us grace to do his will and to hold out faithful unto the end.

SUSAN BRENNEMAN.

For the Herald of Truth.
THE BARREN TREE.

Dear Savior, I am as the "Barren Fig Tree," Unworthy of the love thou gavest me; And yet, O Lord! a little longer spare! A little longer keep me in thy care! Forbear to say, "Why cumbereth it the ground?"

But let thy love continue to abound. Let heavenly grace within my heart take root, Spring up, and bear, through Thee, abundant fruit.

I knew that Thou for years hast sheltered me, I feel my deep indebtedness to thee! Spare me yet a little longer, Lord! To grow in grace and beauty through thy Word;

Ah! then, perchance ere long the barren tree, The richest of thy fruits shall render Thee!

• • •
"THE SUNDAY SCHOOL, ITS
VALUE TO THE FAMILY, THE
CHURCH AND THE
STATE."
• • •

(From the "Evangelical Visitor.")

This subject is so very full that, when I approach it I feel like a boy with a ripe June apple in his hand; the question is where to bite to get the most juice—where to take hold of the subject. Entering into all life in all its phases, where shall we begin with it? Let us begin with the children. What a singularly refining influence it has on a child. I will not draw on story books, but will tell you of a boy in my Sunday-school, who came first about six months ago and brought the dirtiest face and roughest hair I ever looked at; and I put him on the front seat in the infant class, but the children did not care to sit near him. The Sunday-school teacher laid great stress that day on cleanliness, and with some effect, for the next Sunday he came again, but somewhat cleaner. In a few weeks there was not a cleaner face in all the school. One day the Superintendent said he would like to have every boy come with a Bible in his hand. When the children were going, the little fellow said to the Superintendent, "Give me a Bible." And every Sunday since that, that little fellow has come to the Sunday-school with his Bible in his hand. This boy is one of a multitude; cleanliness, manfulness, nobleness, religiousness are the steps that a child neglected at home naturally takes upward under right religious Sunday-school training. We pass to Sunday-school influence on the family. The influence on the family, is tremendous. The children generally take home their lessons; they say strange, wondrous things that the family never heard before. I am speaking of families that are not church-goers. A little red-headed, bullet-headed boy in the infant class read the lesson about two bad boys who grew up to be very wicked men, and on their ac-

count a great evil happened to all Israel, and he went home and his little sister was crying and he said to his mother, "You had better stop that child's crying;" and then said to his little sister, "My teacher says you had better stop crying—don't you remember that old man that came to grief? You might fall off that stool." The lesson was brought home. It is singular how they can teach in the family—it is simply wonderful how they catch the truth, how it comes to their minds as a reality, how they take it in their minds and make it a little sermon, and how they talk it right out in the family.

In St. Louis, on Spruce Street or somewhere in that neighborhood, a Sunday-school was established and for some time the Superintendent, although he worked hard, met with little success. Afterward I met him and asked him how the work was progressing, and he said, "Do you see that saloon there? That saloon was closed by one of the children of my Sunday-school. The child carried the tracts home and showed them to the father, and to avoid the evil influence and keep the child from it, gave up the saloon! On one occasion, speaking in Sunday-school for prohibition, I said that if any of the children had parents who keep saloons, close them. In two or three weeks after that, I heard a saloon-keeper had sold his saloon, and the reason was that he could not bear the keeping of a saloon on account of the influence on his child. Thus in manifold ways it excites a practical influence on the family. In our city is a certain street, the residents of which are of the lowest and very worst character. It is a pretty hard neighborhood, and this I speak was the hardest part of it. Some few months ago, the mother of a young woman who is preparing for missionary work, undertook to make up and teach a Bible class composed of the very roughest. I went to address the school, and was greeted with, "Pull down your vest," and "Wipe off your chin," etc., twenty, thirty or fifty saying that; boys who had pistols stuck in their hip-pockets; boys and young men who were dangerous to encounter in the streets at night. I confess I was bothered. I just walked down from that platform and taking hold of a little Arab shook him heartily and told him to keep quiet; then I got a chance to say a few things, which were greeted with a "hip! hip! hurrah!" and a "tiger." But mark the change in a few months. Here they were all in the Bible class, their hair combed, their clothes clean, and they looked up into my face as if to say, "Here we all are, sir?" What was the effect upon the family? A leavening power, full of positive practical results. Look at our foreign missionaries; going out to those foreign, heathen countries, and after preaching seven years getting one convert, and now the gospel is spreading

over all the world with a startling rapidity of power. This impetus comes chiefly through the Sunday-school. The best and surest plan to build up the church of Christ is to gather the children into the Sunday-school. He is a wise minister who, aware of the fact, gathers the Sunday-school children in early.

Thirdly—the value of the State. I mean this great and glorious America. There are perils now growing up in our country frightful to contemplate. Glance at the great money power of this great country. Talk of slavery! There was in old times slavery, but it was not as merciless as the slavery of the poor to this money power. "The love of money is the root of all evil."

In St. Louis it is said that young women of the highest social standing go to races every day and bet on horses, when they hardly know a horse from a cow, and carrying out money and coming back with empty pockets. Boys from ten to fifteen years of age, carrying their money to the pool-room and gambling places, that they earned as cash-boy in some store.

My dear Christian people, do you see this great and dreadful curse of America growing? I ask you this question: Where will you learn on the face of the earth the remedy for this great evil of gambling? Will you learn it from the pulpit? Will you learn it in the families? I will tell you where you will learn it. In the Sunday-school room where you put the gospel of Christ in the heart of the child. The power will anticipate the great temptation and save the man or woman. Glance at the perils of intemperance; not only in drink, but in almost every form.

There is another evil—the use of opium and morphine. I heard of a physician in court declare he had a number of chloroform patients, and some of them were the best ladies in that vicinity.

Only one thing more. If the State is saved, it is to be, not altogether indeed, but largely saved through the Sunday-school. My dear Christian parents, while we are working in our humble way, let us remember that we are working not only for moral reform, but for the salvation of souls, and the last day when the trumpet shall sound, may the great God call us forward up the golden steps and receive us with the welcome, "Well done, good and faithful servant, enter into the joy of thy Lord." I would yet say, my dear brethren and sisters, you who have children growing up, look around you at the temptations there are to lead your dear ones from God. Why not take part in the Sunday-school and bring your little ones into the fold of Christ? Solomon says, "Train up a child in the way he should go; and when he is old he will not depart from it." May our Father add a blessing! L. B.

Lancaster Co., Pa.

FAMILY WORSHIP.

The following is an extract from a letter written to a ministering brother, who in one of his evangelizing journeys, after staying all night with a well interested brother and his family, was addressed in the morning in these words: "Will you have worship with us this morning? And this shall be the beginning of our daily family worship."

I will here inform you how we are getting along. I have long thought of writing to you. My mind and prayers have often been with you. I can thank you and God for the visit that you made to us last winter. I suppose you remember that you introduced family worship into our house. I cannot help but think that it was God that brought you to our house, as I had long before felt the necessity of having family worship. But there was a cord to break which it seemed I was not able to sever. The enemy always got me to look on the wrong side instead of looking to God. I listened to what this or that man had to say about family worship. Some would say they cannot see that those who have it are any better than those who do not have it. I yielded to such shallow arguments in my own mind instead of yielding myself to God and his righteousness. So I had to bear the consequences of not being faithful to His callings. But I can thank God that he led me to realize the many blessings obtained by coming to the throne of grace with the family day by day. It is my prayer that many more may come to realize what blessings are obtained by coming with their families in fervent prayer to God. I am glad to inform you that the young man that lives with us, who was converted only last winter, is truly a "living epistle." He is taking an active part in our family worship. He appears to be fully consecrated to the will of God. May God help us all to be so fully given up to his will that we can at all times say in spirit and in truth, "Not my will, but thine be done." May the grace of God abide with you and us all now and forever. Yours truly,

* * *
STEADFAST CONVERTS.

During the recent riots in China, some of the converts to Christianity have been called upon to seal their testimony with their blood. Our missionary column recently told of the bitter hostility with which Christianity is regarded by many in China. This feeling had large sway among the insurgents, and they repeatedly promised to Christian converts who fell into their hands life and liberty if they would sacrifice to the spirit of Confucius. But the steadfastness of the converts was unaffected by the near prospect of a vio-

lent death, so that both friends and enemies testified to the genuineness of their faith.

It will be remembered how that in Uganda a few years since, youthful Christians also witnessed by their deaths to the reality of their faith, and now we see the same demonstration repeated in China. Truly it would seem as though from heathendom God sent forth in these latter days lessons by which lukewarm Christians may be both humbled and encouraged. How little have we done to show our love to Christ in comparison with these young, weak and ignorant converts in Africa and Asia. How well does humility become us in view of the advantages we enjoy.

But how full of encouragement is the example of these children of God. How mighty a thing is faith seen to be, even when accompanied by but little knowledge, or when it is of but very short existence. These unlearned and ignorant men joyfully suffered the loss of all things, yea, even of life itself, sustained by simple faith in Christ. How confidently may we anticipate the same support in the hour of trial, knowing that the work is not ours, but God's. We are so accustomed to a low and cold spiritual life that we can hardly understand the simplicity with which these poor converts met the trial unto death, but it is by just such deeds of self-sacrifice that a church is first established and it is these bloody visitations which prove the seed of future harvests.

How real and fruitful is the work of foreign missions seen to be in view of such testimony. How pitiful, how contemptible are the sneers so constantly uttered about foreign missions in the presence of these martyred Chinese. These men died for a principle, for what the world would term an idea; but it was an idea which rested on reality. Like Stephen, they doubtless saw the ascended Christ seated at the right hand of God. To him they were bound by a personal and indissoluble tie. They saw him who was invisible to those around them, and amid bitter mockings and inhuman cruelties they realized that it was far better to be with Christ. How grand, how sweet the thought that from every nation there shall be some who will accompany Christ when he comes.—*Episcopal Recorder.*

It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and final disposition of sin to fully make manifest the justice and benevolence of God in all his dealings with evil.

NONE are in greater danger from the influence of evil spirits than those who deny the existence and power of the devil and his angels.

SUNDAY SCHOOL LESSONS.

LESSON II.—JULY 10.

THE DESCENT OF THE SPIRIT.—Acts 2:1-12.
Golden Text.—When he, the Spirit of truth, is come, he will guide you into all truth.—John 16:13.

Time.—Whitsunday, May 28, A. D. 30. Ten days after the last lesson.

Place.—Jerusalem, in an upper room, where the disciples met for prayer.

INTRODUCTION.—The Gift of Tongues was a miracle, one of the most astonishing of an astonishing series which accompanied the earliest promulgation of the Gospel. The miracle was not effected upon the ears of the hearers, but upon the tongues of the speakers. It was an actual speaking in foreign and previously unacquainted languages. The disciples, endowed in full measure with the Holy Spirit, first spoke foreign languages among themselves, which they had never acquired; then as the multitude assembled around the house where they were, they went out to them speaking in these languages, and each foreigner, to his surprise, heard his own language spoken by men whom he knew were Galileans. It is not to be supposed that each disciple spoke a multitude of languages.—*Gloss.*

DAILY READINGS.

| | |
|----------------------------|----------------|
| M. Descent of the Spirit. | Acts 2:1-12. |
| T. Peter's testimony. | Acts 2:22-33. |
| W. The Comforter promised. | John 14:15-26. |
| T. The Spirit of Truth. | John 16:5-14. |
| F. The Spirit of Life. | Rom. 8:1-18. |
| S. The Spirit of adoption. | Rom. 8:15-18. |
| S. Fruits of the Spirit. | Gal. 5:16-26. |

LESSON III.—JULY 17.

THE FIRST CHRISTIAN CHURCH.—Acts 2:37-47.

Golden Text.—The Lord added to the church daily such as should be saved.—Acts 2:47.

Time.—Sunday May 28, A. D. 30, and continuing for some days following.

Place.—Jerusalem.

INTRODUCTION.—Our last lesson described the marvelous events of the day of Pentecost. The next twenty-three verses record Peter's discourse, which should be carefully studied in connection with this lesson. Peter first shows that the disciples were not drunk, and understood what they were doing. Then he proves from the scriptures that such a time had been clearly prophesied, and that this manifestation of the divine power is a faithful witness of the Messiahship of Jesus. He appeals to the life and death of Jesus as additional proofs that he was the Christ. Jesus had ascended to heaven. The promise of the Father had been fulfilled by the wonderful outpouring of the Holy Spirit upon the 120 disciples, which took place (likely) in the early part of the day. This was followed by Peter's address to the multitude. Then took place the great addition to the church. This may be called the birthday of the Christian Church.

DAILY READINGS.

| | |
|----------------------------------|-----------------|
| M. The First Christian Church. | Acts 2:37-47. |
| T. Disciples of one mind. | Acts 4:31-37. |
| W. Church supplied with Deacons. | Acts 6:1-7. |
| F. Faithful to their charge. | 1 Tim. 3:1-13. |
| T. Gentiles Fellowship. | Acts 15:1-11. |
| S. Unity of the Church. | Eph. 4:1-14. |
| S. The People of God. | 1 Peter 2:1-10. |

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, J. A. B. KOLB, ASST. EDITORS.

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OUR SUNDAY SCHOOL LESSONS HELPS are going out faster this (Third) Quarter, than ever before. Send for free sample copy if you have not yet seen our Quarterly. All orders are filled promptly.

BRO. J. S. COFFMAN left Elkhart for Cullom, Ill. on the 20th of June. He will remain a few days, and on his return will visit his sons, William P., and Jacob M., the former in Chicago, the latter in Valparaiso.

OUR YOUNG BROTHER, William B. Page, is at present in the vicinity of Johnstown, Pa. Bro. Page is spending his vacation visiting relatives and friends in his old Pennsylvania home, and is also looking after the interests of the Publishing House, and any business, such as orders for books, subscriptions for our papers may be safely entrusted to his care.

ON A LONG JOURNEY.—The ministering brethren Bish. Isaac Peters of Henderson, York Co., Nebr., and Bish. J. F. Funk, Senior Editor of the HERALD, are at present on a visit to the churches in the far Northwest. Repeated requests from different places had for years moved these brethren to undertake this journey, but it was not until this year that they were enabled to go. Bro. Funk left Elkhart on the 14th of June, accompanied by his daughters, as far as Minneapolis, Minn. Here he expected to meet Bro.

Peters, and together they expect to visit the churches in Manitoba, Assiniboia, Alberta, Dakota, Minnesota and Nebraska. They will be gone about six weeks. May a kind and almighty hand protect, guide and prosper them on their mission of love, that it may prove a blessing to them and to the churches they visit, that we may all be bound together more closely in the bonds of unity and love, and work in full harmony to the upbuilding of the kingdom of Zion.

IN A RECENT NUMBER we mentioned that Bro. Philip Stauffer was severely afflicted. In the death notices of this number it will be seen that our hopes and the hopes of the family, concerning his recovery were in vain, and that our brother has gone from our presence into the land beyond—the grave. Bro. Stauffer was an earnest and fearless advocate of the principles of the faith, as many of our readers will remember by the able articles from his pen, and while we mourn the loss of our beloved brother, we believe that for him to die was gain and we will humbly say, "God's will be done."

MENNONITE PUBLISHING CO. STOCK.—Since our last report (May 1) we have the following additional sales to report:

| | |
|--|-----------|
| Amount reported May 1..... | \$6105 00 |
| Donation Fund..... | 260 00 |
| | \$6365 00 |
| P. B. Good, Muddy Creek, Pa., 20 shares..... | 500 00 |
| Jos. Naffziger, Hopedale, Ill., 4 shares..... | 100 00 |
| Michael Horst, N. Lawrence, Ohio, 2 shares..... | 50 00 |
| Matilda Horst, N. Lawrence, O., 2 shares..... | 50 00 |
| D. S. Yoder, W. Liberty, O., 4 shares..... | 100 00 |
| Levi Hooley, Kennard, O., 2 shares..... | 50 00 |
| John U. Headings, Bellefontaine, O., 2 shares..... | 50 00 |
| Barbara Kauffman, Belleville, Pa., 1 share..... | 25 00 |

Total.....\$7790 00
There is still opportunity for others, who desire to do so, to invest.

IN HIS NAME.—In a certain book bearing the above title, I have read how this at a certain period was the pass word of the ancient Vados, and how they always gave this when they met strangers, who they had reason to believe were of their own people. This expression would

at once inspire confidence and insure for the stranger any needful help and assistance. Nothing was too sacred, or too precious, no effort too great to be conferred on the stranger if only these three words were given, "In his name."

The promise of Jesus is, "Whatsoever ye ask in my name, that will I do." In my name shall they cast out devils, speak with other tongues, destroy serpents, and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick, they shall recover.

This is the name that is above every name, and there can be no doubt that this name is not appreciated as it should be. It is not revered and honored as it should be. In this name we should begin all our labors; in this name we should do everything we undertake. All the little daily duties should be done in the name of Jesus; all our little trials and troubles and crosses, and disappointments, and sorrows, and afflictions should be borne for his sake. Our eating, and drinking, and working, our recreation, our visiting, our every duty and every pleasure and enjoyment should be done in his name and for his sake.

These few thoughts have suggested themselves to my mind on this subject. Will some of our young friends write us an article for publication giving their best thoughts on this subject more fully for the benefit of the readers of the HERALD OF TRUTH? The subject is an interesting one and much could be said on it.

J. F. FUNK.

THE FAMILY, THE SUNDAY-SCHOOL AND THE CHURCH.—At the General Synod of the Reformed (Dutch) church, held at Asbury Park on the 1st of June, M. H. Hutton referred to the growing tendency to differentiate the world of the child from the world of the man. "Now all is different; we recognize that a child is a child, and not a little man. Over against this great gain there is a corresponding risk,—namely, that we relegate the child to a world of its own, as if he had nothing in common with us. Here the Sunday-school is simply invaluable. It is a unique institution, a link between the thorough training of youth and the sober life of mature years."

On the same occasion Peter Moerdyke dwelt on the one great evil that lies back of the Sunday-school, namely, the very

general neglect of family worship. They forget to pray, which in many cases proves fatal to character. Public institutions cannot take the place of family life; and the teachings of a school, however excellent, cannot make up to a child for the loss of such early influences for holiness.

The Sunday-school must take hold of its part of the work in deep earnest. Character must be built up by the instillation into the child mind of noble principles, and holy aspirations, an humble ambition to obtain that which is high and pure and holy, and in great work the teaching in the family is well-nigh indispensable. It is the neglect of this most important duty on the part of the parent that brings about so many non-churchgoers, so many children who would rather stroll about the fields, or the streets, or the rivers than go to Sunday-school. "While men sleep the enemy sows tares," is the teaching of Jesus, and if those tares are not uprooted they will in time bear fruit, if not in open and violent opposition to righteousness and religion, then at least in that fatal indifference to religion and the soul's salvation which is so common to-day, and which is just as dangerous as it is common. Inconsistency and indifference in religion, the form of godliness without the power, makes fully as many adherents of the non-church-going, "I don't-care-what-your-religion-is" crowd as the world does, in many a professedly Christian community, and besides, it brings a reproach upon Christianity which is difficult to eradicate. Let parents stand up for their principle, and give their children scriptural reasons for their believing and doing so and so; let family worship be a regular part of the day's doings, not as a matter of form, but as a matter of pleasant necessity, and the Sunday-school and the church will prosper more and as a general rule, the cause of Christ will have more and abler champions for it.

CORRESPONDENCE.

FROM REINLAND, MANITOBA.—On the 6th and 7th of June 57 persons were received into the church near Reinland, by water baptism. Bish. John Wiebe of Rosengart officiated at the solemn service. COR.

FROM MENGES MILL, YORK CO., PA.—On the 11th June the brethren Jacob Herr and J. B. Zimmerman, deacon of Allen, Cumberland Co., Pa., arrived in our midst. On Sunday forenoon brother Herr preached a very elegant sermon from Rom. 1:16, to a large congregation. Bro. Herr also addressed our Sunday school. In the evening the dear brother filled an appointment in the Hanover Church. We thank God and the dear brethren for their visit. COR.

MARION, KANSAS, JUNE 18, 1892.—We had services at our school house on the evening of June 14, by the brethren J. K. Brubaker and H. Longenecker of Lancaster Co., Pa. Bro. J. S. Lehman of Elkhart, Ind., was also present, and preached at the same place the following evening. We are glad to have traveling ministers stop with us. B. W. BARE.

FROM HARVEY CO., KAN.—Yesterday, June 12, our english minister, Michael Horst, was absent at the church service, but the Lord gave us much comfort and edification, very unexpectedly to us, through our Bro. Jonas Nice, of Adams Co., Nebraska, who was moved to stop over Sunday with us on his way homeward from Arizona. We were very agreeably surprised at his presence, just in time for the morning service. The Lord bless him in his zeal for much good, and keep him in the way everlasting. COR.

FROM JUNIATA CO., PA.—On the 22d of May 11 persons were received into the church by water baptism, at Richfield.

On the day following, Sunday, communion services were held in which many of the brothers and sisters participated. The meetings were truly interesting, and what a joy it creates in our hearts to see the young, as well as the older, coming out from among the world and accepting Jesus as their best friend.

Oh! that our hearts may be filled with true Christian love that we may go hand in hand doing our Father's will.

Dear brothers and sisters, let us use all the means God gives us to bring back those that have gone astray.

May God bless us all and keep us faithful until death. E. GRAYBILL.

FROM CASS CO., MO.—While Bro. David Hostettler of Wayne Co., O., labored with us during the first two weeks of May, four persons confessed Christ.

Later, while Bro. J. S. Coffman of Elkhart, Ind., remained here a few days, 8 more were added to the list. After Bro. Coffman's departure for the Ill. Conference, Bro. J. L. Winey of Peabody, Kans. held a few meetings when there were four more, making a total of sixteen. On Saturday June 4th the instruction meeting was held, when all expressed their willing-

ness to abide by the principles and practices of the church. On Sunday the 5th of June the baptismal service was conducted before a large audience, and the scene was an impressive one, as the whole congregation in a body repaired to go the water near the church, to witness the ceremony. All the converts made choice of being baptized in the water. COR.

FROM STEPHENS CITY, FREDERICK CO., VA.—A few lines from our little church may find room in the HERALD.

I am always glad to hear from the churches from far and near, but am sorry to say that we do not hear so much from some of our churches. But we are not all like minded regarding reading and writing for the HERALD. It has always been a welcome visitor at my home. We are truly glad to say we were visited by our dear brethren Bish. Samuel Coffman, Pre. John Geil, Dea. Eli Brunk and wife, and some of the young sisters, all from Rockingham Co., Va. Also two brethren and two sisters from Franklin Co., Pa. Abr. Hunsicker, Henry Ebersole and wife and daughter.

They filled four appointments beginning Friday evening, May 27th. On Saturday afternoon we had baptismal services at which seven dear young souls were added to the church, three brethren and four sisters. May they be instruments in the hands of God to bring others into the church. On Sunday we held our Communion meeting which was well attended and will long be remembered by our little flock. C. EBERSOLE.

WINESBURG, HOLMES CO., O., JUNE 10, 1892.—On the 4th of June Bro. M. Horst came in our midst. The same day at 2 P. M. we met, as previously appointed, to hold our preparatory meeting; afterwards we received word that our dear young brother Henry Shoup, who is at present sorely afflicted with a complication of diseases, requesting us to hold a meeting the same evening with him, at the home of Bro. J. L. Shoup. In the evening a number of brethren and sisters met at his home where we had a very instructive meeting, and also the same evening the communion was administered to the young brother as he could not be with us the next day. On the 5th we met again at the Longenecker M. H., to commemorate the love of a crucified Savior, who through love redeemed a lost and ruined world. After the exercises of the forenoon, and partaking of refreshments for the natural body, Bro. Horst went to Wilmot, Stark Co., to visit several old members of our church, who were not able to be with us. May God give us renewed courage that we may go on and fully trust in Him who is able to carry us safely through all our trials. May the Lord bless us all. And finally, brethren,

be diligent in prayer, and always present at church, leading your children thither to the Sabbath school. S.

FROM ALTOONA, PA.—I left Altoona, Pa., June 3, in company with Bro. William Graybill and Bish. William Auker, of the Lost Creek district, Juniata Co., Pa., for Martinsburg, Blair Co., where they intend to hold communion on the 5th of June. There were appointments made for them at Roaring Springs, near the home of Bro. Abram Snyder, where we had stopped off on Friday night; also appointment at Martinsburg for Saturday evening, but the weather being so unfavorable both appointments were not filled.

June 4 they held their preparatory services. We were richly admonished by the ministers in regard to our duties as laborers in the Lord's vineyard. Next day, Sunday, we met at the church, about one mile from Martinsburg, where a goodly number had assembled. The ministers preached sermons suited for the occasion, after which the ordinances were observed. The interest manifested showed they all felt that it was good to wait upon the Lord.

From here we took the train on the 6th for home, accompanying the brethren thus far, they being on their way to Clearfield Co., where they expected to stay a week. May the Lord accompany them and bless them in their labors.

To the brethren in the vicinity of Martinsburg I return my thanks for their kindness and hospitality. May God bless them and his spirit direct and guide them to the end. J. E. G.

MANY ENCOURAGEMENTS.—Not being able to work for a week, I thought it not out of place to pen a few lines for the HERALD, in the way of giving a little encouragement to our publishers and the readers of the HERALD. The paper is a very welcome visitor at our home. Especially so was the issue of the 15th of June. I can hardly wait till the HERALD comes, so as to read its contents. It is next after the Bible to me for reading, for it contains Bible truth, and besides, we hear from so many dear brethren and sisters, and what the good Lord is doing in so many places, especially for the dear young people. Christ left a good many examples and words for the young, and it is truly encouraging to see them make use of their privileges. Two young sisters were added to our number here at Barker Street a few weeks ago. May they with the scores of other young brothers and sisters who have lately set their faces Zionward, prove faithful. So they may be the means of gaining others. It is also a great encouragement to learn that the scattered ones are more directly cared for. It does us good to know they are

strengthened by the HERALD. The sermons they can read may do them nearly as much good as though they heard them spoken. I can not see any particular difference between having a sermon put in the HERALD, and writing an article for the paper. It is all for our edification, and gives strength to the saint and warns the sinner. Let the good work go on, and let us all, as Jude says, Keep ourselves in the love of God. HARVEY FRIESNER.

Bristol, Ind., June 17, 1892.

ZURICH, HURON CO., ONT., MAY 1, 1892.—We had a pleasant visit from the brethren and sisters, Bish. E. Weber and wife and Dea. J. Z. Kolb and wife. Services were conducted Apr. 23, 24, and 25th. On the 24th communion was observed with bread and wine. Twenty-one partook of the sacred emblems. This is a small number, but God's blessings are large. On the 23d 3 persons were baptized and one was reinstated. On the 1st of March one person was received into church membership from another denomination.

Many a cloud and many a sunshine have passed over us, yet how gracious God is to us poor, fallen creatures. The blood of Jesus cleanses us from all sins. Praise God! "Praise his holy name, for his mercy endureth forever." The angels rejoice when a sinner repents and flees to Jesus for refuge. God grant that these dear souls may prove faithful to their journey's end through this vale of trouble. How encouraging it is when the lambs are gathered into the fold, but alas how sad we feel when they leave the fold, and go into forbidden pastures.

We feel very sorry that two families including namely four members moved from here to Michigan. (We are not going to say, left the fold, but our small community) There are only 19 members here now; 24 years ago the church here had two ministers, and two deacons and about 40 members. One deacon died, the ministers and remaining deacon moved away into different localities, and we have been without ministering brethren except from Waterloo county for over 2 years. Something like 50 has been added to the church in these 24 years, yet indeed this is but a small number in so many years, still it is very sad that the number has decreased far below what it once was. One of the members is here yet that was here then, probably twelve of the members have died in this time, the rest have left us.

We had a pleasant Sunday School for some years. We have a healthful, productive, beautiful country. What can be the cause of this church's consumption? I know that the cause is with man, and yet God only can remedy it. Oh, pray for us that the remedy may come speedily. H. W.

NEWTON KANS., JUNE 15, 1892.—This day I am once more in the town of Marion, Marion county of this state; where I first resided when coming here twenty years ago. I have just with sadness looked after the morning train as it was bearing away our brethren, J. K. Brubaker, Henry Longenecker and Jonas Shank of Lancaster Co., Pa., who have been with us for a few days and have now turned their faces homeward to the dear ones who no doubt are prayerfully awaiting their return.

The brethren have labored very faithfully, and with untiring zeal while with us, preaching twice a day, and also at night. Their time was far too limited to reach all of the various districts here that need watering, even though they have given only from one to three sermons at a place. In this community we could have but one meeting and this only by the kindness of the brethren, they remaining longer than their limited time.

God be with them till we meet again, in this or the life beyond. This meeting was a peculiar one, also a pleasant one. Here are the brethren who with myself were the first citizens that represented our faith in this, then the frontier, sparsely settled, prairie land twenty years ago—Among this number we especially feel to mention the names of Noah Good and wife who are now past their three score years and ten, and who, to me, look no older than when first we met. Here we had made the first appointment for the brethren to preach on their present visit, but instead of it being the first, it became the last meeting of their present work for the time being, and here in answer to their prayer, they were providentially brought again face to face with their co-laborer, Bro. Joseph S. Lehman, of Elkhart, Ind., which manifestly caused them much joy.

Here, too, were brethren that live respectively ten, twenty, and thirty miles away, in Marion, McPherson, and Harvey counties who were by the bonds of love constrained to follow the visiting brethren thus far. We feel especially glad and thankful that Bro. Longenecker and Brubaker were willing to go to Oklahoma, agreeable to our earnest wish, where they preached in the house of Pre. Jacob Holdeman, and also in the house of sister Clara Schrock. This was the first visit any of our ministering brethren have made to Oklahoma. (If we are not mistaken, Bro. Shenk of Ohio, was there before. Ed.) but we trust it shall not be the last.

By the grace of God we will do all we can to direct traveling ministers as they come to us to go also to those who heretofore have been more or less neglected. There may have been some members in the state of whom we do not yet know, and if they will inform us we will remember them to the traveling ministers passing through. Let us thank God. R. J. HEATWOLE.

SUNDAY SCHOOL ITEMS.

FROM SHORE, LA GRANGE CO., IND.—We re-organized our Sunday-school the 3d of April for the coming summer. Samuel E. Troyer is Superintendent, Jacob J. Eash Asst., Harry E. Miller Secy., Geo. L. Mishler Chorister. We have an interesting school, and we are glad to see so many bright faces working for Jesus. COR.

THERE ARE at present between nine and ten millions of young persons in the United States that receive no Sunday school instruction.

THE INDIANA SUNDAY SCHOOL UNION held its twenty-eighth annual convention in Elkhart, Ind., June 21, 22 and 23. It was well attended by workers from all over the State, and was interesting as well as instructive.

ELIDA, ALLEN CO., OHIO, MAY 31, 1892.—We organized our Sunday school on the 8th of May. The brethren Daniel Shenk and Perry Brunk were appointed superintendents. On account of the conference at the Salem church we had no School up to this time. COR.

MANHEIM, PA., JUNE 15, 1892.—We opened our Sunday school (Kauffman's, Lancaster Co., Pa.) the first Sunday in May, with a fair attendance. It has increased since then, so that we now have some 70 scholars enrolled. The brethren H. S. Snively, John B. Reist, and Root are superintendents, and Bro. H. R. Cassel is secretary. D. C. H.

For the Herald of Truth. FOR THE SUNDAY-SCHOOL CHILDREN.—No. 7.

Thought is the prime factor in the acquirement of knowledge. A person who cannot originate thought, or at least do his own thinking, can never expect to become a thorough scholar; and further, he cannot hope to build his life-course upon a firm basis, for others will have the power to mislead him, or turn him from a well-chosen path; then how important it is for you Sunday-school children, and all other children, to learn to think. To originate thought of your own; commence it now; commence with your lesson, think of something about your lesson. Something no one has told you. But always think something good and useful, keep your thoughts active as long as you live, for it is this one thing that will lift you above the common plane in life. It will make you a leader in society, in the community, in Sunday-school, in the church, or wherever your lot may be cast.

The greatest benefit to be gained by the power of self-thinking is the firm sup-

port it gives to the reasoning power. By it you will be able to reason out any problem of life, and you cannot easily be deceived, or turned from good to bad. You will not decide upon a choice you contemplate, until you have its truthfulness and its merits reasoned out; this alone will save you many a heartache and sorrow in your every day life; and it will help to lift you upon the true and firm basis in your upward course.

Children, learn to think; do your own thinking, no matter how trifling the little thought at first, keep at it, and you will gain knowledge more speedily, more abundantly and more firmly than if you let others do the thinking for you. Remember there is a broad field open for thought to play in, and you have the whole field before you; you will advance as the years come to you and your mind develops; and you may be one of the greatest workers for the good of the human family. Do not branch out in more than one line of thought. Direct that for the good of yourself and your fellow men. You have no time to trifle away in useless or hurtful things. Life is too short for that, so make the best of it you can. Learn to think.

UNCLE HENRY.

ILLINOIS MENNONITE CONFERENCE.

The Annual Conference for the State of Illinois was held in the Morrison Mennonite meeting-house in Whiteside Co., on the 27th of May, 1892.

Conference was opened by singing hymn No. 432, and prayer by Bish. Em. Hartman of Washington, Ill.

Of ministering brethren the following were present:
Bishops.—E. M. Hartman, P. Y. Lehman, Joseph Buercky.

Ministers.—J. S. Coffman, J. S. Lehman, Christian Snively, Gabriel D. Heatwole, Christian Good, John K. Brubaker, Henry B. Longenecker, John Nice, Philip Nice, P. B. Snyder, H. L. Shelley.

Deacons.—John Snyder, Peter Haun, Amos Landis and Steiner.

Christian Good of Rockingham Co., Va., was chosen Moderator; J. S. Lehman of Elkhart, Ind., Secretary, assisted by J. K. Brubaker of Lancaster Co., Pa., and G. D. Heatwole of Rockingham Co., Va.

After prayer, opening remarks were made by Bish. Peter Y. Lehman of Goshen, Ind., followed by Bish. E. M. Hartman, reading as a basis for remarks Eph. 4. The conference was earnestly addressed and instructed to build on the true foundation.

The ministers and deacons in turn all responded to the Bishops' addresses, expressing their full sympathy therewith.

After this, Conference adjourned to meet at 2 P. M.

AFTERNOON SESSION.

Conference opened by singing hymn No. 431, and prayer by Bish. Jos. Buercky. Ques. 1.—Can anything be introduced into the church and adopted without the counsel or consideration of the church?

Resolved, unanimously, to introduce nothing into the church without church counsel and resolution of conference, Rom. 12: 10; Eph. 4: 1-4.

Ques. 2.—Can our ministers be allowed to attend theological institutions?

Resolved, that we believe that it is neither proper nor scriptural for a Mennonite minister to attend a theological institution.

Ques. 3.—When a bishop is called to assist in a church counsel, has he the right to exclude the minister of that church and hold the counsel himself, for the reason that some members might not bring in their complaints against the minister, in his presence?

Resolved, that the bishop has a right to exclude a minister if he has a witness with him in counsel.

Ques. 4.—Whereas the church is increasing in numbers through our present system of evangelizing, therefore, what should or can be done to get the members into a purer and better and higher spiritual life, that the church in general may be a better light unto the world?

Resolved In order to accomplish this much desired object, (1) great effort should be made to instruct converts in the first principles of religion, so that they may be received into the church thoroughly converted. (2) Ministers and pastors should prove, by their teachings, and by their association with the members of their flocks, especially their young converts, that they have for them a loving friendship and a deep spiritual interest, and that they are themselves full of the life of God, so that they can say, "Be ye followers of me, as I also am of Christ." (3) Newly added members should be encouraged to search the Scriptures diligently, and to become so conversant with the word of God that they can readily make applications of the Word to practical life. They should be encouraged to become working Christians, to make special efforts to enlighten the unconverted, and to encourage weak members to watchfulness and prayer, and to labor diligently in every good work. Matt. 28: 20; Matt. 18: 3; 1 Tim. 4: 12; Acts 17: 11; 1 Thess. 5: 14.

Ques. 5.—Is it consistent for members of our church to go to the World's Fair? Resolved, that it is not.

Ques. 6.—Shall a brother or sister be considered a consistent member in the Mennonite church who adorn themselves after the fashions of the world?

Resolved, That they cannot be in good standing in the church if their attire and general demeanor show that they have more love for the world than they have for the church.

Ques. 7.—What shall be done with the money, the proceeds of the old meeting-house at Gardner that was sold by Bro. Lewis Kulp?

Resolved, that Bro. Lewis Kulp pay over the money to Bish. E. M. Hartman of Washington, Tazewell Co., Ill., for the benefit of his church to enlarge his present meeting-house, or to build a new one.

After the closing prayer by Bro. J. S. Lehman, Conference closed to meet again at the Union Mennonite M. H. near Washington, Tazewell Co., Ill., on the fourth Friday in May, 1893.

CONFERENCE REPORT

Of the Fifth Annual District Conference of the Amish Mennonite Church for the State of Indiana.

On the 2d of June, 1892, a number of ministers met at the Howard Co. church at 8 o'clock A. M., to arrange some questions for conference. Bro. D. J. Johns of Goshen, Ind., was elected Moderator; Bro. E. A. Mast of Kokomo, Ind., was then chosen Assistant Moderator; Bro. J. S. Hartzler of Haw Patch, Ind., was elected Secretary, and Bro. D. D. Miller of Goshen was chosen Assistant Secretary. After questions were arranged conference proper was opened at 10 o'clock by singing. Bro. Mast gave an address of welcome, and an exhortation to prayer, and led in prayer. Bro. Johns then read twenty verses of the 15th chapter of Acts, and gave an address in which he explained the object of the apostles coming together, that it was to confer ideas pertaining to the welfare of the church, and that this is the object that we should have in view in our conference work. He also showed that the non-resistant, non-conformed doctrine was the doctrine of the Sacred Word, and that dress is not the only way in which we can be conformed to the world, but that there are many ways. However, that dress is one of the ways of worldly conformity, and that as much as God gives him grace, his desire was to warn the people of all these, and work to the best interests of the church. Each minister in turn then answered and heartily endorsed the ideas presented by the Moderator.

The following resolution was then unanimously adopted by the laity:

Resolved, that we, the laity, heartily endorse the thoughts presented by the ministry in reference to unity, non-resistance, non-conformity to the world and conformity to the will of God, and that we will, as much as God gives us grace,

stand by and help the ministry in upholding such doctrine.

Ques. 1.—How far have we as Christians a right to use the law? This subject was discussed at considerable length. It was shown that we cannot get along without the law in such things as transferring property, etc. The following answer was adopted: In case of difficulty between man and man, use every possible means to bring about an arbitration, and where none can be effected, use the law only by the consent of the church after giving a full statement of the case before the church. Where it does not affect our fellow-man use it according to the Word of God.

Conference adjourned for noon. A basket dinner was peaceably and quietly partaken of.

The afternoon session was opened by singing, after which Bro. C. K. Yoder of Bellefontaine, Logan Co., Ohio, led in prayer.

Ques. 2.—Can it be acknowledged as right that a brother dam up or in any way hinder the water in its course, so that it fall back on some one else's property, when it can be carried off without harm to any one? Answer adopted was, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

Ques. 3.—Is it to the upbuilding of the non-resistant churches to have their members unite in marriage with members of the so-called popular churches? Answer adopted was, We would advise that our brethren and sisters choose companions of the non-resistant faith, because such a choosing would have a tendency to maintain union in the church and home.

Ques. 4.—What does this conference consider the proper way of electing Sunday-school officers? Answer adopted was, As the Sunday-school is the nursery of the church, and is intended to prepare the characters of our children for the church, it certainly ought to be under the supervision of the church.

On motion it was decided to omit Ques. 5 for the present and take up

Ques. 6.—What are some of the greatest essentials in the evangelizing work? Answer adopted was, To accomplish the greatest results ministers must be saved, filled with the Spirit, definite, prayerful, humble, earnest, full of faith, conscious of the importance of his work, and persevering. The laity must be humble, prayerful, liberal, earnest and self-sacrificing. It was decided to omit further questions for the day, and after some discussion the following resolution was framed and passed by a unanimous vote:

Resolved, that those who become disobedient to the church, of which any bishop connected with this conference has the oversight, cannot be owned as a part of this conference.

The Moderator then called on Bro. D. Z. Yoder, of Sterling, Wayne Co., Ohio, who led in prayer. After singing, conference adjourned to meet next day at 9 A. M.

JUNE 3.

Conference was opened by singing a number of hymns, after which Bro. Johns read 1 Cor. 3 and gave an admonition, and called on Bro. Daniel Yoder of Linn Grove, Adams Co., Ind., who led in prayer.

Ques. 5.—Is it the duty of any minister, brother or sister, according to Matt. 5:23, 24, to go and see his fellow minister, brother or sister who is offended because of a difference of opinion in reference to some church work? If so, how is the reconciliation to be brought about when both parties claim to have God's word on their side? Answer adopted: This conference does not consider Matt. 5:23, 24 to apply to this question, unless such minister, brother or sister has given just cause for offense, in which case such person shall act according to Matthew 5:23, 24.

Ques. 7.—Is it advisable that our members invest their means in bank stock? Answer adopted was, This conference would advise that our members use their means in other ways, as there is danger of violating 2 Cor. 6:14.

After singing, conference adjourned for noon. The afternoon session was opened by singing, after which Bro. J. D. Miller of Middlebury, Ind., led in prayer.

Ques. 8.—A and B have a difficulty, but have never met to arbitrate. A seeks an arbitration through the church by representing one side of the case. B is willing to arbitrate by selecting three disinterested men. A objects to arbitrate in this way. Both are brothers in the same church. Answer: We advise such brethren to begin anew, and act according to Matt. 18:15-17. If such church has a knowledge of such case and such brethren neglect to act according to Matt. 18, such church should deal with them as transgressors.

Ques. 9.—What course does this conference think best to pursue with brethren or sisters who neglect to partake of communion, and how long can such members be borne to the edification of the church? Answer: The church should be governed by circumstances, but in general, at least after second neglect, act according to Gal. 6:1. If this fail, the reason should be ascertained and reported to the church and the church act accordingly.

On motion it was decided to leave the rest of the questions and use some of the time in pointing out some of the faults into which ministers are liable to fall, so that we might avoid them. This was interesting, and if each one of us tried we could find something that would be of

use to us and make us more efficient workers in the church. The following resolutions were also passed:

Resolved, that this Conference express a hearty opposition to the traffic in liquor as a beverage, which to-day causes thousands of young men to stay away from the church, and which brings misery, woe, and broken hearts to the homes and profits no one but the parties who sell it, and that only financially, for it brings a curse to their soul. Hab. 2:15.

Resolved, that instead of a committee to select time and place for next conference, a corresponding secretary be elected whose duty it shall be to find out the time the different conferences are to be held, and select an appropriate time for our conference and have said time, with the place selected by this conference, published in the HERALD OF TRUTH three months before time for said conference, and that place for such conference be chosen now. Bro. J. B. Miller of Middlebury, Ind., was elected corresponding secretary, and Haw Patch church was chosen as the place for next conference.

Resolved, that we, as ministers from abroad, hereby extend our heartfelt thanks to the people of this community for their kindness and hospitality shown us while in their midst.

After singing, Bro. Daniel Miller of Plevna, Howard Co., Ind., led in prayer, and conference adjourned. All seemed to feel that the time was profitably spent, and that the Lord was with us in our work, and that if we do according to the rich admonitions which we heard, that it will be well with us all in eternity.

HOW TO DO GOOD.

You want to know how to do good, my dear? Believe me, what I say;
You can do more good by being good,
Than in any other way.

"Now are ye light in the Lord," we read,
Then walk as a child of light;
You will make this world of sin and death,
With heaven's own glory bright.
The light of heaven, my dear, is love,
It shines like a golden sun:
It warms the cold, dead hearts of men,
And quickens every one.

So open your hearts to the love divine,
Let it shine in first, my dear,
And then shine out to guide and bless,
And purify and cheer.

If you grow like Jesus, sweet and pure,
And kind and good and true,
Your ready hands and feet each day,
Will deeds of mercy do.

TEACHERS!

If you are going to the N. E. A. meeting at Saratoga, apply to Lake Shore & Michigan Southern R'y Ticket Agents, or write to A. J. Smith, G. P. A., Cleveland, O., for circular of information.

Excursion tickets will be sold at reduced rates July 5th to 13th, good for return until Sept. 15th, 1892.

ITEMS.

The Religious Tract Society at its 93d anniversary, reported during the year 700 new publications, 199 of them tracts. An interesting item in the financial statement was that grants to societies had reached the total of \$211,320, an excess of \$72,105 above the free contributions of the Society's funds. Up to the present time the Society has published books and tracts in 205 languages, dialects and characters.

PRESENTED TO THE AMERICAN BIBLE SOCIETY.—Charles J. Baker of Baltimore has just presented to the American Bible Society a manuscript containing the whole Bible, written in the Latin language. The volume is a curious one and it is supposed that it was written in the fourteenth century. It is written on vellum. The labor in preparing it can be imagined when it is said that the script is so small that the letters cannot be distinguished without the aid of a powerful magnifying glass.

WAR.—William B. Osborne, a Methodist minister, writing from London to the *Christian Standard* of this city, thus remarks: "For one I am weary of this horrible science of war, and never more so than since I have been in London, where the great cathedrals and parks and public places are filled with statues and monuments of the great captains and heroes in the numberless wars that England has waged on every sea and land beneath the sun for more than a thousand years—some of them for the most infamous purposes, such as forcing the opium curse on China. Let us have done with this worship of the god of War."

THE census returns from New Zealand show 1,167 churches and chapels, besides over 400 other buildings used for Sabbath services. They have accommodations for 278,114 persons (somewhat less than half of the population of the colony), and are actually attended by 197,055 persons. As divided among the different denominations are 40,785 Presbyterians, 37,252 Episcopalians, 30,525 Roman Catholics, 27,106 Wesleyans, 14,442 Salvationists, 450 Jews, while about 4,000 are of no denomination at all.

The death of the Rev. Jonathan Blanchard, D. D., formerly President of Knox College, Galesburg, and afterward of Wheaton College, at the age of eighty-two, takes away from the Congregational ministry one of the most prominent of the older preachers. In the time of slavery he was an ardent Abolitionist, and has always taken the lead in the opposition to secret societies. He was succeeded in the presidency of Wheaton College by his son, Charles Blanchard, who was in complete sympathy with his father in the ruling ideas of his life.

The statistics of the United Presbyterian Church of North America for the past year show an increase of one in the number of presbyteries, there being now 60 instead of 59. The number of pastors and stated supplies has grown from 531 to 541, and the total number of ministers from 782 to 791. The number of students of theology has increased from 73 to 93. There are 920 congregations, an increase of 18, and 758 pastoral charges, an increase of 41. The total membership has grown from 106,385 in 1891 to 109,385. There have been, however, fewer members received on profession than there were a year ago, the total being 6,975 as against 7,482 for the preceding year. There are 1,090 Sabbath-schools, with 98,859 scholars—a growth of 63 schools and 5,016 scholars. The number of young people's societies has also increased till there are now 589, with 23,994 members. The total contributions, including those of Sabbath-schools and missionary societies, have been \$1,286,288, an increase of \$140,301.

THE TRACT ASSOCIATION OF FRIENDS OF PHILADELPHIA.—From the printed report of this Association for the year ending Third Month 1, 1892, we learn that the distribution of tracts during the past year was 99,863. They had also disposed of 4,493 Almanacs, 1,123 Sermons on the Mount, 996 Proverbs of Solomon, 6,187 Juvenile Books, 119 Biographical Sketches and Anecdotes, 112 Musings and Memories, and sundry other of their publications.

Four of the series of tracts have been canceled and new ones put in their place. A change has also been made in the series for children.

The receipts for the year have been \$923.11, the expenditures \$984.68.

The present series includes 177 different tracts, which furnish a large variety of interesting and valuable reading matter, adapted to various states and conditions. Any friends desiring tracts for distribution can obtain them by calling at the Book Store, No. 304 Arch Street, Philadelphia, or by sending a written request to the agent, Jacob Smedley, at that address.

Members of the National Educational Association.

For the annual meeting of the above named association, to be held at Saratoga, N. Y., July 12th to 15th, 1892, the Lake Shore & Michigan Southern Railway—Lake Shore Route—will sell excursion tickets to Saratoga and return, July 5th to 13th, at one fare for the round trip, with \$2.00 added for membership coupon. Tickets will be good to return until July 19th, with an extension of limit for return until Sept. 15th, 1892.

Stop-overs allowed at Niagara Falls and Chautauque Lake. For full particulars apply to Ticket Agents, or write A. J. Smith, G. P. A., Cleveland, O.

RECENT scientific research has clearly demonstrated the fact that "a chemical substance, that is a toxic, a poison, a neurotic, is not needed in the healthy human body and is not in the slightest degree indorsed for any other than medicinal use," and but rarely for that, in fact, necessary only in a few extreme cases.

WRITERS who would cultivate clearness and brevity would get great advantage by studying the parable of the Prodigal Son. Even from a literary point of view it is a most remarkable production. Not a word is wasted. The whole story is told of the division of goods, the departure, the arrival in the far-away country, the manner of life there, the loss of means and friends, the degrading employment, the resolution to return, the welcome, the confession, the restoration, the feast, the elder brother's complaint, the father's reply—all this in twenty-two short verses, or 304 words. In the Greek the number of words is only 398.

A PARASITIC round worm, being one of the Ascaris group, has been discovered, says a writer in the *English Mechanic*, to produce the formidable disease called *beri beri* in parts of India, and in Assam, *kala azar*. The latter disease began to attract notice in Assam about seven years ago, and since then has been slowly but steadily spreading, whole villages being depopulated by it in 1889. At first the disease was supposed to be a malarial one. After a long and tedious investigation Dr. Giles found that the cause of the disease is a nematode worm, whose eggs and embryos swarm by millions in the polluted soil and dirty puddles around the villages. From these breeding places the germs or embryos find their way into the imperfectly cooked food of the natives, the patients dying of anaemia, like what is called "miner's anaemia," occasionally found among miners and bricklayers in various parts of the world. The trouble can easily be cured, provided it is properly attended to before serious damage has been done to the digestive organs.

THE martyrs to vice far exceed the martyrs to virtue, both in endurance and numbers. So blinded are we by our passions that we suffer more to insure perdition than salvation. Religion does not forbid the rational enjoyments of life as sternly as avarice forbids them. She does not require such sacrifices of ease or ambition, or such renunciations of quiet, as pride. She does not murder sleep, like dissipation; or health, like intemperance; or scatter wealth, like extravagance or gambling. She does not imbitter life like discord, or shorten it, like duelling, or harrow it, like revenge. She does not impose more vigilance than suspicion, more anxiety than selfishness, or half as many mortifications as vanity. —*Hannah More.*

THE UNCONSCIOUS TEACHER OF AN OBSERVANT PREACHER. — He was a young minister of quick mind and warm heart who preached with much earnestness. On the front seat every Sunday sat an honest miller who fixed his eyes upon him, listening with intense interest from twenty minutes to thirty, when he would turn around and sit sideways during the rest of the sermon. The preacher wondered why, and began to notice at what point it occurred. By the observation of a few Sabbaths he found that never did the hearer change his posture till the preacher had fully stated his thought, and was repeating himself or adding "sound and fury signifying nothing," that it is always so. From that time the moment the miller changed his position he closed the sermon. During his whole subsequent ministry he has had a reputation for brevity and point, and if perchance he begins to spin the "spread of his verbosity" beyond "the staple of his argument" he thinks he sees the old miller turning sideways and stops the wheel.

REDUCED RATES TO SARATOGA, N. Y.

The Lake Shore & Michigan Southern Railway will sell excursion tickets to Saratoga and return, July 5th to 13th, at reduced rates, account N. E. A. meeting.

For full particulars apply to Ticket Agents.

Letters Received.

WITH MONEY.

A—Jacob S. Augspurger, Anna M. Augspurger, J. H. Amstutz.
B—Jennie Blosser, R. K. Brubacher, Jacob Burkey, Jacob E. Brubacher.
C—John Christolter, J. B. Clousen, R. H. Chatelain, J. Colbantz.
D—Jos C. Driver, John Dreidger, H. Davidson, Paul Detweiler.
E—H. Enns, Ella Eberly.
F—J. Friesen, Dr. C. D. Fritz, Samuel Foust, Peter H. Funk, Peter Friesen, Isaac Fehr, Peter Fast, J. V. Fortner.
G—Jacob Gingrich, Amos A. Geiger, Daniel Graber, H. C. Grady, Horning, H. O. Hunsberger, Amos K. Haverstick, D. C. Hershey, G. S. Heitwiler, F. Hostetler, Mary G. Harnish, Sarah A. Hostetler, J. N. Hartzler, Nancy Hartzler, C. Hostetler, L. Honsaker, D. C. Hershey, Amos H. Herr, Fannie Heister, Newton G. Herr, H. E. Hurst, G. Harder, J. L. Hildebrand.
I—John Janzen.
K—Amos R. Kantz, Louisa Kauffman, A. H. Kauffman, J. B. King, Mary A. Kauffman, Sue Kindig, Sallie Kachel, R. N. Kratz.
L—E. G. Landis.
M—Amos B. Miller, A. B. Mensch, D. F. Miller, D. J. Miller, H. D. Miller, C. K. Miller, D. P. Miller, Israel G. Musser, P. P. Moser, Jos W. Mishler, B. F. Miller, Lydia Mackinson, Sophia Meyers.
N—H. T. Nice, John Nafziger.
P—Ellen Plank, K. Prehm.
Q—Gerhard Rempel, R. Kinkenberger, Jos W. Ropp, P. P. Ratzlaff.
S—Wm. Steinman, J. H. Smucker, J. M. Stahly, O. H. Steiner, A. H. Stokadus, Lizine Semcken, Lydia Secrist, Sarah A. Snyder, D. C. Steiner.
T—D. C. Troyer.
W—Christiana Weirich, Peter Wiens, S. G. Wincy.
Y—Silvanus Yoder, Mary E. Yoder, R. I. Yoder.
Z—J. R. Zimmerman.

MISSION FUND.

A friend, \$5; —, \$10; Ellen Plank, \$1; J. M. T. Miller, \$16; L. Zook, \$1.

TRACT FUND.

M. S. Miller, 50 cents.

DIED.

WITMER.—June 1, 1892, in Marietta, Lancaster Co., Pa., Mrs. Mary M. Witmer, widow, aged 42 years, 5 months and 14 days. Funeral on the 3d. Text, Heb. 9:27, 28. Buried at Landisville M. H. A father and three children followed the remains to the grave.

ADAMS.—June 3, 1892, in Marietta, Lancaster Co., Pa., Sister Sarah Adams, widow, aged 87 years, 7 months. Funeral on the 6th. Text, Phil. 1:21. Buried in the Marietta Cemetery. Sister Adams was a bright, shining light.

WEAVER.—June 5, 1892, near Shipshewanna, La Grange Co., Ind., Earl Harrison, son of John and — Weaver, aged 7 months and 21 days. Buried on the 7th of June near Shipshewanna. Services in the M. E. church in Shipshewanna by D. D. Miller, from Job 1:21.

WITMER.—On the 11th of May, 1892, in Manor Twp., Lancaster Co., Pa., Sister Fanny, widow of Jacob Witmer, aged 77 years, 2 months and 2 days. Funeral on the 14th at Bachman's meeting-house. Services by Benj. Lehman from 1 Pet. 1:24, and Benj. Hertzler, from John 14:2. Sister Witmer was a pattern of humility.

RAMSEYER.—On the 10th of June, 1892, near Smithville, Wayne Co., Ohio, of diphtheria, Melvin, son of Daniel and Rebecca Ramseyer, aged 6 years, 5 months and 2 days. Buried on the 12th at the Oak Grove M. H. Funeral services by J. K. Yoder in German and Charles Weiland in English.

STAUFFER.—On the 20th of April, 1892, near Metzler's M. H., West East Twp., Lancaster Co., Pa., of brain fever, Mary, daughter of Samuel and Mary Stauffer, aged 9 years, 9 months and 23 days. Buried on the 23d. Funeral services by Elias Molt and Joseph Wenger, from 1 Sam. 3:18.

BRUBACHER.—May 6, 1892, near Kraybill's meeting-house, Lancaster Co., Pa., Sister Anna, wife of Pre. David Brubacher, aged 77 years, 8 months and 29 days. Funeral on the 11th. Text, Rev. 14:12, 13. Buried at Kraybill's meeting-house. Sister Brubacher was a faithful member of the Old Mennonite church.

FRANK.—May 11, 1892, near Brunnerville, Lancaster Co., Pa., Sister Lydia, wife of Bro. Henry Frank, aged 81 years, 11 months and 10 days. Funeral on the 14th. Text, Rev. 7:16, 17. Buried at Hess' meeting-house. Sister Frank was a faithful Christian. May the good Lord comfort the aged brother in his loneliness.

BECK.—On the 27th of May, 1892, near Archbold, Fulton Co., Ohio, of scarlet fever, Barbara Beck, aged 4 years, 1 day. Buried on the 28th in the Amish graveyard. Funeral services by Chr. C. Stuckey, D. Wyse and Chr. Freyenger. The child was a daughter of Pre. Jonathan Beck who died in Arkansas. She leaves a sorrowing mother to mourn her death.

SCHADT.—On the 10th of May, 1892, near Archbold, Fulton Co., Ohio, of heart disease, Peter C. Schadt, aged 47 years, 2 months and 8 days. He leaves his sorrowing wife, five children, brothers, sisters and many friends to mourn their loss. Buried on the 12th in the Lockport graveyard. Funeral services by Chr. Freyenger and D. Wyse in German, and by Chr. C. Stuckey in English. Bro. Schadt had to suffer much, but he was patient in affliction, and we believe he has gone to his reward.

BAER.—On the 31st of May, 1892, in Union Twp., Elkhart Co., Ind., of the effects of grip, John C. Baer, son of Pre. Christian Baer, aged 50 years, 4 months and 29 days. He was buried at Yellow Creek on the 3d of June. Services by M. Hoover, M. Ramer and John Weaver from 2 Cor. 5:1. May God comfort the sad hearts of the surviving companion and children. Bro. Baer was an upright, faithful Christian.

MILLER.—May 28, 1892, of old age, in Millersville, Lancaster Co., Pa., Sister Elizabeth Miller, widow, aged 86 years, 6 months and 13 days. Funeral on the 30th. Text, Psalm 34:20. Buried at the Bethany Lutheran church in Millersville. Two sons and one daughter mourn her departure. A large congregation assembled as a tribute of respect. Sister Miller was confined to her bed about 13 years.

BERKEY.—On the 2d of June, 1892, near Wellersville, Wayne Co., Ohio, Bro. Samuel Berkey, aged 41 years, 7 months and 4 days. He leaves his wife and seven children, his aged parents, and many friends to mourn his early death. His remains were laid to rest in the presence of many people, at the Oak Grove M. H. on the 5th. Funeral services by J. K. Yoder and Isaac Miller.

GEHMAN.—On June 11, 1892, in East Calico Twp., Lancaster Co., Pa., Susanna, wife of Israel Gehman, aged 48 years, 8 months and 15 days. She was a sufferer of consumption for the last ten years. She was a member of the Mennonite church and was willing to leave this world. Husband and 17 children—8 sons and 3 daughters—survive. The remains were buried at Gehman's graveyard near Adamstown. Services by Benjamin Horning and Abraham Gehman.

MUSSELLMAN.—May 8, 1892, near Manheim, Lancaster Co., Pa., of "grippe" and consumption, Bro. Jacob Musselman, aged 70 years, 8 months and 23 days. Funeral on the 10th. Text, 2 Cor. 4:16-18. Buried at Erb's meeting-house. A large congregation assembled to pay a tribute of respect for the beloved brother. Bro. Musselman was a quiet, peaceable man. He was truly humble. A wife, one son and two sisters mourn his departure. May the Lord comfort them.

SHENK.—May 10, 1892, near Lancaster City, Pa., Bro. John Shenk, aged 75 years, 8 months and 12 days. Funeral on the 13th. Text, Rev. 14:12, 13, and 2 Tim. 4:6-8. Buried at Millersville meeting-house. A very large congregation assembled to pay a tribute of respect for the deceased. Bro. Shenk was a faithful member of the Mennonite church. He was indeed a pillar in the church, remaining true in the sore trials through which the church passed.

HARTZLER.—On the 4th of June, 1892, near McVeytown, Pa., Anna, daughter of J. K. and Selina Z. Hartzler, aged 23 years, 3 months and 10 days. She was gentle and faithful. As a daughter, as a member of the church, as a worker in the Sunday-school, as a disciple of the Lord Jesus, she ever strove to fill her place. Her faithfulness in this life had some reward already in this world in the love shown to her by brethren and sisters and neighbors during her illness.

ZOOK.—On the 8th of June, 1892, in McLean Co., Ill., of the infirmities of age, Susan Zook, aged 86 years, 6 months. Her maiden name was Hoover. She was born in Millfin Co., Pa. In 1826 she was united in matrimony with Jost Zook, who died in 1888, since which

time she lived with her only daughter. She also leaves three sons, 23 grandchildren and 24 great-grandchildren. The remains were buried on the 10th in Simon Lautz's graveyard. Funeral services by John Stables at the house, and in the North Danvers M. H. by Joseph Stuckey from 2 Cor. 5.

LAPP.—Elizabeth, wife of the late Tobias Lapp, and daughter of Henry and Catharine Detwiler, died at Line Lexington, Bucks Co., Pa., June 6, 1892. She leaves one son and three daughters to mourn their loss. Her age was 46 years, 7 months and 4 days. Buried at the Line Lexington Mennonite meeting-house. Services at the house by John Walter and H. Crouthorn, text, John 16:22; at church by Samuel Gross, S. Godshalk and H. Rosenberg, text, Ps. 27:10.

SWARTLEY.—Isaac M., son of Levi and Lydia Swartley, of New Britain, Bucks Co., Pa., died May 21, 1892, aged 27 years, 4 months and 5 days. He leaves a wife and little daughter to mourn their loss. May 8th he was baptized and received into the Mennonite church, being then as well as usual. About one week afterwards he took the mumps, and had almost recovered, when he took a cold and died two days afterwards. He was buried at the Line Lexington burying ground. Services at the house by S. Gross and J. Walter, and by H. Rosenberg and Samuel Leatherman at the church. Text, Luke 21:36, which had been selected by the widow.

ZIERLEIN.—On the 31st of May, 1892, near Tiskilwa, Bureau Co., Ill., of heart trouble, Sister Mary, widow of Frederick Zierlein. Her maiden name was Stauffer. Her age was 44 years, 8 months and 19 days. She was the mother of six children, five of whom survive her. Buried on the 3d of June at the Indian-town M. H. Funeral services by Jacob Rintgen and Joseph Buerckly in German and — Kauffman in English. Her death was sudden. At 10 A. M. she was speaking with her children, and at 11 she was dead. Two of her children were not at home. May God comfort the bereaved children.

JOSEPH BUECKLY.

WISMER.—On the 26th of May, 1892, in Lincoln Co., Ont., of dropsy and heart trouble, Magdalena, wife of Isaac Wismer, aged 84 years, 2 days less(?) She was born in Bucks Co., Pa.; her maiden name was Hight. She leaves an aged husband nearly blind, and feeble, past 80 years old, and seven children, one daughter and six sons, to mourn the loss of a kind and affectionate mother. The community has lost a near and good friend and neighbor, and the church, of which she was a consistent member for many years, will sadly miss her. She was interred in the South Cemetery on Sunday afternoon. A large number of friends and relatives assembled to pay the last tribute of respect to a near and dear one. Peace to her ashes.

HIPPLE.—On the 1st of June, 1892, in Lincoln Co., Ont., Lawrence Hipple, aged 80 years, 3 months and 11 days. He was troubled for many years with asthma, and about two years before his death he had been confined to the house by being afflicted with palsy, but suffered his afflictions with Christian fortitude. He had a longing to depart and be with Christ, of which he had a full assurance that it would be much better than in this world. The remains were interred at the Moyer church on the 3d. A large number of friends and relatives assembled to pay the last tribute of respect to a near and dear friend. His seat at the meetings in his church was seldom va-

cant if health permitted. He was a consistent member of the church for many years. Funeral services by Noah Stauffer, of Waterloo Co., Ont. JOHN F. RITTENHOUS.

KAUFFMAN.—William Kauffman was born in Millfin Co., Pa., and died at his home in Salem Twp., Champaign Co., Ohio, May 31, 1892, aged 45 years, 5 months and 16 days. He was married to Catharine Alliger, who died in 1874. To them was born one son, who survives. Bro. K. came to Champaign county, Ohio, in 1875, and was married to Mattie Yoder, nee Harshbarger, who preceded him to the spirit world but two months ago. Bro. Kauffman was an upright man and a member of the Amish Mennonite church. In October 1890 he was taken ill and from that time up to his demise he was unable to work, and his sufferings were intense. Everything in the way of medical attention and good nursing was done for him, but it was of no avail, as his affliction was caused by a tumor on the brain. His case was indeed a sad one and the sympathy and prayers of the community were with him. Funeral services were held at the Grove church on Thursday, at 10 o'clock A. M., by John Wayne and Abnegado Miller. Buried in the Hooley graveyard.

BAUMGARTNER.—On the 20th of May, 1892, in Richmond Twp., Cambria Co., Pa., of consumption, Sister Elizabeth W., wife of Bro. Andrew Baumgartner, aged 33 years, 8 days. She was buried on the 22d at Weaver's Mennonite meeting-house, followed to the grave by many friends. She left behind a sorrowing husband and two little children and many friends, but they need not mourn as those who have no hope. She had a desire to depart and be with Christ. She selected hymns No. 72,

"Asleep in Jesus, blessed sleep,"

and 124,

"Oh, think of the home over there,"

to be sung at her funeral. Funeral services by Levi A. Blough, Jonathan Hershberger and Simon Layman. Let us all strive also to be ready that when death will come we may express a willingness to go like the departed sister did.

STAUFFER.—On the 12th of June, 1892, in Murrell, Lancaster Co., Pa., Philip Stauffer, aged 73 years, 10 months and 15 days. On the following Thursday, the 16th, services were held at his late residence in Murrell by Benjamin Horning, Bish. Jonas H. Martin and Jas. Jacob N. Brubaker. In the afternoon the funeral proceeded to the Indian-town meeting-house, where services were held by Christian Risser and Jacob N. Brubaker; text, 1 Thess. 4:14-18. The text at the forenoon services was Rev. 22:14. Deceased was born in Tunkenhansen, Bavaria, July 27, 1818; came to this country in 1841; was married to Sister Julia Hafala in 1845. They were blessed with three sons and four daughters. One son and one daughter died in their childhood. The sons are John of Fergus Falls, Minn., and Abraham of Lancaster Co., Pa. The daughters are, Anna, wife of Andrew Weidman; Mary, wife of Samuel Stauffer, and Julian, wife of Phares Rutt, all living in this country. Deceased had consumption, and was unable to speak for about seven months. He was confined to bed about six weeks. He bore his afflictions with great patience, and we believe that our dear brother has now entered upon that glorious rest which is prepared for God's people. May God comfort the bereaved family with this blessed thought and help them to be faithful until death.

H. A. MUMAW, M. D.

Homoeopathic Physician and Surgeon,
ELKHART, IND.OFFICE—423 Main Street. Hours—9 to 11 A. M. and
10 to 2 P. M.
Residence—313 Prairie Street. Telephone, 18.

AN INTRODUCTION

to the through car service of the Wisconsin Central Lines and Northern Pacific Railroad is unnecessary. Its advantages and conveniences have been fully established. It is the only route to the Pacific coast over which both Pullman Vestibuled first-class and Pullman Tourist Cars are operated from Chicago via St. Paul without change. Through train leaves Chicago every day at 10:45 P. M. The traveler via this route passes through the most picturesque, interesting and prosperous belt of country in the Western World. There is scenery with the most striking contrasts that range from the rolling prairie and the pine forest level to the wildest passes of the wildest mountains in the world.

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| No. 27, Chicago Acc..... | 7.30 " |
| No. 15, Boston & Chicago Sp'l..... | 12.01 P. M. |
| No. 3, Chicago Express..... | 3.05 " |
| No. 5, Fast Chicago Ex..... | 5.55 " |

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|--|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
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| Train A Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| Train C Grand Rapids Express..... | 1.55 P. M. |
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|---------------------------------------|-------------|
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Herald of Truth.

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"How beautiful are the feet of them that Preach the Gospel of Peace."

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For the Herald of Truth.

SOURCE OF SPIRITUAL LIFE.

Our Lord says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Again he says: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (verse 2).

The apostle John says (1 John 5:11, 12): "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The highest aim of the apostle Paul was, not to glory in himself, but that "I may know him" (Phil. 3:10). How different was this aim from that of ordinary men! He seeks to know Christ so that Christ may live in him; so that when he is seen of men it is not so much Paul that is seen as of Christ. True spiritual life begins in Christ.

The sum of all Scripture teaching is, that spiritual life in the individual comes only of believing in Jesus Christ. "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Believing on Christ is not to believe simply on him as a historical person, or to believe what is taught about him as God manifest in the flesh, or to believe that he led a spotless life and did wonderful works, dying at last on the cross to save men from sin. It is more than this. It is that sort of believing that brings the soul into personal relations with him, as one trusted, received, and, so to speak, appropriated by the soul, so inseparably wedded thereto that henceforth the soul and Christ are vitally one, just as the branch and the vine are bound together in the same inseparable life. This is the scriptural idea of how spiritual life begins in every case.

True spiritual life is the divine life which is in Jesus imparted to the believing soul at the moment of its committal of itself to Christ. It is the believer taking Christ into his soul as his atoning sacrifice and thus becoming one with him. This is what is meant by being

"born again," "born from above," "created anew in Christ Jesus," having Christ "within the hope of glory." Knowing Christ, therefore, is not knowing him intellectually merely, but knowing him experimentally, as plants know the sunlight, air, and moisture by which they live. If this truth were only clearly seen it would clear up a world of misunderstanding.

Spiritual life or salvation is not to be had by dropping off some old habit of speech or conduct, and taking on other habits. It is not acquired by attending church, reading the Bible, giving to missions, etc., or by being upright, truthful and moral. All these things are excellent, worthy of a praise, and the Christian will not be without them; but they do not and cannot impart or insure spiritual life. That can come only by a vital union between the soul and Christ, by receiving of the life that is in him into the soul. This life must come into it from Christ, as the life came into the body that had been dead at the resurrection of Lazarus.

That body simply received what Christ had to give, and it became a living body through the life that went out through Christ and came into it. So do men receive spiritual life. They are dead in trespasses and sin, and when they come into the spiritual life it is solely because the life of Christ has passed into them. There is no room, therefore, for any boasting of the flesh, no possible salvation through men's good works. It can neither be earned. It is simply and solely the free gift of God. It can be had only through knowing Christ and willingly taking what he has to give.

The plant grows by drinking in more of the light and moisture and warmth that started the germ. So with the soul. It simply appropriates more and more of Him whence its life came. The graces of an unfolding Christian life, love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance—the fruits of the Spirit—are simply what come of that fuller appropriation of Him who is the true life of the soul, which will grace the lives of all true believers if they are faithful to their high calling.

Many Christian people are puzzled here. They greatly desire better things.

They long earnestly for more of the fruits of the Spirit—for more love, more faith, more patience, more humility, more usefulness, more holiness. They are dissatisfied and ashamed because of their failures. How now do they seek to improve—to secure a truer, richer, spiritual growth? In many ways. Sometimes by reading good books, especially biographies of noble men and women, by studying rules laid down by devout men as a guide to a godly life, by entering into deep self-examinations, by practicing painful self-denials, by giving hours to Scripture readings, by devoting themselves to laborious Christian works or making generous gifts to some worthy Christian enterprise. Some may make a desperate effort to imitate the highest ideal they have of the life of Paul or Christ himself. All these efforts are noble in their place, but they fail to draw on the fountain of the true spiritual life. Very often persons come back from such efforts more dejected and cast down than at the beginning.

Why this failure? Because this reading, striving, self examination, effort at imitation do not bring us into any closer personal relations to Christ. They do not help in the "one thing needful." There must be a direct leading of the soul to Christ as the only source of spiritual life and spiritual power. The soul must be impressed with the personality of Christ, and the necessity of receiving Christ into ourselves. This can be done of course only by a faith that appropriates Christ as a real Savior. Baptism or any other work cannot enable the individual to appropriate or put on Christ. It takes a faith that BELIEVES ON THE SON. Having thus appropriated the divine life in Christ Jesus, we can by faith hear the echo sounding back from God, "HE THAT HATH THE SON HATH LIFE."

J. S. C.

NO MAN can obey the injunction to "walk in the Spirit" unless he has fully received God's word into his heart.

THE written Word of God is the only true guide to all who wish to know the will of the Creator. There is no room and no need for the so-called "unwritten word."

For the Herald of Truth.
GATHERING—SCATTERING.

"He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Matt. 12:30.

If we profess to be for Jesus it is also necessary, or our full duty, to be gathering for him. This we can do in many ways, by our acts in defending and laboring for the cause of Christ, and keeping ourselves unspotted from the world. Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If men would as fervently seek after love and righteousness as they do after opinions, there would be no strife or dissension on earth, and we would be as children of one Father, and should need no law; for God is not served by any law, only by obedience, for the kingdom of God consisteth not in meat or drink, or in opinions, but in love and power.

We all have but one order, which is, to stand still to the Lord, and resign our will to him, and suffer God's Spirit to rule and reign in us according to his will. Thus we give to him again as his own fruits, or talents, that which he worketh and manifesteth in us. If we are not impelled by the full force of the love of God, there is discord of action, and want of interest in the work of saving the souls of men. If we are lacking in the spirit of love and zeal for the welfare of the church of Christ, there is consequently more scattering than gathering for Jesus Christ. Other interests beside the salvation of the soul will crowd religion back and make it a secondary matter, and the cause of Christ will suffer. Not being led entirely by the Holy Spirit causes us to stumble at a great many things, for if we teach the scripture from our own wisdom, we are sure to fall into error, for, being weak in the love of Christ, and not fully trusting Christ for strength, we are more apt to scatter than to gather for Christ. How sad to find so many strong in their own strength, wisdom and opinion and determined in their minds, that they will not allow themselves to be corrected by the word and Spirit of God, and will rather hold to their own opinions. Some adhere so much to the formalities of religion and lose sight of the spiritual life that comes from God, which is necessary above all things in gathering for Christ. If we are for Christ our actions will show, in our daily life, the reality of the religion of Jesus Christ.

The work which Christ wants to be done is sadly neglected when people strive about religion and contend about opinions of their own forging about the letter. If we spurn the robe of charity, we are liable to fall into error, and often drag others with us, and we will be scattering abroad instead of gathering for Christ. Let us not deceive ourselves

with the vain hope that we are for Christ if all our actions and inclinations are worldly, for the Word says, "If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

It is a blessed life to live continually near the Lord Jesus. In our profession we have promised to live for him; let us also be true to the covenant we have made and practice good works and gather for Jesus Christ, that the world can see that we are born of God and glorify our Father in heaven, so that when our day is spent and the gloaming of life comes, it may be one of quiet, serene enjoyment, the reward of a spiritual life nobly lived. This comes only to those who, through an earnest desire to do their duty, are awake to and seize the many valuable opportunities that each day brings to all humanity. Their observance or neglect affects not only our earthly existence, but our eternal life. The Word says, "He that saith, I know God, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful, and just to forgive us our sins. Amen."

SISTER C.

THE BIBLE AND THE SUNDAY SCHOOL.

The Sunday-school has become, in our day, a very prominent religious institution. In all the cities and larger towns of our country, and in many of the smaller ones, and, indeed, in not a few country places, the Sunday school is often as prominently shown in the mind, and there is as much interest shown in its work, as in the work of the Church itself. It is now definitely a religious institution, an organic part of the congregation, in which, as a rule, the most active and enterprising members of the Church are busy in carrying forward its work.

The literature prepared for the use of the Sunday-school is growing every year, and it is becoming more scholarly, gathering up, industriously, such information, historical, biographical, scientific, doctrinal and practical, as will be helpful to

teacher and scholar in getting at the meaning of the text, and in drawing lessons therefrom for faith and for piety.

All this is very well, we think, for the benefit of the teacher in the preparation of the lesson, whether studied privately, or in the teachers' meeting. The "Lesson Helps" are so many commentaries, secured at little cost annually, but of very great importance and value when earnestly studied, both to the teacher and to the scholars.

And not only the teacher, but the scholar, also is a large gainer by the Lesson Helps. There are as every one knows, different grades of helps, some for the teachers, some for the more advanced scholars, and some for the younger ones. The study of these helps, during the week, is necessary, in order to the best results. But the fact is, that not more than one scholar in a dozen ever looks at the lesson from one Sunday-school session to the next one. But most of the scholars bring their lesson leaves or quarterlies with them to Sunday-school and read the lesson from them, and answer questions out of them, or try to, as occasion calls for it. And many of the teachers bring their lesson helps into the classes, too, and use them in teaching, instead of their Bibles. There are many Sunday-schools where the lesson helps are used, in which neither teachers nor scholars have any Bibles with them at all! The Bibles, if the scholars have their own at home, are not brought along, but they bring the lesson helps; neither has the Sunday-school management provided Bibles for the use of the scholars during the school hour if they should be called for.

Now, as we look at it, there is a very serious innovation here which is doing vast harm, without any intention of doing harm on the part of those who are responsible for this state of things. We are in favor of lesson helps, especially for the teachers, just as we are in favor of commentaries as helps for the ministers.

But no teacher ought to take his lesson helps into the class. Neither ought the scholar to use his lesson help in class. The helps are to be used in the preparation of the lesson, not in reciting it. As the scholar prepares his grammar, and geography, and history, by the use of the books and recites his lesson without the books, so the Sunday-school lesson ought to be recited without the use of helps.

But what then? Let the teacher and the scholar use their Bibles only in the class. Let them read out of their Bibles when they join with the superintendent in reading the lesson for the day, and not out of their lesson helps. Leave the lesson helps at home. Do not take them to the school at all, then there will be no temptation to use them. The teachers and the scholars ought to use only the Bible in connection with the lessons in the school.

Where the lesson helps are allowed to take the place of the Bible in the school, the inevitable tendency is to disparage it. It is, to say the least, showing the Bible scant respect. True, we do not think that there is any intentional slight meant by it; and yet, if it is not seen in the hands of the scholars, and not in the hands of the teachers even, during school, such practice must be very closely allied to slighting the Bible. Of course, we do not forget that the lesson for the day in the "helps" is taken from the Bible, and that, as far as it goes, it is the Bible. But there is much in handling the Book itself to endear it to our minds and hearts.

The Bible must be handled to become familiar to us. The eye must often rest upon and follow it from page to page, chapter to chapter, and book to book. It is only thus that we get familiar with the Old Testament and with the New. It is much to handle our Bibles so frequently, that its books, particular chapters, and special verses become well fixed in our minds, and then when we want to find a certain passage we can readily turn right to it without having to resort to the Concordance.

Now, the practice of the Sunday-school is largely against making teachers and scholars lovers of the Bible as a book. And it is also decidedly against making the children acquainted with the contents of the Bible as a whole, and in its parts. We think the system, if it can be called a system, and the practice, so common in our day, are doing harm to the cause which it is intended to further among the Sunday-schools of our land.

But, it is asked, how can we dispense with the lesson helps in school when the opening and closing services are printed in them? We must use them for these if not for the lessons. Our answer to this question is: Let opening and closing services be printed separately, in booklet form, of as many pages as may be needed, and these can be used readily, as is done now, and has been done in some schools for years, in connection with the Sunday-school hymn book. Such opening services printed out in full can be used for at least six months or a year, and then another can be prepared. This is not only practicable, but it is highly satisfactory in some of the best schools in the country.

We think it would be a great improvement and benefit, not to use less lesson helps, but to use the Bible more—the whole Bible—as a book, in our Sunday-schools and thus secure for it, as a book, that regard which it merits. Let every scholar get his own Bible, or be assisted to get it, and he will be more likely to study and treasure it because it is his own. —*Reformed Church Messenger.*

CONFORMITY to worldly customs converts the church to the world; it never converts the world to Christ.

"HE THAT HUMBLETH HIMSELF SHALL BE EXALTED."—
Luke 14:11.

Consider General Booth, the founder of the Salvation Army, whose name has become a household word. Twenty-seven years ago he went down for Jesus Christ's sake; cut himself adrift from ceremonies, forms and usages that were be numbing and ruining the church. He went down from bright prospects and a grand future in a fashionable church to become almost homeless. With his wife and young children he went down to the masses who were dropping into hell, his heart charged with a love that would impel him to make any sacrifice to save them. He sold all and went down to the very bottom of self, a complete sacrifice. Not only this, but he has kept down also.

Has not God exalted him? He has just visited Australia, where the newspapers of Melbourne stated that half the city turned out on a work day to do him honor. Fifteen thousand persons met to render a marvelous ovation, such as Australia had never seen before, to the man who had done what? Found out some great invention? No! Discovered a continent? No! Won a great battle against mighty odds? No! Governed a country? No! Simply, twenty-seven years before, going down amid the taunts and sneers of the world and his friends, and consecrating himself body and soul (without hope or prospect of earthly reward) to God, for His service, General Booth can now move any city that he enters.

I feel at this time that I would like to open your eyes, dear reader. The devil is saying to you, as he said to Jesus Christ, "All these things will I give thee." Offering you the world, not perhaps its pleasures, for you may be saved and do not care for these! The theatre, cards, and even fashion, may have no charm at all for you. It is not the pleasures of the world that entice you, but its advantages. You see ahead fame, honor, ease, wealth, comfort and friends. Your own aspirations point up. You desire to end upon the ladder of life. Let me press upon your attention with all the force of which I am capable, "THAT THE TRUE WAY UP IS DOWN."—*Philip Kyle. Ser. by T. D. Yoder.*

It is said that the late and much lamented Charles H. Spurgeon gave as his opinion a few years ago, that, "If the Salvation Army were wiped out of London, England (where it had its origin), 5,000 extra policemen could not fill its place in the repression of crime and disorder." But the Army "is everywhere spoken against," and is as it were the scum and off-scouring of the earth, yet their boldness, self-sacrifice and all manner of suffering for Christ is a standing and shameful rebuke to most of the existing churches of to-day. T. D. Y.

TRUE NON-CONFORMITY.

You know that I do not desire your money, silver, and carnal gifts, although I may be blamed of it by the infamous, lying world. I beseech all of you, and would with much solicitation, anxiety, tribulation, sighing, weeping, and pains, teach you such faith, love, spirit, conscience, and walk, that you can stand before the righteous judgment of God, and that in Christ Jesus.

I do not doubt, beloved brethren, that you well know (if you be born with Christ, of God the Father of the heavenly seed of the divine word), that you must be conformed unto Christ in mind, spirit, courage and will, both in doctrine and life, as Christ Jesus is conformed unto the nature and image of his blessed, heavenly Father, to whom he was so conformed that he did nothing but which his Father did (John 5); that he taught nothing but the word of his Father (John 7). In the same manner with those who are begotten of the living, saving word of our beloved Lord Jesus Christ; they are, by virtue of their new birth so conformed unto Christ, so like unto him, so really implanted into him, so converted into his heavenly nature, that they do not teach nor believe any doctrine but that which conforms unto the doctrine of Christ; do not make use of any religious ceremonies but Christ's ceremonies which he has taught and commanded in his Holy Gospel; for how can the natural branches bear fruit different from that of the vine itself of which they budded forth? John 15.

As there is nothing found in Christ Jesus but solely the holiness, wisdom, brightness, righteousness power, love, peace, mercy and truth of the Almighty Father, thus you have in the same manner partaken of his being and goodness, because you with him are regenerated and renewed of the same Father. — *Mennonite Simon.*

THEY ALSO SERVE.

They also serve, who "only stand and wait." Take comfort from that thought in lonely hours. When naught seems set aside for you by fate, To do; while others have far richer dowers. With days brimful of hope, and work, and love; Full to the brim, and haply running o'er. The angels, watching from their homes above, Can see how sad the waiting is, how sore.

But if the waiting is not all in vain, If those who wait are serving truly too; Oh, then they need not mind the tameless pain,

But think it is the part they are to do.

And peace and rest will fill the lonely days That once were filled with naught but pain and woe.

For, though we cannot understand His ways, Enough to know, "Our Father wills it so."

For the Herald of Truth.
LETTER WRITING.

"Letters are the links that bind
The absent to us; letters which have power
To wring the heart, or make the ready shower
Of sympathy—or on the soul, when sit
Doubts of God's goodness, like ill-omen'd
birds,
Come to disperse them with sweet, soothing
words,
That give relief in sorrow's wildest fit."

The effect produced by letters is incalculably great. Absence softens the heart, and inclines it to receive many a warning word, many a solemn admonition, which it would most probably resent if spoken by those near, even though they may be dear. Letters have often been God's messengers. If ever we are permitted to do any good by means of them—and we may if we try—let us remember that it is all of Him, and that there is nothing left for us but self-renunciation and praise. How useful has the kind, well-timed letter of a Christian friend frequently proved! And perhaps written by somebody who was too timid to trust him or herself to speak of these things.

A young authoress who had since been permitted to bear her grateful testimony to her Savior, and write little books in his name, concerning the faith which she once denied, thankfully ascribes her conversion to the same cause. She wrote something which the world called clever; and it might have been clever, but it was unsound and unscriptural. One day, a kind friend, to whom she had been showing some of these, said, "I should like you to see the letter which I have just received about your little work." The curiosity of the young authoress was roused, and she never rested until she had the letter. It was from a minister, to whom her work had been shown. The words which particularly struck her were these:

"Your friend may be all that you describe; she may be amiable and talented; but, poor girl! I am afraid that she is not a Christian—that she does not believe in Christ."

The words she had read fastened on her mind, and haunted her day and night, until she was mercifully brought to confess their truth and faithfulness, and learned to know and believe, and put her whole trust in the merits of her Divine Redeemer alone. That letter was one of the most powerful instruments used by the Holy Spirit to bring her out of darkness and error of Socinianism, to the glorious light of the truth as it is in Jesus.

We should never write a long letter without a little word for Christ. And it would be well never to write the commonest letter without prayer.

If we think of it, it is a very solemn reflection that these silent witnesses either for good or evil may remain, to influence others long after we ourselves are laid in the tomb.

O, if we all could remember to think thus, how much more useful we might become!

Writing to those we love, in distant places and intervals, it is impossible to calculate what may have come to pass since we last addressed them, or how much in need they may stand of our affectionate counsel; and above all of being reminded of "the better things." It is remarkable how frequently a letter will arrive at the exact moment when most required—and as if God had put it into the writer's heart to send it just then, and what to say, as doubtless He often does.

I once saw a small packet of letters carefully sealed up and labeled, "Received during times of affliction. I would not part with these for their weight in gold." The owner used to sleep with them under her pillow, they were more than medicine to her,—so full of comfort, so full of Christ.

The letters of those we love are indeed of priceless value; especially when the One Great Name is written therein. Well may we call them our silent monitors. A religious letter is an unspeakable blessing in the time of affliction. It is as oil thrown on troubled waters, soothing away our sorrows, and leading us gently to the God of all comfort, through Jesus Christ.

Letters are a source of communication between loving and divided hearts. Most people like writing and receiving them, but few pause to dwell upon the power which they may exercise over others by means of them. They take their pens in their hands without ever thinking of using them for God's glory. They discourse eloquently of the world, but seldom speak of heaven. They make mention of almost everything but "the one thing needful." They speak of the creature, and not of the Creator. They tell where they have been, and all that they have beheld; but it is to be feared that they have never been with Jesus, for they do not speak of him. They tell all they think; but, alas, God is not in their thoughts. They speak of what they love;—Oh, if their hearts were filled with the love of Christ, how could they be silent concerning him and his goodness?

We have said that letters are God's messengers, awakening, comforting, and refreshing the world-weary and the sorrowful, if we will only send them forth in His name, and write them with a single eye to God's glory. In this life we may never know the good that they do; but we shall know it in the life to come, thankfully ascribing it to Divine influence. As Christian went on his way singing, as we read in "Pilgrim's Progress," so may we pass through the world, writing continual hymns of praise and thanksgiving to God through Jesus Christ my Lord.

A YOUNG PILGRIM.

For the Herald of Truth.
LIFE IN THE SON.

"Whoso hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:12.

The last two Sundays we have had "life" and "Son" as text-words in the Sunday-school. It made quite an impression on my mind since, while listening to so many verses repeated by old and young. I noticed that the two words very often occur in the same text, showing us that we cannot possess one without the other. If the Son abide in us and we in him, we have life; but if we reject him we have no promise of the spiritual life which is "hid with Christ in God."

Christ, the Son, laid down his life that we might inherit eternal life. Then, if he sacrificed his life for us, how careful we should be to deny the carnal life that we may show forth the fruits of the spiritual life.

Jesus is *our* life—the true bread of life—the most precious gift God has given to man, and yet how often we reject him! Christ's professed followers need to show forth more of the Christ-life in order to win souls to him. If the Son dwell in us we cannot keep the world from knowing it. God will reveal the works of his children when he sees fit.

Then let us be willing workers, and without vanity or boasting let our lights shine before the world. If Christ is so precious to us why be so slow to spread the glad tidings to the perishing souls around us? CLARA M. BRUBAKER.

For the Herald of Truth.
TO SUNDAY-SCHOOL WORKERS.

The world demands skilled workmen in every avenue of human enterprise. The high standard of general intelligence makes every man a critic and enables him to discern between the true and the untrue, between that which is founded upon authority and that which is merely the result of human fancy or imagination. The church and Sabbath school have felt the want of more skilled workmen to meet the demand of the times, and ought we not to give more attention to the work of qualifying properly and thoroughly those who are set apart for the teaching of the Word, let it be minister or Sunday-school teacher? Phil. 1:9-11; 2 Tim. 2:15; 4:5.

To teach the way of life is the purpose of the church and the Sabbath-school (the work-shop of the church). When viewed from the teacher's standpoint they have in contemplation the same purpose, the same end. This being accepted no argument is needed to establish the truth that nothing short of thorough heart and mind preparation will suffice. The pilot

that guides the vessel through the dangerous waters must know to a certainty where is found the open channel. The teacher who presumes to instruct "in the way of life" must himself know the way and must study diligently to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The purpose of a teacher's meeting connected with the Sabbath school is to make this preparation to Sunday-school teachers, to give to teachers the instruction and drill that will enable them to present the lesson in the right way to the class, help them to understand aright, that they may teach aright, instruct aright, guide aright.

The first distinctive feature of this work is the thought that the end sought by the teacher is not knowledge, not scholarship, but an ability to teach. The teacher at a teacher's meeting masters the subject matter of the lesson before him, takes the illustrations and puts them in shape for his own individual use, adapting them to the needs and capacities of his class, adding new material as occasion may demand, modifies methods and studies carefully the principles that underlie those which he proposes to use. Well defined principles and that courage that is the outgrowth of strong conviction, both with reference to the subject to be taught and the manner in which they can be best presented, will lead to better results in the Sabbath-school.

We have to-day an abundance of material that will greatly aid the teacher if properly used. Some of the best intellects of our time are engaged in expounding the outlined course of Sabbath-school work and explaining and illustrating approved methods and the presentation of the same. But these aids *must be used in the right way* if they are to prove beneficial. They are not intended nor adapted to take the place of preparation. They cannot be substituted for knowledge or methods before the class, and in the conduct of the recitation. In the teacher's private study he can have the aid of his books, his help in the form of explanations of the lesson, but be sure to keep those books out of your class, and the God for whom we are working will superintend the preparation. I have faith to believe that an unseen hand will guide him who thus seeks to know the way both surely and safely through, and he will receive the sanction of "well done."

I fear we often esteem too lightly the responsibilities of the teacher, so lightly often that teachers presume to neglect entirely the work of preparation for the class. I am constrained to believe that the force and power of the Sabbath-school is in the teaching. It is the instruction imparted by the teacher to the class and his personal influence that are effectual for good; whatever else is intro-

duced becomes merely an incentive to work,—an aid to the accomplishment of the end in view.

The exercises must be elevating in character, interesting and instructive; but we must bear in mind that the class work,—the study of the lesson and its application,—is pre-eminently the most important, and whether song, texts or discussion follows, everything should have a direct bearing upon the lesson.

Adaptability and qualification are the two essentials for the teacher, and without these he need not hope for success. While primarily the school is intended for disciplining, training and instructing the youth, it is no less an appropriate work-shop for the membership of the church, a place where all can find opportunity for usefulness.

To-day the Sunday-school is calling aloud for workers, for more earnest workers, more earnestness and efficiency in the work, more promptness, more preparation, more individual work, more home work, more sympathy, more love, more spirituality, and that spirituality can only be fed by being ourselves near his word. The Word of God is the instrument by which the Spirit operates on the mind and heart, hence it is called the "sword of the Spirit." Now, what would you think of a soldier without a sword? So what would you think of a Christian without a knowledge of the Word and some skill to use this weapon? It is said that the Spirit searches all things, yea, the deep things of God are revealed to us by his Spirit (1 Cor. 2:10). He does not make us wise above what is written, but wise up to what is written. The Bible is like a wide and beautiful landscape seen afar off, dim and confused, but a good telescope will bring it near and spread out all its rocks, and trees, and flowers, and fields, and winding rivers at one's very feet. That telescope is the Spirit's teaching. The spirit of life is to abide with the children of God forever, working in their hearts through the instrumentality of the Word by which they hold on their way and become stronger and stronger and at last overcome by the blood of the Lamb and the word of their testimony.

Oh, fellow teachers and workers! be animated by the spirit of Christ. "Let this mind be in you which was also in Christ Jesus." What a glory and grandeur await those whose characters are molded by the word of life! It is all summed up in two words, "ETERNAL LIFE." What is that? It is simply the culmination of spiritual life, begun here, but increasingly glorious yonder. All perishable environments will pass away; there will be no need of the sun or the moon, for the Lord God Almighty and the Lamb are the light there; and there will be no need of this book, the Bible, for it will then have accomplished its purpose.

I have often thought it would be fastened to the throne as a memorial of the past. ETERNAL LIFE! Who can grasp it? What a launch of thought! Were I a glorified spirit I might know it. Were I an adoring seraph I might feel it, but never, no never, describe it. "It doth not yet appear what we shall be, but when Christ, who is our life, shall appear, then shall we also appear with him in glory."

Oh, dear workers with me in the undivided kingdom of the ever blessed Father, if we thus find portrayed from God's great and holy Bible such great promises, does not "our heart burn within us" with the comfort of a "reasonable, religious and glad hope," and go we not forth hereafter with new reverence for the book, with new love towards Christ, with new tenderness towards his little ones, with new aspirations and new power to read understandingly and with a new and very blessed gift of teaching in our hearts and understandings and upon our tongues, henceforth ward reading and studying, not chapter by chapter, but book by book? Thus we gather for ourselves and prepare to impart to others a broader, truer and nobler conception of the Bible and of the Savior. Henceforward our teaching throbs with life and power; that living, pervading personality of Jesus becomes to our pupils the very essence of reality. Let once the children whom God shall permit us to teach but catch from us this spirit and this power, and the words of life that we shall find grace to speak to the n shall never perish, but the life and character that shall be built upon them will steadfastly endure as founded upon a rock, and the personality thus built upon the foundation of Jesus Christ shall one day become a part of the beautiful fabric of our Father's house,— "that house not made with hands, eternal in the heavens."

A YOUNG BROTHER.

AN easy and habitual yielding to the passion of anger, is fatal to that coolness of judgment and calmness of temper which are indispensable qualities of strong characters, and truly successful lives. Select out of any community, the hot-headed men who are frequently heard raving at events and berating their fellow men and you select the essentially weak men, who neither win great respect nor carry weight in the community: strong men are men who know how to keep cool, or to restrain themselves when excited. Their coolness or calmness, is a part of their strength. The man whose temper controls him, incapacitates himself by blind passion for the exercise of that shrewdness and judgment with which a man who keeps a calm and steady mind and manner will surmount difficulties, conquer opposition and defeat injustice.

For the Herald of Truth.

"THE MORE THE CROSS THE BETTER CHRISTIAN."

Many a child of God has been thankful for the trials which he has been called to endure. The fruit of affliction has been unto holiness.

"The more the cross the better Christian, God lays his touchstone to each soul. How many a garden must lay waste Did not a tearstorm o'er it roll! Refining grief, a living coal, Upon the Christian's heart is placed."

What a grand consolation to the Christian! It was in a moment of depression when I came in contact with these beautiful lines. I felt resolved, "at that moment" to take up my cross and with the help of God, bear it more patiently; but how often we become weak and drop it just where we picked it up! We all know if we would have sunshine all summer, our natural gardens would amount to nothing. So it is spiritually.

If it were not for these stormy griefs, we should scarcely feel the need of our dear Savior. Paul says, in his Epistle to the Hebrews "Whom the Lord loveth he chasteneth."

Dear readers, how thankful then we should be to have the marks of chastening upon us when Jesus comes to claim us as his own. It should be our earnest desire to do all for the Master we can, for a Christian inspired by love never asks, How little can I do and win heaven? He simply asks as Paul did, "Lord, what wilt thou have me to do?"

A SISTER IN FAITH.

EFFECTS OF THE GOSPEL AMONG THE EARLY CONVERTS.

1. They were filled with the Holy Spirit. Acts 2:4.
2. They were steadfast in doctrine. Acts 2:42.
3. They were one in heart. Acts 2:1.
4. They were in favor with the people. Acts 2:46, 47.
5. They praised God. Acts 2:47.
6. They eat their meat with gladness and singleness of heart. Acts 2:46.
7. They met for prayer. Acts 3:14; 3:1.
8. They spoke the Word with boldness. Acts 3:12-26.
9. They gave until they had nothing to give. Acts 4:34, 35.
10. They rejoiced when they were counted worthy to suffer shame for his cause. Acts 7:59, 60.
11. They were hospitable. Lydia's house became the preacher's home. Acts 16:15-40.
12. They were merciful. The converted jailer washed Paul's stripes. Acts 16:33.
13. When persecuted they went everywhere preaching the word. Acts 8:4-10.

EXTRACT FROM A LETTER.

I often think I am too listless in regard to do all things "to His honor and glory," and wander away in by-paths, considering that soon I may be called to the judgment seat to give an account of my stewardship. Then woe unto me if I have idled away my time with the vain things of this world "which pass away and see no good," instead of helping to gather in the harvest for the Master. The harvest truly is great, but the laborers are few. I think too many of us, so-called Christians, are, by all appearances, only merely existing (in the spiritual life,) giving out such faint signs of EXISTENCE, that the passing wanderer scarcely knows but that even those *feint signs* must have expired. Alas, Alas! Poor Mortals, why do we not LIVE, and show forth signs of *Life*, that the poor sinner need not stumble over us as over a corpse.

I have just been noticing the unwearied diligence with which the farmer is again tilling his soil, and putting in the seed, and how eagerly he waits for the golden harvest. He is so anxious about his work that he can scarcely spare time enough to go to church on "Good Friday," or to give even *half an hour* daily to the Lord in family devotion; and yet how perishable all these temporal things are! When death comes they must all be left behind.

But what does Christ say in His sermon on the mount? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. See also Romans 6:19; 12:1, 2.

What a grand and glorious thing it would be if every member of the whole Christian family was as zealously engaged in working for the Heavenly Master, thus laying up treasures in Heaven—treasures that will stand in time and in Eternity—as he is in his temporal affairs, I believe the whole world would soon be converted then.

"Ye Soldiers of Christ arise, And gird the armor on, Strong in the strength which God supplies, Through His eternal Son." When life goes well with you, then sometimes remember at a throne of Grace, your unworthy Sister.

THE SUNDAY-SCHOOL AND THE CHURCH.

The Sunday-school should be a servant of the church, bringing souls to Christ by teaching them his Word, and strengthening them after they are in the fold. This requires qualified teachers and suitable means for instruction.

Teachers can impart only what they know and must themselves understand the Word of God before they can teach it to others. "First of all, the Sunday-

school teacher should be a Christian," otherwise it will be "the blind leading the blind."

He must be a Christian in faith and experience, having his own lamp lighted at the altar of God, for how can he let his light shine before men when he is yet in darkness? 2 Peter 1:21; Rom. 15:24. He must be a Christian by example. 1 Tim. 6:11. He should be a church member and be loyal to the church, in its methods and doctrines, as well as in its work. 1 John 3:14; Eph. 2:10.

He must be an earnest Bible student. 2 Tim. 3:16, 17.

He must be in sympathy with his work and his pupils. Phil. 1:7; 1 Thess. 3:12. He must have wisdom as well as knowledge to do his work efficiently. James 1:5; 1 Thess. 3:7.

In many instances the influence of the Sunday-school teacher is greater than that of the preacher, since he comes more directly in contact with the minds which he instructs.

It is claimed that the Sunday-school work is more influential than the Missionary and Tract Work, the church paper, or the colleges. If these should be under the supervision of the General Conference, why should not the Sunday-school work be as well? What are we to think of a Sunday-school being taught, in part at least, by those not fully in sympathy with the church, either in doctrine or Method, and we take no notice of the bad seed that is sown; then, when Sunday-school is over, public preaching begins by a minister who is placed under the strictest surveillance? Why are we so indifferent to the former and so careful with the latter?

Then look at the literature brought into our Sunday-schools and its erroneous teachings, imparted to our sons and daughters, and our Annual Meeting takes no notice of it.

Would it not be well for our Annual Conference to appoint a committee of five brethren who have long made Sunday-school work a study, whose duty it shall be to inquire into the needs of our Sunday-school work, and report to a subsequent Annual Meeting the wants of our Sunday-schools, and suggest a plan of putting them on a safe and efficient basis?

HUMILITY is perpetual quietness of heart. It is to have no trouble, it is never to be fretted or vexed, or irritated, or sore, or disappointed; it is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me and when I am blamed and despised. It is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and am at peace, as in a deep sea of calmness, when all around and above is trouble.—*Selected.*

TRUSTING.

I will not be afraid at night
When all alone I lie;
And darkness takes the place of light,
For God is nigh.

His sheltering arm supports my head,
And lovingly he keeps
A constant watch around my bed;
God never sleeps.

I will not be afraid to hear
The rolling tempest wild;
If Jesus whispers in my ear
I am his child.

I will not be afraid to tread
The portals of the tomb;
For Jesus there a light will shed
To cheer the gloom.

ALL MAY BE SAVED.

There is a story told of Mr. William Dawson which is as follows:

While preaching in London one night at the close of his sermon he said that there was not one in all London whom Christ could not save. In the morning a young lady called upon him and said: "Mr. Dawson, in your sermon last night you said that there was no man in all London whom Christ could not save, I find a young man in my district who says he can not be saved, and who will not listen to me. Won't you go and see him? I am sure you could do more with him than I can." Mr. Dawson readily assented and went with the young lady to the East End, up one of those narrow streets there, and at the top of a rickety staircase found a garret in which a man was stretched upon straw. He bent over him and said, "Friend!" "Friend!" said the young man turning upon him, "you must take me for some other person, I have no friends." "Ah!" replied the Christian, "you are mistaken, Christ is the sinner's friend." The man thought this too good. "Why," said he, "my whole family have cast me off; every friend I had has left me and no one cares for me." Mr. Dawson spoke to him kindly and quoted promise after promise, told him what Christ had suffered to give him eternal life. At first his efforts were fruitless, but finally the light of the Gospel began to break on the young man, and the first sign was that his heart went out to those he had injured. He said, "I could die in peace now if my father would but forgive me." "Well," replied the man of God, "I will go and see your father and ask him for his forgiveness." "No, no!" was the sad answer of the young man, "you can not go near him. My father has disinherited me, he has taken my name from the family records, he has forbidden the mention of my name in the house by any of the family or servants in his presence and you needn't go." However Mr. Dawson obtained the ad-

dress and went away to the West End of London, ascending the steps of a beautiful villa and rang the bell. A servant in livery came to the door and conducted him to the drawing-room. There was everything in that house for comfort and luxury that money could purchase. He could not help contrasting the scene of poverty in that garret with the scene of luxurious elegance everywhere around him. Presently a proud, haughty looking man came in and as he stepped forward to shake hands with Mr. Dawson that gentleman said, "I believe you have a son named Joseph," and the merchant threw back his hand and drew himself up. "If you come to speak of him, that reprobate, I want you to go away. I have no son of that name, I disown him. If he has been talking to you he has only been deceiving you." "Well," replied Mr. Dawson, "he is your boy now, but he won't be long." The father stood for a minute looking at the Christian, and then asked, "Is Joseph sick?" "Yes," was the reply, "he is at the point of death. I only came to ask your forgiveness for him that he may die in peace. I don't ask any favor, when he dies we will bury him." The father put his hands to his face and great tears rolled down his cheeks as he asked, "Can you take me to him? In a very short time he was in that narrow street where his son was dying, and as he mounted the filthy stairs it hardly seemed possible that the boy could be in such a place. When he entered the garret he could hardly recognize his son, and when he bent over him the boy opened his eyes and said, "Oh Father! can you, will you forgive me?" and the father answered, "Oh Joseph! I would have forgiven you long ago if you had wanted me to." That haughty man laid his boy's head on his bosom, and the son told him what Christ had done for him, how he had forgiven his sins and brought peace to his soul; how that the Son of God had found him in that poor garret and had done all for him. The father wanted the servant to take him home. "No Father," said the boy, "I have but a short time to live, and I would rather die here." He lingered a few hours and passed from that garret in the East End to the everlasting hills.

How often, when there is strife or hard feelings among people, they live on in this way until one or the other becomes sick unto death. We read in the word of God, "As much as lieth in you live peaceably with all men," and again, in the Lord's Prayer we ask that God should forgive us our trespasses as we forgive those who trespass against us. Let us live at peace with each other, and instead of having such evil feelings toward each other let us have a kind word and try to help bear each other's burdens.—*Sel. from Moody's Sermons by C. Y.*

SUNDAY SCHOOL LESSONS.**LESSON IV.—JULY 24.**

THE LAME MAN HEALED. Acts 3:1-16.
Golden Text.—And his name, through faith in his name, hath made this man strong.—Acts 3:16.

Time.—A. D. 30. It is possible that several months intervened between the history of the second chapter and that of the third of Acts. Nothing indicates the exact time.

Place.—The court of the temple in Jerusalem.
INTRODUCTION.—*Connection.*—In the last lesson mention is made (verse 43) of many signs and wonders wrought by the apostles. In to-days lesson one of these is given as a specimen, and also because of its far-reaching effects, since it led to the persecution of the apostles. This persecution prevented the church from becoming national and local. To accomplish the end God had in view it had to be spread and scattered. This was effectually accomplished by the opposition which the rulers raised against the apostles and the first Church.

Solomon's Porch.—This porch or cloister, was on the eastern side of the "court of the Gentiles." It was in this porch, or in the court in front, that the traffic of the money-changers and the sale of oxen and doves were carried on.—*Gloss.*

DAILY READINGS.

M. The Lame Man healed. Acts 3:1-16.
W. Blind Beggar healed. John 9:1-12.
W. Peter preaches repentance. Acts 3:17-26.
T. Christ's power to heal. John 5:1-9.
F. Christ gives power. Matt. 10:1-10.
S. Faith in the Healer. Matt. 17:14-21.
S. Healing by Apostles. Acts 5:12-16.

LESSON V.—JULY 31.

PETER AND JOHN BEFORE THE COUNCIL.—Acts 4:1-18

Golden Text.—There is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

Time.—A. D. 30, probably some time in June, immediately after the last lesson.

Place.—Jerusalem, in Solomon's Porch.
INTRODUCTION.—*Connection.*—A well known lame man had been healed by the Lord through Peter and John. This drew crowds of people into Solomon's porch, where Peter was declaring that Jesus Christ was healing power. This was, indeed, a notable miracle, and afforded Peter an occasion for preaching an impressive sermon to the people. Peter charged the murder of Christ upon the assembled Jews, yet at the same time labored to bring these sinners to repentance, thus unfolding the great grace of God in sending Jesus into the world. The priests, the captain of the temple and the rulers of the Sadducees hastily joined together and came in a body upon the apostles and people. They were "grieved that they taught the people, and preached through Jesus the resurrection from the dead." Nothing is said of their being gratified that the poor man who had been a cripple all his life had been healed. The narrowness of religious intolerance often reaches such a pitch even now. We have before us, in this lesson, Peter's splendid conduct under arrest.

DAILY READINGS.

M. Peter and John before the Council. Acts 4:1-18.
T. Paul's Confidence. Acts 20:17-27.
W. Promise of help. Luke 21:8-19.
T. Counted Faithful. 1 Tim. 1:12-17.
F. Not Ashamed. Rom. 1:7-16.
S. The only Way. John 3:1-19.
S. One Foundation. 1 Cor. 3:1-11.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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FROM LATEST ADVICES the brethren Isaac Peters and J. F. Funk were in the vicinity of Hochstadt, Manitoba, visiting the churches in the different villages in that part of the country. They were enjoying good health and found much work to do.

CORRECTION.—The meetings near Olathe, Kans., in the future are to be held on the first Sunday of each month, and at Belton, Mo., after the fifth Sunday in October next, they will be held on the third Sunday of each month. This announcement was incorrectly made in a recent number.

WE UNDERSTAND that there is a movement on foot, among our Russian Menonite people in the West, of setting up a \$50,000 printing plant, for the purpose of doing a general printing and publishing business for their people. The stock is to be sold in shares of \$100 each, and is to be owned by churches as well as individuals. The projectors hope to sell enough of the stock in time to begin operations on next summer.

MONEY STOLEN IN THE MAILS.—We are informed that for some time past large sums of money have been stolen from the mails in transit, and we would

therefore advise all those sending remittances through the mails to us or elsewhere *not* to send money by Postal Notes or checks. Send money by New York or Chicago Drafts, Post-office or Express Money Order, or registered letter, as the chances of loss are greatly reduced when sent in this manner.

AT HOME.—Bro. J. K. Brubaker of Rohrerstown, Pa., who, with Bro. Henry Longenecker, visited the churches in the West, writes under date of June 27th:

"I arrived home June 25th at 2:20 P. M. tired and worn out, but in good health. I found my family, as well as the brotherhood in general, enjoying good health. I wish to thank the brethren and sisters, as well as all others whom I met on my journey, for the uniform kindness and love shown us. I will send you a full report . . . later."

PLEASE REMEMBER.—I. To write all letters, postal cards, articles, etc., sent to us, *with ink*.

2. To write very plainly the name of *your state and the post office from which you take your paper*. We cannot find your name on our list unless you do. When you wish your address changed, be sure to give the old address as well as the present one.

3. To write to us at once when you change your post office address, and do not wait two or three months and then complain of not getting your paper.

4. *To notify us when you wish your paper stopped*. Be sure and do this, and thus save yourselves and us annoyance. Of course you will also be sure that all arrearages are paid.

5. To be sure and put all business matters on a sheet separate from correspondence, etc.

THE FOURTH OF JULY has come and gone, and the usual chapter of accidents is the result. It is said by some that the day is observed to cultivate patriotism among the people, but we are decidedly of the opinion that this fire-crackered, horse-racing, drinking, gambling and general carousing patriotism as indulged in by the masses to-day, is of greater cost than benefit to the nation and the individual.

In our own city, beside a number of minor accidents, a girl of fourteen years

met a horrible death from the "fire-cracker," her clothing taking fire from a spark, and burning her clothing from her body before help arrived. After suffering untold agony for several hours she expired. She was the only child of a widow whose husband and only support died but ten days before. Fingers, hands, arms, limbs, and lives are sacrificed on this day of "fun," but the country receives no benefit therefrom, and the individual has nothing but regret. The day, instead of being spent as it was originally intended to be—in solemn thanksgiving and praise to God—has been prostituted to uses and abuses for which the people who participate in it are ten times worse off than if the day were not in existence. For this reason we protest against the way in which the day is spent, and we believe the Christian has no desire to take part in its festivities; for it is not glorifying God, but tempting and denying him; it is not a benefit, but a bane to religion; it is not a blessing, but a curse to the country. K.

CORRESPONDENCE.

FROM LEBANON CO., PA.—On the 22d of May we had our communion services at the Gingrich meeting-house, on which occasion many people were present. On Saturday before, three were baptized.

COR.

FROM THE GARBER CHURCH, YORK CO., PA.—On Saturday evening June 18, the brethren Brenneman and Lehman, of Lancaster Co., held services here, but, owing to the very threatening aspect of the weather, but few were present. The brethren however spoke feelingly upon the text, "Where two or three are gathered together," etc. On Sunday forenoon they had services at the Hofstetter church in Adams Co.

COR.

FROM WAYNE CO., OHIO.—On Sunday, June 19, the ministering brethren, Levi Miller and Joseph Shoup, from Holmes Co., were with us at the Salem M. H. They preached in the morning and also in the evening. We trust their kind admonitions will make a lasting impression. On Saturday evening, the brethren M. S. Steiner of Elkhart, Ind., and Harvey Santamers of Dalton, Ohio, were with us at Salem and addressed the young people. Such visits are highly appreciated. May the blessing of God be with all earnest workers in the cause of Christ!

COR.

EDITOR HERALD OF TRUTH, Dear Brother.—I notice in my HERALD OF TRUTH of June 15, '92, an article signed "Sister C." entitled "Abiding in God." She says: "Our first and best efforts should be to labor for the cause of Christ; our next effort should be given to our families and our church." Would the kind sister tell me what church, or what church our Lord and Master established when on earth? or what church did he mean? Yours in Christ, J. H. PAUL.
New Kingston, Pa.

FROM MORGAN CO., MO.—The brethren, Christian Good and Gabriel Heatwole, came into our midst on the 3d of June. On the Sunday following they preached from the Word of God at the Dunkard church at Prairie View. On Sunday afternoon and Monday evening they spoke with great earnestness to interested congregations. Their words were well received, and we hope that they may see fit to return sometime in the future and continue their labors. May the Lord prosper them! COR.

BOWMANVILLE, LANCASTER CO., PA., JUNE 20, 1892.—June 19, our regular Sunday for meeting, Pre. Abel Horning, of Rockhill, Bucks Co., Pa., and Pre. Samuel Godshall and Deacon George Walter of Deep Run, Bucks Co., Pa., were with us. We had a time of refreshing. We hope other ministers will follow their example. We live in the north-eastern part of the county, and most of those who travel east go by way of Pequea Valley. Our nearest railroad station is East Earl on the New Holland R. R. (Pennsylvania branch) five and a half miles distant. I. G. MUSSER.

FROM WATERLOO CO., ONT.—"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38. The above text has been verified, and we rejoice to inform our brethren and sisters through the medium of the HERALD, that within the last few months we have had a season of special interest and prayer; and at the appointed time our requests were granted, and we feel to thank God for his guidance. We had two congregations that were in need of laborers. On the 17th and 18th of June a minister and deacon were ordained at Warner's church near Hespeler. The lot for minister fell upon Bro. Absalom B. Snyder, and for deacon on Bro. Levi Witmer. On the 23d and 24th of June a minister and deacon were ordained at David Eby's church near Waterloo. The lot for minister fell upon Bro. Jonas Snyder, and for deacon on Bro. Abr. Hunsberger. May God's blessing rest upon their labors! E. S. H.

FROM PLEASANT VALLEY CHURCH, LAGRANGE CO., IND.—On Tuesday evening, June 21, Bro. David Yoder came to us and preached a very able and interesting sermon on the text, 1 Tim. 6: 12 and also exhorted us to stand firm for the right, the good and the true, for our own welfare and the welfare and glory of the church. We feel thankful for the visit the dear brother has paid us, and also for all similar visits with which we have been favored from brethren from abroad. May God bless all his true servants that they may teach us all true practical piety, for "her ways are ways of pleasantness, and all her paths are peace." Prov. 3: 17. D. J. STAHLY.

SUNDAY-SCHOOL ITEMS.

FROM GARRETT CO., MD.—The Sunday-school in the Casselman M. H. was organized on the 10th of April. We are using the Lesson Helps, May God's blessing rest upon our labors. COR.

FROM BERLIN, ONT.—The total average attendance of our school for the first half of the year is a little over 200, and the interest is very good. The attendance is also more regular than it used to be. There are now nine Sunday-schools of our church in the county. May the good work continue a blessing everywhere. COR.

SOUTH WEST, IND., JUNE 20, 1892.—The Sunday-school at Yellow Creek has so far maintained a good interest with a fair attendance. The question, "Why was not Daniel also cast into the fiery furnace with his companions?" remained unanswered. We would be thankful for any information on the question through the HERALD. N. S. HOOVER.

EAST SALEM, PA., JUNE 20, 1892.—We are glad to report that the Sabbath-school at the Delaware church was re-organized by electing the following officers: Superintendent, Joseph E. Graybill; Assistant Superintendent, Pre. William Graybill; Secretary, Abram A. Landis; Assistant Secretary, Eli W. Graybill; leaders, William Sieber and Emma Graybill; Treasurer, Tobias R. Auker. The school is in a flourishing condition, with an average attendance of about 50 scholars. Every one seems to take an active part, and things move along smoothly and we believe our school is doing good work. We heartily commend the Sabbath-school cause to every locality where there is no school, as we believe the Sabbath-school is the nursery of the church. The good and necessity of a Sabbath-school can only be seen when one is once organized and in a flourishing condition, as we see it is a great means to bring young people under good instruction and ultimately into the church. COR.

For the Herald of Truth.

FOR THE SUNDAY-SCHOOL CHILDREN.—No. 8.

Truth towers above every thing, and will stand if every thing else falls. What is truth? This question was asked our Divine Master by Pilate but before the answer was given Pilate was out of hearing. Sunday-school children, don't turn away from truth, search for it, learn it, embrace it, keep it, for it is a "Precious Pearl." Learn it in your youthful years; and let no temptation wrench it from you.

Truth is the source of happiness, it leads us into the true life, both the earthly and the heavenly. The most precious sentence that can be spoken in your favor and mine is, you are truthful; what can excel this? It covers all we want all we need. Truth permeates every good thing in life; it means not only truthfulness in our talking or writing, but it means also truthfulness in everything we do. It means that we are true to all, and to everything.

What a contemptible thing a falsehood is. Falsehood and lying go together hand in hand; where the one is practiced the other backs it up. They are at the bottom of misery in all its baleful forms; by these, misery was brought into the world, and by them its flames are kept burning.

Truth stands exactly in opposition to falsehood and lying, the latter lead downward, truth upward. Truth is the source of a correct knowledge of things. The Bible is the source of truth. The prime object of the Sunday School is to teach the truth, to teach the Bible; by this you can see the good you learn in the Sunday school, and where it leads you.

Children, never tell a lie, don't act a falsehood, it will cause you regret and remorse of conscience however trifling the act is; don't do it. There is never a necessity for a lie to be told, nor for a false deed to be done. Make it a standing rule that you will be truthful in all things, and to every one, and your life will be a pleasant, good, and useful one. It will grow better as your years advance; and will be crowned with blessings by Him who gave it. UNCLE HENRY.

BE CAREFUL of your Words. Said the Savior; "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

AMONG the most successful agencies of Satan are the delusive teachings and lying wonders of spiritualism. Disguised as an angel of light, he spreads his net where least suspected.

DO NOT be afraid to speak before any man of the good things the Great King has done for us. "I will speak of thy testimonies also before kings, and will not be ashamed." Psalm 59:40.

CONFERENCE REPORT.

The Amish Mennonite Conference of the Western States, met at the Roanoke meeting house, Woodford Co., Ill., June, 9th at 1 P. M. to organize, and consider questions for discussion. The meeting was opened by singing a few hymns, followed by an earnest admission, and prayer by Bish. John Smith, after which the following officers were chosen: Moderator, Bish. Joseph Schlegel of Milford, Neb.; Asst., Pre. David Z. Yoder of Sterling, Ohio; Secretaries, Joseph Rediger and Daniel J. Johns. Questions were then received and considered.

FRIDAY, JUNE 10.

Conference met at 9 A. M., and was opened by singing, followed by a very impressive admonition by our aged Bishop, Christian Rupp, prayer by D. Z. Yoder.

The Moderator then spoke on the principles of our faith, and the necessity of so living and laboring that we can have the testimony of being new born creatures in Christ Jesus, a peculiar people, zealous of good works, and that we ever keep in view the honor and glory of God. Eleven Bishops, twenty-two ministers and five deacons then expressed themselves to be in unity with this faith and willing by the help of God to always uphold and teach the same. Following is a list of the bishops, ministers and deacons present.

BISHOPS:—Joseph Schlegel, Milford, Neb. Christian Nafziger, Hopedale, Ill. Christian Rupp, Hudson, Ill. Christian Weyer, Amish, Iowa. John Smith, Roanoke, Ill. Joseph Buerkey, Tiskilwa, Ill. Emanuel M. Hartman, Washington, Ill. David Augspurger, Washington, Ill. Michael Kinsinger, Washington, Ill. Jonathan Kurtz, Ligonier, Ind. Daniel J. Johns, Goshen, Ind.

MINISTERS:—David Z. Yoder, Sterling, Ohio. John P. Schmitt, Gridley, Ill. Daniel Ohrendorf, Plainagan, Ill. Joseph Wagner, Eureka, Ill. Daniel Roth, Morton, Ill. Joseph Litwiller, Tremont, Ill. Christian B. Reeser, Eureka, Ill. Christian Reeser, Congorville, Ill. Peter Schantz, Congorville, Ill. Peter Schertz, Washington, Ill. Peter W. Rupp, Pekin, Ill. Daniel Greaser, Dervey, Ill. Peter Gengerich, Washington, Ill. Solomon Yoder, Danvers, Ill. Joseph H. Birkey, Shobboleth, Kansas. Peter S. Mmer, Washington, Ill. Joseph Egli, Minier, Ill. Christian C. Zimmerman, Chenoa, Ill. Nobertius Sproul, Amboy, Ind. Joseph Rediger, Milford, Neb. Stephen Miller, Wayland, Iowa. John Zimmerman, Monitor, Kan.

DEACONS:—Henry Albrecht, Tiskilwa, Ill. J. D. Schertz, Eureka, Ill. John Birkey, Hopedale, Ill. Christian King, Deer Creek, Ill. Jacob Stauffer, Milford, Neb. The following questions were then discussed.

Ques. 1.—What course does this Conference see best to pursue in order that

more spiritual life might be awakened in our several congregations? Ans.—That we as ministers should, according to 1 Tim. 2:8, be more diligent in reading the Word and in praying in all places, as well as in secret, and as much as possible have the brethren engage in this work; thus all would get better acquainted with the word of God which is "spirit and life," John 6:63; and that ministers visit different congregations more.

Ques. 2.—Inasmuch as we believe that the command of our Savior Matt. 28:18, 19, and Mark 16:15, 16, also is to us, how can we best fulfill our mission? Ans.—By ministers first consecrating sufficient of their time, means and talent to the service of the Lord in mission work as well as in their congregations at home, to become an example to the flock, which we believe will then follow with the needed means.

Ques. 3.—What is the advice of this conference against the habit of members frequenting drinkhouses? Ans.—We advise all, and especially ministers, to avoid those places and in love show their evil influence to the people and especially to the youth. Phil. 4:8, 9; Matt. 12:48-51; 1 Thess. 5:22.

Ques. 4.—How can it be plainly shown to the church what it is to be conformed to this world (Rom. 12:2), and how can we best work against this destructive evil? Ans.—By explaining such passages as Mark 7:21, 22; Gal. 5:19-21; Rom. 1:28-32; 2 Tim. 3:2-5; 1 Pet. 3:3; 2 Pet. 2:1; Jude; Luke 14:33; 2 Cor. 6:14, 15; 1 Pet. 4:3; 1 John 2:15, 16; by the minister unitedly avoiding the things set forth by such passages as the above, and earnestly admonishing their members to do the same.

Ques. 5.—How can we win old people to come to the Lord? Ans.—Often by living consistent to the confession of our faith and by earnest prayer.

SATURDAY, JUNE 11th.

Conference again met at 9 o'clock, opened by singing, followed by a short admonition by Bish. Christian Nafziger and prayer by Joseph Rediger, after which the remaining questions were discussed.

Ques. 6.—What is the advice of this conference to all ministers as to how to work in their own and other congregations? Ans.—So that their influence will tend to peace and unity. Matt. 5:9; Rom. 12:18, 14:19; Heb. 12:14; Rom. 16:17.

Ques. 7.—What can be done that we may be of help to those who are in need of the necessities of this life and sometimes through our indifference are neglected? Ans.—More could be done for our poor members at home, by giving them the preference in renting farms, etc. Gal. 6:10; Jas. 2:15, 16; Mark 14:7; and to the needy poor in general by appointing a committee of three brethren whose business it shall be to find out where there are really needy ones and make it known

to the different congregations and receive alms and see that they are properly distributed. The brethren Benjamin Gerig of Smithville, Wayne Co., Ohio; Christian Schertz of Eureka, Woodford Co., Ill., and David Bender of Milford, Seward Co., Neb., were then chosen to constitute such a committee.

Ques. 8.—How can such persons be received into the church who have left the church and were rebaptized but desire to come to the same church again from which they have gone out? Ans.—We should be governed by circumstances as to how they lived in the meantime and with what confession they come back.

Ques. 9.—What can be done for such that desire to be rebaptized because they hold that they were not fit subjects at the time they were baptized? Ans.—Do unto such as Aquila and Priscilla did to Apollos. Acts 18:26.

After some miscellaneous business the conference was closed by a few remarks and prayer by D. J. Johns. All from abroad feeling thankful to God and the brethren and sisters for their kindness.

J. REDIGER,
D. J. JOHNS,
Secretaries.

"THEN saith He to His disciples, the harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into His harvest." Harvest time is a season of anxiety to the farmer. It is the fruit of all his labors. Christ pictures the condition of the multitude as a ripened harvest going to waste because there are no reapers. This figure is very striking when applied to the spiritual condition of the world at the present day. From a few thousands over 18 centuries ago the world's population has increased to over 1,500,000,000 souls. Of these less than one third are found in Christian churches, Catholic and Protestant. For every tick of the watch one soul is ushered into eternity.

I. The field is the world. Men need the Savior now as much as when Christ uttered these words. In the country at large there are 65,000,000 souls, less than one-half, or about 25,000,000 belong to Catholic and Protestant churches. A noted divine once said that nine-tenths of church members do not amount to anything. While this is a startling statement there is a great deal of dead wood in the living tree of God's church. Work stares us in the face on all sides.

II. Laborers. In this country, preachers 1 to 600; in heathen countries, 1 Christian to over 1,000,000.

III. Our resort—pray for laborers and work while we pray. Harvest time is now at hand. What will be our share?

Evening text, Luke 15:18: "I will arise and go to my Father."

FIFTY WANTS.

I want to feed on Jesus' word.
I want communion with my Lord,
I want salvation full and free,
I want my Father's face to see,
I want to prove each promise sweet,
I want to live at Jesus' feet,
I want his mercy every day,
I want upholding all the way,
I want to live as Jesus' bride,
I want in his dear wounds to hide,
I want to prize his fullness more,
I want his person to adore,
I want to hear his heavenly voice,
I want in Jesus to rejoice,
I want to trust him with my all,
I want on his dear name to call,
I want to die to all things here,
I want on him to cast my care,
I want to see his Gospel spread,
I want on Satan's power to tread,
I want my Jesus as my friend,
I want him to my journey's end,
I want him as my Priest and King,
I want his precious love to sing,
I want him as my Rock and Tower,
I want him in each trying hour,
I want him as my brother dear,
I want my Savior always near,
I want my Lord to have my heart,
I want with all besides to part,
I want him as my shepherd kind,
I want in him my all to find,
I want him as my daily bread,
I want him as my living head,
I want him as my hiding place,
I want him as my God of grace,
I want him as my life and peace,
I want him as my righteousness,
I want his own atoning blood,
I want to bathe in that dear flood,
I want his Spirit's voice to hear,
I want the love that casts out fear,
I want him now in Anselm's vale,
I want him when all Hell assails,
I want him when my flesh gives way,
I want him as my only stay,
I want his smiles, his looks of grace,
I want to see him face to face,
I want his wisdom, strength, and love,
I want to dwell with him above.

Selected by NANCY B. HARTZLER,
West Liberty, Ohio.

THE TIDE WILL TURN.

You are hindered, slandered, troubled, misrepresented and lied about. Bad men make false statements, and good men believe them; and you find yourself condemned unheard, and cast out and scorned. And if you defend yourself you will be counted quarrelsome, and if you expose the hypocrisy of your assailants, they will put on the garb of injured innocence, and claim to be persecuted for righteousness' sake, and you will find your last state worse than the first.

What can you do? Rest in the Lord. Do not struggle like a horse in a snow-drift, till you break everything in pieces. Do not try to compete with Satan or his children in abuse or in railing accusations—Michael the archangel knew better than to do that. Wait on the Lord. Let liars lie. Let slanderers slander. Let men have plenty of rope, and they are quite

likely to hang themselves. The men who wrong you to-day will wrong some one else to-morrow, and sometime their evil deeds will come to light. The men who wrongly accuse you now, will be accused themselves by and by, and will have plenty to do defending themselves, without troubling or hounding you. The men who have believed lies, and acted upon them, will by and by find that their turn has come, and the venomous tongue which stung others will turn and sting them, and compel them to speak in their own defense.

Do not fret. The tide will turn. Men will learn, will find out who tells lies and who tells the truth. Men will learn who is selfish and who is disinterested. And men who have climbed up by pulling others down and who have sought to build their own houses by pulling down the houses of others will see their hopes and plans end in ruin and in chaos, while dwellings of the faithful will stand secure upon a rock.

The tide will turn; if not now, by and by; if not here, hereafter; if not in time, then in eternity; and we shall see that all things have been working for good for those who love the Lord, and who are called according to his purpose.

Men who are right can afford to wait. Men who are to live forever need be in no hurry. Men who have God for their friend need not fear what man can do unto them. Wait on the Lord. Keep his way. Trust in Him at all times. He will never leave nor forsake you, and by and by the tide will turn, and right will flourish, and wrong will fail and die.—Selected.

RATHER THAN GREAT RICHES.

After all, the sensible old Quaker was right. The value of a good name cannot be given in dollars and cents, and the young man who starts forth in the world with this as his possession, has that which will do more for him than could any sum of money. The story of how the wise Quaker taught his apprentice this valuable lesson, is one that affords much food for thought:

"Levi, can you make up your mind to live at home and be a farmer?"

"I would rather be a tanner than a farmer."

"Very well," responded the father, who was willing to let Levi follow his own tastes, as he was now seventeen years old; "very well, my son, I will try to find a place for you."

Very shortly a place was found for Master Levi. When the youth presented himself at the tannery, the master, an honest Quaker, said: "Levi, if thou art a good lad, I will do well by thee; if not, I will send thee home again. All the bargain I will make with thee is that thou shalt do as well by me as I do by thee."

"Very well sir, I will do my best."

Levi now went to work with a hearty good will. He worked hard, read his Bible, was steady, honest and good-natured. His master was satisfied, and Levi was happy, the years of his apprenticeship passed pleasantly away.

One day Levi's master said to him, "Levi, I think of making thee a nice present when thy time is out."

Levi smiled at this pleasant piece of news, and said, "I shall be very happy to receive any gift you may be pleased to make me, sir."

Then the Quaker looked knowingly at Levi, and added, "I cannot tell thee now what the present is to be, but it shall be worth more than a thousand pounds to thee!"

"More than a thousand pounds!" said Levi to himself, his eyes sparkling at the bare thought of such a costly gift. "What can it be?" That was the puzzling question which buzzed about in Levi's brain from that day until the day before he was out of his apprenticeship. On that day the Quaker said to him, "Levi, thy time is out to-morrow, but I will take thee and thy present home to-day."

Levi breathed freely on hearing these words. Dressing himself in his best suit, he soon joined the Quaker, but could see nothing that looked like a gift worth over a thousand pounds. He puzzled himself about it all the way, and said to himself, "Perhaps my master has forgotten it." At last they reached Levi's home. After he had been greeted by his friends, the Quaker turned to him and said:

"Levi, I will give thy present to thy father."

"As you please, sir," replied Levi, now on the very tiptoe of expectation.

"Well," said the Quaker speaking to Levi's father, "your son is the best boy I have ever had." Then, turning to Levi, he added, "This is thy present, Levi—a good name."

Levi blushed, and perhaps he felt a little disappointed because his golden visions so suddenly vanished away. But his sensible father was delighted, and said to the Quaker, who was smiling waggishly:

"I would rather hear you say that of my son, sir, than to see you give him all the money you are worth, for 'A good name is rather to be chosen than great riches!'"

CAN YOU SAY THAT?

Three young men were seated together in an office, each busy writing at their desks. One of them had recently been converted, and as the new life will reveal itself by subtle changes in the life and thought even when there is no profession of religion made, so Edward Jones, although unconsciously to himself, had shown the great change that had taken place in him long before he had courage to speak for

Christ. When he did so, he was almost surprised to find that every one took it as a matter of course. His life had spoken before his tongue.

But when he did speak out he found that though he had something more to bear for Christ, he had also greater opportunities of usefulness.

On this day he got up from the place where he was writing, and crossed to the other side of the office, having occasion to go to a desk that was exactly between the other two clerks. As soon as he had raised the lid, one of them, stretching toward him, said in a friendly tone:—

"I suppose, Mr. Jones, you consider yourself now a great deal better than we are?"

In a moment he saw the trap that had been laid for him. If he said "no," the ready retort would have been, "But you ought to be;" and if he said "yes," he was open to the charge of selfrighteousness. He raised his heart to God for wisdom, and at once the thought flashed into his mind:—

"It is not for me to answer that," he replied; "but there is one thing I can tell you, I am better off. I am not afraid to die and stand before the judgment seat for God has pardoned me. Can you say that?"

Startled by this home-thrust the young man flushed and turned back to his seat, saying:—

"No, I cannot; I only wish I could." "Then why don't you seek it, for God is as ready to save you as me," replied Jones, shutting down the desk and going back to his seat.

Never before had he so felt the nearness of God, nor realized, as he did at that moment, that the sword of the Spirit was quivering in a human heart before him.

He also learned here the secret of effectual prayer, and how God, often "while we are yet speaking," sends the wisdom needed to guide us in our perplexities.

A BOY'S FIRST DRINK.

Mrs. Emma Molloy relates the following incident in one of her speeches, referring to the relation of temperance to crime:

In a recent visit to the Leavenworth, Kans., prison, during my address on Sabbath morning, I observed a boy, not more than seventeen or eighteen years of age, on the front seat intently eyeing me. The look he gave me was so full of earnest longing it spoke volumes to me.

At the close of the service I asked the warden for an interview with him, which was readily granted. As he approached me his face grew deathly pale, and, as he grasped my hand, he could not restrain the fast-falling tears. Choking with emotion, he said:

"I have been in this prison two years, and you are the first person that has

called for me—the first woman who has spoken to me."

"How is this, my child? Have you no friends that love you? Where is your mother?"

The great brown eyes, swimming with tears, were slowly uplifted to mine, and he replied:

"My friends are all in Texas. My mother is an invalid, and fearing that the knowledge of the terrible fall would kill her, I have kept my whereabouts a profound secret. For two years I have borne my awful homesickness in silence for her sake."

As he buried his face in his hands, and heartsick sobs burst from his trembling frame, it seemed to me I could see a panorama of the days and nights, the long weeks of homesick longing, that had dragged their weary length out over two years.

So I ventured to ask, "How much longer have you to stay?"

"Three years," was the reply, as the fair young head dropped lower, and the frail little hand trembled with suppressed emotion.

"Five years at your age!" I exclaimed. "How did it happen?"

"Well," he replied, "it's a long story, but I'll make it short. I started out from home to try to do something for myself. Coming to Leavenworth, I found a cheap boarding-house, and one night accepted an invitation from one of the young men to go into a drinking saloon."

For the first time in my life I drank a glass of liquor. It fired my brain. There is a confused remembrance of the quarrel. Somebody was stabbed. The bloody knife was found in my hand. I was indicated for assault with intent to kill.

Five years for the thoughtless acceptance of a glass of liquor is surely illustrating the Scripture truth that the "way of the transgressor is hard!"

I was holding the cold, trembling hand that had crept into mine. He earnestly tightened his grasp as imploring he said, "Oh, Mrs. Molloy, I want to ask a favor of you."

At once I expected he was going to ask me to obtain a pardon, and in an instant I measured the weight of public reproach that rests upon the victims of this legalized drink traffic. It is all right to legalize a man to craze the brains of our boys, but not by any means to ask that the State pardon its victims.

Interpreting my thoughts, he said: "I am not going to ask you to get me a pardon, but I want you to write to my mother and get a letter from her and send it to me. Don't for the world tell her where I am. Better not tell her anything about me. Just get a line from her, so I can look upon it. O! I am so homesick for my mother."

The head of the boy dropped down into my lap with a wailing sob; I laid my

hand upon his head. I thought of my own boy, and for a few moments was silent, and let the outburst of sorrow have vent. Presently I said: "Murry, if I were your mother, and the odor of a thousand prisons was upon you, still you would be my boy, I should like to know where you were. Is it right to keep that mother in suspense? Do you suppose that there ever has been a day or night that she has not prayed for her wandering boy? No, Murry, I will only consent to write to your mother on consideration that you will permit me to write the whole truth, just as one mother can write to another."

After some argument his consent was finally obtained, and a letter was hastily penned and sent on its way. A week or so elapsed, when the following letter was received from Texas:

"Dear Sister in Christ:—Your letter was this day received, and I hasten to thank you for your words of tender sympathy and for tidings of my boy—the first we have had in two years. When Murry left home we thought it would not be long. As the months rolled on the family had given him up for dead, but I felt sure God would give me back my boy. As I write from the couch of an invalid, my husband is in W—, nursing another son, who is lying at the gate of death with typhoid fever. I could not wait his return to write to Murry. I wrote and told him, if I could, how quickly I would go and pillow his head upon my breast, just as I did when he was a little child."

"My poor, dear boy—so generous, kind and loving. What could he have done to deserve this punishment? You did not mention his crime, but say it was committed under the influence of drink. I did not know he had ever tasted liquor. We raised six boys, and never knew one of them to be under the influence of drink. Oh! is there any place in this nation that is safe when our boys have left the home-fold?"

Oh, God! my sorrow is greater than I can bear. I cannot go to him, but, sister, I pray you to talk to him, and comfort him as you would have some mother talk to your boy, were he in his place. Tell him that when he is released his place in the old home-nest and his mother's heart is awaiting him."

Then followed the loving mother's words for Murry, in addition to those written. As I wept bitter tears over the words so full of heart-break, I asked myself the question, "How long will the nation continue to sanction the liquor traffic, covenant with death, and league with hell to rob us of our boys?" Lovers of God and humanity, will you not work for the passage of laws that will save the boys and the agony of mothers like this? Similar cases are among us all the time.—*Sol. by* BARBARA M. BLOSSER.

THE HUMAN VIPER.

One ounce of keep-your-mouth-shut is worth a pound of explanation after you've said something that injuriously affects the reputation of a neighbor or acquaintance. Many a fair fame has been blasted by some idle word dropped unthinkingly, which set the tongue of slander wagging ceaselessly. Thousands of poor girls have gone to premature graves because of a mere insinuation, and the shores of business are lined with wrecks of men bankrupted by malicious gossip. A suspicious hint, even a peculiar shrug, may start a report that will blight the career of a fellow-mortals trying honestly to better his condition. Somebody has written:

"Do not spread an evil slander
Which you hear,
Just attend to what concerns you.
Drop a tear
For the friend who was misguided;
Who can tell
Just how sorely he was tempted
Ere he fell?"

"And perhaps the evil rumor
Is not true;
Oh, let not a word to harm him
Fall from you.
Half the slanders which are passing
On their way
Are untrue, yet tongues will spread them
Every day.

"Ah, for love to treat a neighbor
As one's self!
Laying slanders, like old bundles,
On the shelf,
Not to spread and shake and air them
Day by day.
But to lay them, wrapped in silence,
Each away."

Wise words are these, conveying a moral worth the study of those who are but too apt to catch at every breath of calumny and give substance to the merest shadow of mean suspicion. Trifle not with the good name of any creature, the most precious of human possession. Give the slanderer no encouragement. His soul, too base for generous ire, sneaks behind lies and foul abuse, and he is the enemy of the race from his disordered brain clear down to his treacherous heart. Keep out of his way.

ABSTAIN.

A school-boy in Australia recently put the matter tersely, thus: "I abstain from liquor because I wish to excel. As a cricketer, Grace says, 'abstain'; as a walker, Weston says, 'abstain'; as a swimmer, Webb says, 'abstain'; as a missionary, Livingstone says, 'abstain'; as a doctor, Clark says, 'abstain'; as a preacher, Farrar says, 'abstain.'" Asylums, prisons and work houses repeat the cry, "abstain."

A LANDSLIDE in Italy recently caused the death of many persons.

EVANGELIZATION NEEDED.

There are many good(?) people who decry any special effort in soul-winning. The very name "evangelist" is abhorrent to them, anything out of the "regular" is very distasteful, and so far as they can, will oppose any movement that looks towards "extra meetings."

They have a notion America is blooming out in all beauty of religious life and to just go on as we are will bring us to the day of universal righteousness. Oh, how false is this; to go on as we are will bring us to the triplet of horrors: death, devil and destruction.

Here is one fact, think of it:

The number of murders in the United States doubled in 1891 over 1889. How many were there? Sixteen known murders for every one of the three hundred and sixty-five days, and the unknown will even the figures up one-half as many more. Add to this Judge Parker's statement: "Of the 4,290 murderers credited to the year 1890 only 102 were executed pursuant to law, while 127 were lynched, and of the 5,906 murderers of 1891 there were executed only 128, while 195 were lynched." Over 10,000 murderers in two years in the United States.—*Yatman in Christian Herald.*

THE cholera which has ravaged Persia is gradually working its way toward the Caspian Sea, slaying hundreds of victims on its way.

IN the military archives at Madrid, Spain, documents have been found which show that Christopher Columbus was born in Laona, near Genoa.

A VIOLENT storm in Germany did great damage to buildings and crops. The city of Berlin was the greatest sufferer. In Bremen and Hamburg the shipping trade suffered heavy losses.

THE Atlantic Ocean steamer, City of Chicago, of the Inman Line, went ashore during a dense fog at 8 P. M. July 1, inside Kinsale Head on the Irish coast. The front part of the vessel was badly stove in, but by the aid of the gallant coast guards all the passengers were enabled to land in safety. The crew remained on board, as it is expected that the vessel will float, and that both it and its cargo can be saved.

A SAW MILL ACCIDENT.—In sawing an ash log in a mill at Xenia, Ohio, a sound was heard which created some alarm, and it was found that every tooth of the large saw in the mill was gone, leaving nothing but a round piece of steel. When the log was split open, buried in its very heart was found an iron wedge, which the saw had cut in two. The log was two and a half feet through, and the wedge had been in the tree evidently for as many as fifty years.

IN WHICH FAITH TO DIE.

Ethan Allen's daughter was a lovely, pious young woman, whose mother, then long in the spirit land, had instructed her in the truths of the Bible. When she was about to die she called her father to her bedside, and, turning upon him her pale face, lighted by lustrous blue eyes, she said, with a sweet voice: "Dear father, I am about to cross the cold, dark river. Shall I trust to your opinions, or to the teachings of dear mother?" These words, like a keen sorrow, pierced the recesses of his most truthful emotions. "Trust to your mother!" said the champion of infidelity; and, covering his face with his hands, he wept like a child.

"The damps of death are coming fast,
My father, o'er my brow,
The past with all its scenes has fled,
And I must turn me now
To that dim future that in vain
My feeble eyes descry;
Tell me, my father, in this hour
In whose stern faith to die?"

"In thine! I've watched thy scornful smile,
And heard thy withering tone,
When'er the Christian's humble hope
Was placed above thine own;
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb."

"Or is it in my mother's faith?
How fondly do I trace
Through many a weary year long past
That calm and saintly face!
How often do I call to mind,
Now she is 'neath the sod,
The place—the hour—in which she drew
My early thoughts to God!"

"'Twas then she took this sacred book,
And from its burning page
Read how its truths support the soul
In youth and failing age;
And bade me in its precepts live
And by its precepts die,
That I might share a home of love
In worlds beyond the sky."

"My father, shall I look above,
Amid this gathering gloom
To him whose promises of love
Extend beyond the tomb?
Or curse the Being who hath bless'd
This checkered path of mine;
Must I embrace my mother's faith,
Or die, my sire, in thine?"

The frown upon that warrior-brow
Passed like a cloud away,
And tears coursed down the rugged cheek
That flowed not till that day.
"Not—not in mine," with choking voice
The skeptic made reply,
"But in thy mother's holy faith
My daughter, may'st thou die."

Married.

SNYDER—GROFF.—On the 17th of May, 1892, in Waterloo Twp., Waterloo Co., Ont., by Bish. Elias Weiler, Bro. Absalom B. Snyder and Sister Mary Groff, both of Waterloo Township, May God's blessing attend them in their journey through life.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL.

"How beautiful are the feet of them that Preach the Gospel of Peace."

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Whole No. 472.

For the Herald of Truth,

FAITH.

Faith, the substance of things hoped for, the evidence of things not seen. Faith, a belief; a looking up; the eyesight of the soul; an emotion of the mind sometimes called trust or confidence. Faith, the brains of love, or that which puts a spinal column down through our affections. Faith in God and his created; that element which distinguishes the Christian from the non-Christian professor. Faith, the imagination of the human mind in the spiritual realm, that which spans the bridge from the known to the unknown, the revealed with the mysterious, which takes up the march where reason and sight leave off. A firm faith in Christ Jesus completes the circuit with God and allows a free communication between the Supreme Divinity and our own souls.

If such be faith it becomes painfully evident that there is a great deficiency in faith of the people of this generation, the great tendency being to walk by sight rather than by faith. Men are educated to and intoxicated with this great idea of materialism so that they almost entirely miss this nob e and sweet factor in our lives, of a belief in immaterial or spiritual things. Yet have we not noticed that the most wretched of all men is the one who has no faith in himself, in his friends, or in his God?

Now, a lack of faith sometimes manifests itself in indifference, which, if continued, must end in a shriveling of the mind. Or, it may manifest itself in distrust that may grow to jealousy, hatred and strife, while the most common and most harmful manifestations of faithlessness are perhaps apprehension, over anxiety, fretting and worrying, a constant fear about this thing and that thing; the hot weather, and the cold weather; wet or dry weather; worrying about business or society; about knickknacks and nothings; about sickness and death until such a turmoil has been raised that one might almost wish for good Saint Gabriel to blow his "horn." All this and more from a lack of faith in God and humanity.

It is a slander upon all things holy and divine. We go so far sometimes as to hint that God has certainly made mis-

take, and continue to dictate where improvements might have been made. "Oh ye of little faith!" May we not have that injunction passed upon the intelligence of this nineteenth century?

Distrust and suspicion are ever promptings of the devil. "It is rest of soul which brings rest of body, and rest of soul comes through faith, while worry of soul comes from lack of faith." The above quotation furnishes us the key to the cause of an endless amount of misery of the human family at the present time.

Constant anxiety and unrest of mind always tell upon the body. For it is true what affects the soul affects the body and vice versa. We seldom think of this close affinity of mind and matter, but in exactly this way the great American evil of nervous irritability or nerve exhaustion is brought about, manifesting itself through the whole category of diseases from simple sleeplessness to hopeless insanity. Let us not deceive ourselves. It is not conscientious and respectable labor that kills and produces this physical and mental disturbance, but simply a lack of trust and faith in God's promises; nothing else. Worry blights the soul, destroys the body and warps the spirituality of the human being. It was not in accordance with the divine plan for man to be so alienated from God and attempt everything in his own strength. He must fail in the end if he does.

Can we think of such acts as being Christ-like, when a man is afraid to trust all his interests, his welfare, his every day and Sunday cares to God? Is worldly affairs a man doesn't take hold of certain enterprises because he says, "I have no faith in them." So we all agree that strong faith must precede great action. Columbus had unlabeled faith in his project. So did St. Paul and Martin Luther.

Then the question comes, Why do not people in general have more faith in the Christian religion? It is partly because they don't know the need of faith, and of the beauties of Christianity, and partly because they don't want to know.

The greatest barrier to church and individual progress to-day is the fact that the people are so engrossed and wrapped up in things earthly, live so much in this life, are so much occupied by things im-

mediately about them, that they have no chance to EXERCISE faith, therefore preventing them from living and enjoying all that is best in this life, and preventing them from preparing for the life to come.

It was this very faithlessness in spirituality, or, in other words, the idea that, aside from material things, there was nothing in this world or heaven (and the holding of such doctrines must be a belief of the very crude sort, and one that can hardly be called faith, as it is again walking by sight). It was THIS idea that slowly crept into the Latin theology until it developed into idol worship and heathendom, and which was but slightly remodeled to fit the external and form-worship of the Roman Catholic Church of the past and present. In the face of persecution our Godly saints, the early reformers, tore loose from these old ideas, broke the chains of bondage, and established the old Greek theology, which is the pure religion of Jesus Christ. "Living and walking by faith," "worshiping God in spirit and in truth."

We read such Scriptural verses as "Cast thy burdens upon the Lord," "Call ye upon him in times of adversity," "Come unto me all ye that labor and are heavy laden, and I will give you rest," "My yoke is easy and my burden is light," "My strength is sufficient for thee." But how many of us take them at their word and believe them with sufficient earnestness to get the full intended blessings from them?

Can we not cultivate faith, first, by looking unto Jesus, the Author and Finisher of our faith, in prayer; and secondly by looking for evidence of what faith has done? To find this read the eleventh chapter of Hebrews. For modern proof study the lives and works of our Godly men and women, missionaries, foreign and domestic,—Spurgeon, Moody and the evangelists of our own and other denominations who have worked by faith alone and have been blessed abundantly. Study the life of Christ, and also sacred history from the remotest past to ever hopeful future, and there will be sufficient evidence to convince the most skeptical, "that the faithful shall be rewarded."

Faith in God makes life bearable, happy and hopeful. Spiritual belief with knowl-

edge and communion gives joy and pleasure, while those who are dependent on material things are ever sad. We must believe that God is good. We must have the *right* belief, and not believe on general principles that the more one suffers in this life the more purified he will be in the next life. That must certainly be false doctrine; but, if it must come, that at any time during life our pathway be not strewn with roses, or that we meet with reverses, grief or misfortunes, and have actual "Gethsemanes" to pass through, it is then that faith is at its noblest and through it we are sustained and given a rest of mind and peace of soul that passeth all understanding. It is through faith we get hope which encourages in times of greatest adversity, inspires confidence in the deepest grief, sustains and soothes the sick in their afflictions, and in the last hours of death it kindles such a ray of hope that illumines the valley of the shadow of death and lights the soul to its eternal glory. Is not such a thought transcendent in sweetness and grandeur? Oh, for the passionate belief of a St. Paul! Oh! that we might grasp more fully that subtle virtue of faith, through which we get showers of blessing and inspirations from on high, the only means by which every possibility of the soul can be developed, every demand and yearning of the human heart satisfied, and every holy desire gratified. That higher Christian life, *living by faith*, "sustained and soothed by an unflinching trust," a simple coming to God with our praises, problems, woes, temptations and heartaches, and leaving them with him, *believing* that he will properly dispose; that he will hear and help us. Then go out into the world and take hold of the first opportunity within reach, and that done there will open a way to a larger one; opportunity after opportunity, blessing after blessing, until we can see the whole problem solved. A new life is opened to us. Everything is changed. The world grows beautiful. We see everything from a different standpoint. Our religion is hopeful. A duty becomes a privilege, a trial an opportunity, and what was bitter becomes sweet.

The grandest accomplishment for the human soul to attain is the acquiring of a faithful, trustful heart, because of the power and happiness that comes with it; for if we have the faith that we can call upon the Lord in the right manner, and have God with us, "who can be against us?" Without God we are nothing, with him we have the promise of the Holy Spirit, the hosts of saints, angels and archangels ministering to our every needs! I want such a strong faith that I can believe with God's help I can accomplish every good thing I may undertake. However large the task, I shall not be satisfied with anything less. "As my faith is, so shall it be unto me."

We generally get what we believe in or expect, be it in the line of good or evil. If I believe in God, I shall be blessed. If I have a subconscious belief in evil and misery; that I must have so much of it in my life, and ponder over it, soon I find myself acting evil and reaping the results of my belief, as thought generally precedes action and faith always decides our destinies. Even in human affairs the man that has all faith in his friends is the least seldom deceived; also the man that never distrusts is generally the happiest. Have faith in yourself because you were created in the image of your God and only a little lower than the angels, and God makes no mistakes. Have faith in humanity, for it is the instrument of God for disseminating the Gospel and redeeming the world. Have faith in God, because He is the Creator of all things and the Redeemer of your souls, and is the Giver of every good and perfect gift.

"Believe on the resurrection of Jesus Christ and be saved." It is not the knowledge of God's power and mercy, but the *belief* that God's power and mercy will be manifested to us that benefits us, not only in this life, but *redeems* us. We are saved, not by the power of our *reason*, but by the strength and vitality of our faith.

Some men say they have had so much intercourse with professed Christians and have seen so much hypocrisy among them that they have lost all faith in humanity and consequently in their religion. If you ask them, they will acknowledge that the principles of Christianity are sound. Then I would say with all the force of my character, have faith in the principles, and live up to them as nearly as possible. For, after all, it is principle we are contending for and not man's actions.

Have faith, not in what man does, but in the possibilities of that man's soul. Never put up man as your ideal, for he is human and therefore liable to error, and may disappoint you and make it unpleasant. *Jesus is our model.* If you can do no better, begin by having faith in "Christ for his very *work's* sake."

It is faith that forms the foundation upon which is to be built the grand superstructure of a Christian character.

It is faith that permits us every morning, at some particular hour, to tell the Spirit that we do not look to any enterprise or to any human being for provisions and change of heart, but to the Spirit only. It is faith by which we can then trustfully go on as usual about our daily tasks till the hand of love stretches down and changes our lot and life, lifting it up. All this is accomplished, not by force of human will, but by the irresistible action of the principle of the Holy Spirit.

Although faith without works is dead, yet faith makes good works possible and actual. Faith, hope and love! The great-

est of these is love, but, as faith must come first, it therefore is fundamental and of prime importance. The simple conclusion of the whole matter is that, having faith and wedding it to love, then, "faith working by love," we reach the climax of heavenly bliss and a degree of earthly perfection not attained by any other process, and which embraces all that is true, noble, and holy. O! God, may we all have stronger faith!

S. D. EBERSOLE.

Chicago, Ill.

For the Herald of Truth.

HINTS TO CONFERENCE DELEGATES.

I have wondered why so little is mentioned in the HERALD about our present method of conducting conferences and of the resolutions passed at the different sessions. Not that I believe in the doctrine of fault finding, but I do encourage the idea of improvement and growth. Our conferences as well as Sunday-school and church services will stand improvement, and we should be as free in offering suggestions and discussing conference rulings as church government.

The first suggestion to which I wish to call your attention is that of securing a full report of the condition of the churches. Many of our delegates (ministers and deacons) when called on to report the condition of their churches, give too brief a report. It is difficult to learn from what they say, whether the church is prospering, losing ground, or growing better, cold, or what. Several of our ministers in the Mennonite Annual Conference, of Ohio, of '92, stated in full the membership, the number of deaths, the number received by letter and confession, the feeling among the brotherhood, and the interest manifested in the church to build up Christ's kingdom.

A similar report should be given by every delegate present. And if a church is not represented, the bishop of that district should secure and give a report of the same. In this way we could tell just what has been done and where work is needed most. The neglected and perishing congregations could not pass out of existence without at least awakening our sympathies. With our present way of congregation after congregation passes into oblivion without half of our people knowing anything about it, or without even as much as knowing whether such congregations ever existed.

There were not less than six churches passed by unnoticed in the last Ohio Conference, all of which according to scripture should have had the most care bestowed upon them. 1 Cor. 12:23.

Some may object to the principle of giving the numbers of our people, but that of itself is no reason why we should

For the Herald of Truth.

FOLLOW THE PATH OF JESUS.

not. The apostles were not slow to speak of the number received into the churches, though the additions of one day amounted to 3,000. Again, if the conference report is of such a nature that it is not encouraging to put before the public, then let the report be printed in full any how and sent to the members only. Every brother and sister, so far as possible, should know the condition of the church. Nothing is gained by keeping the truth from the laity.

The civil government in this respect sets us a worthy example. The officials in gathering the census of 1890 failed to secure a full report of our city slum population, so they had to do their work over. The census of these unfortunate Americans is hard to get, but it is best for the government to know just how many of this class there are under her jurisdiction. So it is with us as a church, it is safest for us to know all our people, who they are, and what they are.

In the second place I would draw your attention to the fact that delegates, when called on to report, are expected to speak of two things and two things only. And they are, first to state their faith in the doctrine presented, whether they will stand by it or not, and second, to give a full report of the conditions of their churches. But I have noticed that the delegates so often lose sight of what is asked of them and get to discussing subjects not at all bearing on either of the questions asked them. The questions they discuss are often weighty and of vast importance, but a special time should be set apart in which such questions as have a bearing on church government could be brought before the conference for discussion. For example, if a brother knows some great evil to exist in sister churches, he need not mention it, when asked to give a report of his own church, and thereby interrupt the course of the conference work, but let him bring up such a question in the allotted time. In the third place, why not so arrange the topics to be discussed in the evening meetings during the conference session that they all bear on our articles of faith? Would it not be better to assign topics best suited to the different ministers who are to do the speaking and let them direct their arguments to the brethren instead of to the outsiders? Let them speak to the ministers and brethren, because they need encouragement too. They will never get so good an opportunity to build each other up. Every minister makes a specialty of some one subject, give him the opportunity of speaking on that topic. In this way the best use is made of the short time spent together. Let us take advantage of the time and talent God has given us. Ours shall be the blessing, His the glory.

M. S. STEINER.

For the Herald of Truth.

BURDEN.

"My yoke is easy, and my burden is light."—Matt. 11:30.

This simple and consoling text is one which we believe almost every professor of religion is familiar with. It is to be feared however that we do not properly realize the truth of the Savior's declaration. No doubt we would all be ready to say that we know it to be true, but *how* do we know it to be true? We might answer simply because Christ says so. This *might* seem by many to be a very good reason, and it would show a faith and confidence in the teachings of Christ; yet we feel that it does not reach the vital point; or, at least, it does not satisfy our mind, and nothing will, short of that deep, inspiring power and influence which will enable us to accept of those reviving showers of divine grace which are so bountifully strewn around us, through which we can see behind those clouds of adversity which so often hang over us, and there see the smiling face of Jesus, which will inspire us to exclaim as Paul did, "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Then the question comes to us in this light, Does our true, practical, Christian experience in reality teach us, beyond any doubt or questioning, that the "yoke of Christ is easy, and his burden is light"? If so, then we indeed can feel that we are yoked with Christ and He is helping us to bear our burdens. We should not feel that Christ is a hard Master, but a tender, loving Savior, a kind helper, ever willing to extend a helping hand to all those who are willing to cast all their cares and burdens upon Him, and trust themselves in his hands, and say, "Lo, I come to do thy will O God." Guide me by thy Spirit, in the way thou wouldst have me go. If we can thus submit ourselves unto Him we can have the blessed assurance that He will make his abode with us. Then we will surely be enabled to see the bright side of Christian life. The reason that we so often murmur and groan under seemingly heavy burdens, even sometimes making the worldling feel that the religion of Jesus Christ must surely be a dreary thing, and probably thereby keep him out of the fold, is very often because we are living too much to and for ourselves. Our lives are not consecrated to the service of God as they should be. We try to serve God only in part and also cling to the world. This brings us into the bondage of the world and separates us from the love of God, and we are left to fight our battles alone.

Another reason that the yoke of Christ often seems to lay so heavily upon us, is that we are unwilling to do what we know to be our duty. Often when we are called

We should not forget that we have an influence. It is either for good or for evil. We are either winning souls for Christ, or else destroying them, but we unto us if we destroy them. The trouble is there are so many that say, "Oh, this little don't matter," but, 'be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.' Gal. 6:7. We are indeed watched closely, as we can plainly see, Matt. 12:36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Christ also says "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:36. Christ himself spoke these solemn words. He died on the cross for us, and shed his precious blood so that we might have eternal life. Why can we not with all our heart serve our dear Lord the little while we are yet here? No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. "Ye cannot serve God and mammon." Matt. 6:24. Dear readers, let us strive to enter in at the strait gate. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14. May we so live that when Christ comes to claim his own we may be found among the few.

ANNA H. SCHAAF.

upon to do some special work in the vineyard of the Lord, we are ready to excuse ourselves with a lack of talent, timidity, and weakness, even under the promises of God that His strength shall be made perfect in weakness. I will here give an experience of my own, though somewhat reluctantly, yet feeling to make no apology for so doing except an ardent desire to encourage *poor struggling souls* (of whom I know there are legions) who are groaning under the gnawing convictions that they are not doing what they know to be their duty. Some probably in one thing and some in another. Early in our professed Christian life we became deeply and seriously impressed with the idea that it is the duty of Christian families to hold seasons of religious exercises in the way of family worship as a means whereby our devotional faculties may become exercised, strengthened and refreshed so that we might come into a closer communion with God as a family, and also as a helper in bringing up our children in the nurture and admonition of the Lord, thereby making them feel that we are specially interested in their spiritual welfare and that we are laboring and praying for them. But being young in years and having no family of our own, we did not think so much of the so-called burden that it would bring upon us, but resolved that if we should ever become the head of a family of our own, we certainly would observe it as a Christian duty. Years rolled swiftly by and we were entrusted with a family of children, but we were very slow to carry out what we thought a *very good* resolution, and an important duty towards Him who ruleth all things. Indeed, we began to feel that it would be a great burden for us to engage in the work, so we procrastinated from time to time, waiting for a more convenient season, as we thought. Satan reasoned the matter with us thus: Your children are young yet; wait till they become older and have more understanding. They will become wearied and will take no pleasure in it. It will become an old song to them, and they will receive no benefit from it. Your prayers are weak, cold and spiritless; your worship will become formal. Many of your older brethren have never observed family worship, and have brought up large families that have all been gathered in to the service of God. Many of your ministers do not observe it, and you need not. People will think you are only trying to make a display of your religion. Many other things were thus presented to our minds. We even heard a minister speak (as we thought) discouragingly about the matter. All those things weighed heavily upon our minds. Our children were growing up and often we seemed to hear the whisper, "You are not doing your duty," ringing in our ears. We prayed that God should give us a willing mind

to begin the work. But alas, what avail prayer when we are not willing to accept that for which we ask, even when we have that blessed assurance that God will help those who are willing to be helped, and that he helps none who would not be willing to try to help themselves if they had the opportunity of doing so. So we received no consolation from that source. By and by one of our children acknowledged his faith in God, but again, when we were rejoicing at this we were reminded that we were still neglecting our duty. Happily about this time I heard a strange brother preach whom I had never heard before, and among other sermons preached one on the subject of prayer. He spoke freely on the necessity and the efficacy of prayer, and especially on the necessity of family worship, which suited our case. We felt that we could bear the pressure no longer. After spending a few more sleepless hours in meditation and prayer, our mind was made up. The work must go on at once. The convenient season was now at hand. And it is needless to say that when the mind is made up much of the work is done. We now offer our prayers to God as best we can, and leave the rest to Him who hears the ravens when they cry, who pitieth those that trust in him as a father pitieth his children.

My dear reader, we have now tried to give you an honest, actual experience, which we feel is by no means commendable to us, from the fact that it shows a great weakness and unwillingness on our part, and makes us feel to exclaim, "Poor, weak mortal!" But if by our weak effort we could only be the means through which poor struggling pilgrims could be encouraged to throw off that galling yoke of bondage which is bearing them down, and put on that easy yoke of Christ, go forward in that which they *know* to be their duty; then our aim in writing this article would be accomplished. But I would yet say, let us be careful that the spirit of Christ rules our hearts and not our carnal will and selfish desires, that might lead us into vainglorying.

We do not wish to press the idea upon any one that the true Christian has no burdens to bear. He has his warfare to go through, and trials to encounter; he has dark days in his spiritual life as well as in temporal matters. We know that we often labor in temporal matters with a certain end in view, a certain compensation to be obtained, which will make our labors pleasant though they may be hard and difficult. If this is the case in temporal matters, why should not our labors in spiritual matters, though seeming hard and sometimes difficult to perform, become pleasant and easy when we consider the great reward, "life eternal," in view and Christ helping us and encouraging us to accept the crown of life when our labors on earth will cease? * * *

GREAT THINGS BEGAN SMALL.

BY S. J. HARRISON.

Despise not the day of beginnings. God alone has been from everlasting. The human race with its millions peopling the globe, and multiplied millions sleeping in the depth of the sea and in the mouldering grave have come from *one family*. All the millions of Christians that have sealed their faith with their lives became such through the influence of *one man*, "even Jesus Christ the righteous." To him all the religions of civilization endeavor to trace their origin. To *one man* are we indebted for the liberty of the Protestant world. One man, Martin Luther founded the Lutheran church, now numbering its communicants by hundreds of thousands. One man, John Calvin founded the Presbyterian church numbering its communicants by hundreds of thousands. One man, John Wesley founded the Methodist church, numbering its communicants by hundreds of thousands. One man, Alexander Campbell, founded the Christian (Campbellite) church now numbering its communicants by hundreds of thousands. One man, General Booth, founded the Salvation Army numbering its communicants by millions. The Y. P. S. C. E. numbering its members by hundreds of thousands was begun by one man, F. E. Clark. The principles dominating great nations were held and advocated first by one man. The largest cities of greatest wealth and grandest style were begun by only one family.

It is true, then, that we should not despise the day of *small things*. Are any of us fearing because there are only a few representing a principle, that therefore it is useless for us to exert ourselves to establish said principle? Is such timidity becoming those who profess heirship with God?

As you observe your surroundings and note the numerical strength of other denominations do you forget that there was a time when they had no representative, and that they did not spring into their present intellectual, financial, and numerical strength in a single day? Are the principles we have declared in our confession of the Christ and the pledge to search and obey his gospel, sealed by the sacred rite of baptism into the great name of the Holy Trinity, of so little consequence to us that we can lay them aside and assume others with no more ceremony than we put away one style of dress and don another? Can we be so dead to the dignity of manhood and womanhood as to be satisfied with being a mere machine passively registering the spiritual temperature in which we live, or a weather vane merely pointing the source of prevailing thought, exerting no

God given power to control either? If so, God pity our weakness.

Do you think because no one else in your neighborhood or city appreciates the principles of your religion that therefore you might as well yield them and drop in with what is established and popular? If so, then your religion has not been a matter of principle, but a matter of present convenience. You do not represent the type of manhood or womanhood that the world and history have always been glad to honor.

As we mingle with men we appreciate more and more the pressure put upon the tender sensibilities of Jesus when he was asked if there be many that be saved and he said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. And in describing the human heart he illustrates by a sower, that three out of every four receiving the word derive no permanent good from it. One is like "the wayside," another is like "stony ground," the third is like "thorny ground," only the fourth represents ground bringing forth and to maturity any fruit at all.

Shall we be a mere toy of circumstances, wholly destitute of the noble qualities and characteristics of the "image of God"? It was always considered degrading to deny Christ even if life was saved thereby. How much more ignoble in us to become "fearful and unbelieving" and turn our face from Jerusalem, from God, his holy saints with no lion's den, no fiery furnace, no martyr's rack or stake, no cruel inquisition in sight, to flee when no man pursueth. Can it be possible that any of us have so little regard for principle that we will endure nothing for the cross of Christ, and that we will make no effort to resist the awful tide of sin, but like drift wood be swept down the current of time to the great ocean of Eternal Destiny? Oh, my brother, my sister,

"Be not like dumb driving cattle,
Be a hero in the strife."

When Saul sought salvation and was directed to go to Damascus where he would be told what he must do, we have no record of any inquiry being made by him as to the *number* who held the faith taught him; whether they had a good house and a wealthy membership able to support a popular and attractive minister. No; the key note with him was not to find the popular current and gently float upon its bosom, but "this one thing I do; forgetting those things which are behind I press forward toward the mark of the prize of our high calling in Christ Jesus." He counted everything temporal as refuse that he might gain Christ. God grant us to be like minded.

HOME AND ITS QUEEN.

There are not many propositions in this captious world and questioning age, that are permitted to pass unchallenged. It used to be supposed that Adam was the first man, but there are those who doubt it now. The solid democratic faith in universal suffrage is shaken in a multitude of minds by the facility with which the demagogue appropriates a popular privilege to his own corrupt purposes. Our good old Bible, out of which has come all that is worth anything in our civilization, and in which the most of us trust, has been the butt of the skeptic for centuries, and hears strange questions in these days from the lips of those who pretend to preach its truth. Still, two and two make four, the sun is larger than the earth, and we have yet to hear any man or woman deny that in the quality of the homes of the nation abides the nation's destiny. If these homes are nurseries of manly and womanly virtue, and schools of economy and prosperity, the natural outcome and expression of them will be a government of justice and freedom, and social institutions that shall be liberal and pure.

There is probably not an unpurged man or woman living who does not feel that the sweetest consolations and best rewards of life are found in the loves and delights of home. There are very few who do not feel themselves indebted to the influences that clustered around their cradles for whatever of good there may be in their characters and conditions. Home based upon Christian marriage, is so evidently an institution of God, that a man must become profane before he can deny it. Wherever it is planted, there stands a bulwark of the State. Wherever it is pure, and true to the Christian idea, there lives an institution conservative of all the nobler interests of society. Of this realm woman is the queen. It takes its cue and its hue from her. If she is in the best sense womanly,—if she is true and tender, loving and heroic, patient and self devoted,—she consciously or unconsciously organizes and puts in operation a set of influences that do more to mould the destiny of the nation than any man, uncrowned by power or eloquence, can possibly effect. The men of the nation are what their mothers make them, as a rule; and the voice which those men speak in the expression of their power is the voice of the women who bore and bred them. There can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power that will tell so beneficently upon society and the State. Neither woman nor the nation can afford to have home demoralized, or in any way deteriorated by the loss of her presence, or the lessening of her influence there. As a nation we rise or fall as

the character of our homes, presided over by woman, rises or falls; and the best gauge of our best prosperity is to be found in the measure by which these homes find multiplication in the land.—*J. G. Holland.*

"ARE YOU A STRANGER?"

The person who has been a stranger among strangers knows full well the world of comfort that is carried with a kind word, a friendly recognition. Ordinarily we may regard these things as trifles, but to that one who, far away from home and friends, looks only into the faces of strangers and beholds there no answering look of friendship, they are far from being insignificant. The *Christian at Work* tells this story as an instance of what one earnest woman accomplished by speaking a timely word to a lonely stranger. May many profit by her example:

One Sunday evening, not long since, a young man stood in a pew in one of our large churches at the close of service. He looked at the crowd of people passing down the aisles and out through the large doors into the porch. Then he turned and looked in the other direction, where a few persons were pushing their way toward a door near the pulpit, which opened into a small room where the "Ten minutes prayer-meeting" was going to be held. The young man was a stranger in the city—he had come only the week before to engage in business. It had been a lonely, homesick Sunday for him. He had been sitting, after supper, in the small, cheerless room of his boarding-house, thinking of the circle of loved ones gathered around the old farm house fireside, when the church bell aroused him from his home-picture-making, to remember his promise to mother, that he would get a church home as soon as possible. "Will anyone here have an interest in me?" was the question our young stranger was debating with himself as he stood at the pew door. The question would very soon have been decided in the negative, and he would have passed out in the rear of the crowd, had not a lady stepped up at that moment, and with a face full of heartfelt interest in the new-comer, said, "Are you a stranger?" Being answered in the affirmative, she added, "I wish you would come into the prayer-meeting with me. You will be sure to find friends there. We are always glad to welcome strangers." In relating the incident our young friend said, "As long as I live, I can never forget what these few words were to me in my desolation and home-sickness. That good woman's sweet face will always be a beautiful picture in my memory."

JOSEPH COOK expressed it as his opinion that not enough "topless heaven and bottomless hell" is preached in the pulpits of to-day.

ON MEETING THE DEMANDS OF THE AGE.

Do not trouble yourself too much with the question, "What is the kind of preaching the age demands?" Rather consider what the age needs. "The age demands" too often what it should not get. It demands preaching that will not disturb the conscience—only be "messengers of peace;" so that all sorts of people may have sops for their souls; so that none may be made to feel uncomfortable. Gamblers and worldlings may be exhorted to be "diligent in business," and easy-going folks may be told to "love the beautiful, rejoice in truth, honor and justice." Sin must be spoken of as a mistake or misfortune, and the sinner as an object of pity rather than of condemnation. Some old words, such as hell, judgment, and eternal death, if ever mentioned at all, must, if "the demand of the age" is conceded, be spoken with bated breath, or, rather, declared to be obsolete. The hearers must not be exhorted to the robust virtues of self-denial, earnest Christian service, godly living, or whole-hearted consecration. A stilted culture is the demanded substitute. "The age demands" sugar coated truth, and that only in small doses. It loves the preacher to dance on sunbeams, glitter in dew-drops, talk of stars and daisies, hover on fleecy clouds; it delights in a pulpit caricature of an old-fashioned Puritan, and, in short, it demands too often a preaching that will never save the people, but will ruin the preacher, and please the devil." Do not gratify "the age" in such a demand, but preach according to the oracles of God.—*Charles H. Kelly.*

SIX SELECTED POINTERS.

1. Never give out your hymn in a sing song way.
2. Do not relate too many anecdotes in your sermons.
3. Don't pepper your sermons with epigrams as a ham is filled with cloves for flavor.
4. Don't get up too late Sunday morning to get to Sunday-school and then say you over-lept yourself.
5. Don't address only the men in your congregation; remember the women, remember the boys and girls; have something for them all.
6. If you wear a *trailing skirt* to church, don't claim that you "rather like it;" admit candidly that you have'n't the moral courage to defy an absurd fashion.

JUSTUS B. BARE.

"THE DEVIL pays no salary," says an exchange. Yes, he does. "The wages of sin is death." That is the salary paid by Satan.

FAMOUS MISPRINTS IN ENGLISH BIBLES.

The "Breeches" Bible. "Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together and made themselves Breeches" (Gen. 3:7). Printed in 1560.

The "Bug" Bible. "So that thou shalt not neede to be afraid for any Bugges by nighte, nor for the arrow that flyeth by day" (Psa 91:5). Printed in 1561.

The "Treacle" Bible. "Is there not treacle at Gilead? Is there no physician there?" (Jer. 8:22). Printed in 1568.

The "Rosin" Bible. "Is there no rosin in Gilead? Is there no physician there?" (Jer. 8:22). Printed in 1609.

The "Place-makers" Bible. Blessed be the place-makers; for thy shall be called the children of God" (Math. 5:9). Printed in 1561.

The "Vinegar Bible." "The Parable of the Vineyard," instead of "The Parable of the Vineyard," appears in the chapter-heading to Luke 20, in an Oxford edition of the Authorized Version, which was published in 1717.

The "Wicked" Bible. This extraordinary name has been given to an edition of the Authorized Bible printed in London by Robert Baker and Martin Lucas in 1631. The negative was left out of seventh commandment; and William Kilburne, writing in 1658, says, that owing to the zeal of Dr. Usher the printer was fined £2,000 or £3,000.

The "Ears-To-Ear" Bible. "Who hath ears to ear let him ear" (Matt. 13:43). Printed in 1810.

The "Standing Fishes" Bible. "And it shall come to pass that the fishes shall stand upon it," etc. (Ezek. 47:10). Printed in 1806.

The "Discharge" Bible. "I discharge thee before God" (1 Tim. 5:21). Printed in 1806.

The "Wife Hater" Bible. "If any man come to me and hate not his father * * yea, and his own wife also," etc. (Luke 14:26). Printed in 1810.

"Rebekah's Camels" Bible. and Rebekah arose with her camels" (Gen. 24:61). Printed in 1823.

"To-Remain" Bible. "Persecuted him that was born after the Spirit to remain, even so it is now" (Gal. 4:29). This typographical error, which was perpetuated in the first 8vo. Bible printed for the Bible society, takes its chief importance from the curious circumstances under which it arose. A 12mo. Bible was being printed at Cambridge in 1805, and the proof-reader being in doubt as to whether or not he should remove a comma, applied to his superior, and the reply, penciled on the margin, "to remain" was transferred to the body of the text, and repeated in the Bible society's 8vo. edition of 1805 and 1806, and also in another 12mo. edition of 1819.

A TRAGEDY OF ERRORS.

ACT 1.—Boy reading a modern "published every day in the year" newspaper. Becomes familiar with the language of crime and criminals. The natural horror of crime is blunted. The "spicy" style of the reporter is whetting his appetite. No religious paper in the home.

ACT 2.—Same boy reading an illustrated story-paper. His imagination is fired by semi nude pictures of crime and criminals. He begins to long to "see the world for himself." Home life is growing too tame for him. His father "can't afford to take the church paper."

ACT 3.—Same boy reading a five-cent novel—"Spiderlegs, the Indian Scout." He learns that commission of crime is manly, courageous. Decency is dull and honest work is slavery. The criminal is a hero. He wants to be a hero. There are no good books in the house.

ACT 4.—Midnight. Boy in bed, but not asleep. He is poring over an obscene book smuggled into the house by stealth. He starts at every sound on the stairs. Look at him. The devil's servants have left footprints on his once fair face. His eye burns with a fierce fire, but he cannot look you in the face. His lips are discolored with nicotine, his room smells of tobacco, and his breath of beer. "Good books," says his father, "cost too much."

ACT 5.—The last. The scene has changed. No longer the quiet Ohio village, but a mining camp in the mountains. Instead of Brussels carpet, the floor is covered with sawdust. Bottles, instead of books, adorn the walls. A bleary-eyed, half-clad, limber-bodied thing, in form a man, but in fact a fiend, lies in one corner. Is it alive? Yes, if animal life is man life; otherwise it is dead—dead to God, to home, to honor. Said we not well it was a tragedy of errors? There is a religious paper in that Ohio home now, but it is too late for him.—*Western Advocate.*

WHEN conscience is once thoroughly awakened, as it shall be before the judgment seat, God will need say no more to the sinner than Solomon said to filthy Shimei, "Thou knowest all the wickedness that thy heart is privy to." As who could say, "Thy conscience knows, and can well inform thee, of all the evil and sin that thou art guilty of." To all which it answers, even as face answers a face in a glass; or as an echo answers the man that speaks; as fast, I say, as God charges, conscience will cry out, "Guilty, guilty, Lord; guilty of all, of every whit; I remember clearly all the crimes thou layest before me." Thus will conscience be a witness against the soul in the day of God.—*Bunyan.*

WATCHING THE TONGUE.

Keep a watch on your words, my friends, For words are wonderful things; They are sweet like the bee's fresh honey, Like bees, they have terrible stings. They can bless like the warm, glad sunshine, And brighten the lovely life; They can cut in the strife of anger, Yes cut like a two-edged knife.

Let them pass through your lips unchallenged If their errand be true and kind, If they come to support the weary, To comfort and help the blind. If a bitter, revengeful spirit Prompt the words, let them be unsaid, They may flash through the brain like light— Or fall on the heart like lead. [sing.]

Keep them back if they're cold and cruel, Under bar, and lock, and seal. The wounds they make, my friends, Are always slow to heal. May Christ guard your lips, and ever From the time of your early youth, May the words that you daily utter Be the words of the beautiful truth.

Bird in hand, Pt. Selected by F. E. B.

IMPORTANT DISCOVERIES IN AFRICA.

The Dark Continent is beginning to yield up its treasures and the remains of an unknown chapter in the world's history are coming to light. Mr. J. Theodore Bent, an English explorer, has recently returned from an expedition to Mashonaland or Makalalangand, a portion of Africa which fell to England in the partitioning out of the most promising portions of that continent among rival European powers; and he gives a most thrilling and interesting account of archaeological discoveries which he made in regions never before reached by Europeans. He found relics of a high civilization and some of the largest and most striking ruins in the world. A phallic temple at Zimbabwe consists of a large circular building on a gentle rise, with a net-work of inferior buildings, extending into the valley below, while on the summit of a hill, 400 feet above, is a labyrinthine fortress, consisting of a wall 16 feet thick and 30 feet in height, surmounted by monoliths, alternating with small, round towers. A second wall on the inside was separated from this by a narrow passage.

Mr. Brent found his principal treasures in a corner of the fortress, in what was evidently the temple of this stronghold, and which is now used by the petty chief on the hill as a cattle kraal. The temple was supported by an elaborate system of under-walls and was approached by a narrow passage and a stair-case of rare architecture. Its outer wall was decorated with birds, carved on the summits of soap-stone beams, five or six feet in height. Iron bells, of curious form, and which had evidently been used in religious worship, were found near the birds, while in the middle of the building stood

an altar of small granite blocks, and near it were found quantities of soap-stone phalli.

There were also found evidences of gold-smelting in that unwritten past and among those unknown people. A gold smelting furnace, made of hard cement, was found underneath the temple, with crucibles of the same material and tools for crushing and burnishing. All gave evidence of the extent of the industry and of the gold craze of the past.

Many other interesting localities were visited and many long-hidden wonders of a strange and eventful past were brought to light. Some striking chapters of the world's history yet remain to be written. Who were the people who built these great monuments and temples?

A CLOWN'S SERMON.

It has gone the rounds among the jokes of the season that in a Virginia town, which was visited by a circus and menagerie, the clown made the following speech: "We have taken in \$600 here to-day—more money, I venture to say, than any minister of the Gospel in this community would receive for a whole year's services. A large portion of this money was given by church members and a large portion of this audience is made up of members of the church. When your preacher asks for aid in supporting the Gospel, you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it. I make a living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came to see the animals, why did you not simply look at them and leave? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this." What a jest! How the Christians must have felt, as the clown chuckled and the rabble laughed! It is given as a fact that the ministers in the town in Virginia, where this little occurrence was, attempted a special collection for foreign missions the following Sabbath, and altogether they secured four dollars and fifty cents. Do such church members succeed in deceiving any one as to their true character?

WE must speak the plain truth wherever we are, whether men will hear, or whether they will forbear, and among our Societies we must enforce our rules with all mildness and steadfastness. At first this must seem strange to those who are, as bullocks, unaccustomed to the yoke. But after a time, all that desire to be real Christians see the advantage of it.—*Wesley.*

SUNDAY SCHOOL LESSONS.

LESSON VI.—AUGUST 7.

THE APOSTLES' CONFIDENCE IN GOD.—Acts 4:19-31.

Golden Text.—They spake the word of God with boldness.—Acts 4:31.

Time.—A. D. 30. Probably the month of June, the same as last lesson.

Place.—Jerusalem. The hall of the Sanhedrim, and the disciples' place of worship.

INTRODUCTION.—Connection.—This passage follows closely the lesson studied last Sunday. Peter and John refused to obey the order of the Sanhedrim, but instead went on preaching the Gospel. They appeared to have been sustained for the time being by popular opinion. They, being let go, returned to their company of brethren and prayed and praised God. An unusual manifestation of the Holy Ghost was the evidence of the answer to their prayers. The shaking of the foundations of the building symbolized the lordship of Jesus over the powers of nature.

DAILY READINGS.

- M. The Apostles' Confidence in God. Acts 4:19-31.
T. Exhortation to Boldness. Matt. 10:28-39.
W. God our Helper. Ps. 124.
T. Glorifying in Persecution. Phil. 1:12-21.
F. Suffering with Christ. 1 Pet. 4:12-19.
S. His power Sustains. Ps. 27.
S. More than Conquerors. Rom. 8:28-39.

LESSON VII.—AUGUST 14.

ANANIAS AND SAPPHIRA.—Acts 5:1-11.

Golden Text.—Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.—Gal. 6:7.

Time.—A. D. 30. It is believed by some that this event occurred a short time after Pentecost and Peter's preaching in Solomon's porch while others claim that it may have been a year or two later.

Place.—Jerusalem

INTRODUCTION.—Many converts at this time were so filled with a zeal to live only for the kingdom of Christ, and had such a love for the brotherhood that they consecrated their entire possessions to the service of the church. Among others Barnabas, a wealthy Levite from Cyprus, sold his lands and laid all at the apostles' feet. This was in dark contrast with the picture of the awful scene in our lesson. This husband and wife wished to be considered liberal, while their hearts clung to their possessions. Their deep vice was the spirit of the Pharisee—a pretense to special consecration while living for selfish ends. They were in heart not merely unchristian—every liar is that—but *anti* Christian. Ananias boldly entered the room where the twelve sat, and presented his gift, a part of his wealth, as if it were the whole. God struck him dead. Lying is hateful to God and man, for it subverts the very principles of morality; but Ananias' mortal sin was not lying. It was "lying to the Holy Ghost"—it was conscious hypocrisy.—*Condensed from Hurlbut.*

DAILY READINGS.

- M. Ananias and Sapphira. Acts 5:1-11.
T. Hypocrisy condemned. Matt. 6:1-6.
W. Heart and Mouth. Matt. 12:31-37.
T. Fate of Hypocrites. Matt. 7:15-23.
F. Lying Lips. Prov. 12:13-22.
S. True to your Vow. Eccl. 5:1-6.
S. God all-seeing. Ps. 139:1-12.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR
J. S. COFFMAN, ASST. EDITOR
A. R. KILB, ASST. EDITOR

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FROM LATEST ADVICES Bro. Funk expects to reach home about the 1st of August.

REPORTS from different parts of the country show that there will be a good harvest. Give God the praise for temporal as well as spiritual blessings.

THE SUNDAY SCHOOL WORK has made truly encouraging strides in our churches, and to judge by the zeal and interest everywhere, there will be far more "evergreen" schools this year than ever before.

THE COMMUNICATION from our dear brother, Bish. J. P. Smucker, of Nappanee, Ind., will be pleasing news to the many brethren and sisters east and west. Different reports were circulated concerning him, some stating that he was dead, others that he was well. The communication from his own pen sets all questions at rest.

THIS SEEMS to be a year of calamities. Sangir, an island belonging to the Philippine groupe, south east of China, is reported to have entirely disappeared during a recent volcanic eruption. Its area was nearly 300 square miles, and its population about twelve or thirteen thousand. It is believed that all or very nearly all the inhabitants perished.

A VERY HEAVY THUNDER STORM, accompanied with an unusual electric display, passed over Elkhart and vicinity during the night of July 19. A number of buildings were struck by lightning, but no fatalities are reported. The rain has done a vast amount of good to the growing corn and other spring crops.

COLONEL ROBERT G. INGERSOLL, the champion of infidelity, is reported to have said in a lecture at Indianapolis recently, that "the Declaration of Independence is a greater record of thought than all of Jehovah's utterances from Mount Sinai's heights." Men who are given over to a reprobate mind, who call darkness light, and light, darkness, who have studied the Declaration of Independence more than they have the word of God, might dare speak such blasphemy, a man of sober reason never would.

THE CONTEMPORARY REVIEW describes the effects which have been brought about from the peaceful example of the non-resident emigrants to Russia, where the drunkenness and immorality of the priests of the Greek Church have disgusted the thoughtful portion of the peasantry. The latter have, through the Mennonites and some German Stundists, been induced to study the Bible for themselves and have become convinced of the evils of war and violence. By virtue of the enlightenment gained from the word of God, they also reject the worship of pictures, refuse to take oaths, and attach little value to outward ceremonies. The Russian government and the Greek church endeavor to suppress this missionary work, and upon the Stundists especially their wrath is vented, and many and varied are the punishments meted out. Verily, the age of persecution is not yet at an end.

BRO. STEINER'S ARTICLE on "Hints to Conference Delegates" is worthy of careful perusal. The fact that some of the ministers of our Conferences have very little to report one way or the other at our conferences has led us to ask ourselves the question, are these brethren so estranged from or so distant toward their flocks that they really do not know more about their membership or are too modest to speak more? The ministers and deacons are to advise, encourage, exhort, re-

prove, rebuke, edify, or use whatever other scriptural means they may have to upbuild that part of the church in their charge. Possibly some one may think that there is no use or no good to speak about their flocks. Why then have any church government, or why speak about that at the conferences? If one church has not prospered (for under the blessings of God all churches should prosper) why not candidly state it at the conference? It may be for the good of that church for conference to know the spiritual condition of that church. Again, if a church has prospered why not report the increase in spiritual activity, growth in spiritual life and in numbers? It may encourage others to more activity, no minister has a right to speak boastfully of the prosperity of his church; the increase belongs to God, he gives it, and the minister and members are but weak vessels used by the Master to further his cause. In fact, we believe that no minister whose flock is enjoying a genuine healthy growth in numbers and spiritual life will or does boast of it, for we do not believe that the two—a spiritual prosperous flock and a boastful minister—are very often, if ever, found together.

Conference work, to be effective, must be systematic. For grand system in work let us learn of Christ. He was all system. Order is God's first law, and we are not leaving right principles when we strive to be systematic in our conference work.

OUR LESSON HELPS.

THE FACT that our Sunday-school Lesson Helps, published at this office in the form of Quarterlies, are not sufficiently appreciated by our own people presses me to write this editorial. Very many of our people study them, and appreciate them in the fullest; but this is only a small per cent. of the number that might be vastly benefited by a trifling outlay of money, and a little application to study.

The lessons are prepared (1) with a prayerful concern that they shall be instrumental in filling the minds of the learners with the true light of the Gospel, and that they may lead unconverted scholars to the salvation of their souls. (2) With the greatest possible care that only Bible truth is presented, and that truth in a manner that the spirit of the Gospel be learned as well as the letter of the Word. (3) With an effort to simplify

the teachings of the Bible so that the greatest number possible may be benefited by studying them.

We do not claim originality for all the comments—even many of those not credited to any writer are copied. It would be impossible for any one writer to bring out all the facts, in connection with the texts, that are published in these Quarterlies without having devoted years and years of study and investigation to these special texts. The best commentaries are consulted together with the most practical and most spiritual writers, and such extracts made as will best answer our purpose. These are published along with some of our own thoughts, making a commentary on the S. S. Lessons that is certainly worthy of a careful study by all our people.

The question is often asked, "Where can I get a cheap commentary, or some book that will help me understand the Scriptures?" I would not know anything better to recommend to the ordinary Bible student than to make a thorough study, at least for a time, of the S. S. Lessons as published in our Quarterlies.

A number of Sunday-schools outside of our own denomination have been using our Quarterlies, and we receive from them occasional words of strong commendation. The most forcible letter of approval we have yet received we publish below. This, coming from a man of good judgment, intelligence, education and wide experience in S. S. work, should certainly be considered as having some weight:

I have been reading some of your "Lesson Quarterly," and think it by far the best Quarterly I ever saw. It is about as good as the Westminster Monthly Teacher (at \$1.00 a year). That is a fine thing. If I were running a S. S. now I would subscribe to yours sure.

Yours, H. W. ADAMS

Many of our Sunday-schools are using our Quarterlies, and many of our people are studying them. But there are very many who have never seen them. Every reader of the HERALD, and many who do not read the HERALD, should study the Quarterlies. You would be surprised at the amount of Bible knowledge you could secure in this way. We wish to urge upon our subscribers to take also the S. S. Quarterly. The price is 20 cents a

year for one copy. They are furnished for less, of course, in quantities to Sunday-schools. C.

CORRESPONDENCE.

HOPEDALE, ILL., JUNE 17, 1892.—We enjoyed very interesting and edifying seasons in our meeting-house recently, several of the ministers who had attended the Conferences preaching for us Sunday the 12th. Pre. N. Sproll of Indiana was with us. On the 15th the brethren Joseph Schlegel and Joseph Rediger, of Milford, Seward Co., Nebr., Bro. Zimmerman, of McPherson Co., Kans., and Bro. Sommer, of Partridge, Woodford Co., Ill., were with us. All of these brethren encouraged us by their words and we felt richly blessed.

The Lord has again shown his great love toward us by sending to us his messengers to declare unto us his holy will, and to warn us to flee from the wrath to come. May God add his blessing so that what we have heard may sink deep into every heart and bring forth fruits unto everlasting life. COR.

BERLIN, OHIO, JULY 2, 1892.—Mennonite Publishing Co., Elkhart, Ind., I noticed an advertisement in the HERALD of a book called "American Handbook and Citizens' Manual," by M. N. Butler, Avon, Ohio. I asked our Postmaster where Avon was to be found, and she told me that there was no Post-office in the state of Ohio by the name of Avon, but that there is a post-office in Perry Co., named Avon. Thinking that must be the place I wrote to that place, but the letter was returned to me with the instruction written on the envelope, "No such person living here." Please inform me what the right address is, as I would very much like to have that kind of a book. Yours truly, HIRAM J. YODER.

Berlin, O.
NOTE.—The book was sent us for review, and as we thought it worthy we gave it a notice in the HERALD, but since looking the matter up we are likewise at a loss where to find the publisher, no other address having been given us.

FROM CASS CO., MO.—Since the 10th of June this part of God's Zion has been encouraged and refreshed in the way of a number of visits from ministers abroad. The brethren G. D. Heatwole and C. Good, from Rockingham Co., Va., arrived here from Morgan Co., Mo., during the second week in June, and held five meetings, the attendance on Sunday evening being one of the largest gatherings that has assembled at Bethel church. The attention accorded these brethren was marked, and the admonitions given were received by all.

On Thursday following Pre. John K. Brubaker, of Lancaster Co., Pa., arrived here unexpectedly from Kansas. His time to remain with us being very brief, there was but the one meeting held.

On Monday July 4, Pre. J. S. Lehman came over from Kansas for a short stay with us. As he had given previous notice of his arrival, the appointment made for him on Monday night was well attended, and we trust that his earnest efforts for the conversion of souls may have the desired effect upon the hearts and minds of our people. We are glad to note that our Amish brethren are in the midst of a season of spiritual rejoicing and that their borders are being enlarged also, in a number of additions to the church. For these a Lord blessings "Let us all magnify the word together." COR.

WEST LIBERTY CHURCH, McPHERSON CO., KANS., JULY 2, 1892.—As we had such a shower of blessings lately, I will try and pen a few lines for the HERALD. On the 17th of June Bro. J. S. Lehman, of Elkhart, Ind., came into our midst, and on the 18th held two meetings in the Amish church. On the 19th (Sunday) our new meeting-house was opened for services, on which occasion Bro. Lehman preached a very interesting sermon. Bro. Lehman preached a number of sermons while with us, and the result was that seventeen young and precious souls have chosen the Lord's side. We can truly say that it was a touching sight to see these young souls stand boldly for the Lord. A more submissive class we never saw. They seemed to say, "Thy will be done, O Lord."

Instruction meetings were held on Friday and Saturday evenings, and on Sunday, June 26, baptismal services were held, on which occasion two were received by letter and sixteen by baptism into the church. One sister will likely unite with the Amish brethren, thus making nineteen in all. May they all prove shining lights to the world and obedient members in the church, is our prayer. May God's richest blessings ever be and rest upon the dear brother that he may be the means of leading many more souls to Christ. COR.

CANTON, KANSAS, JULY 4, 1892.—Through the providence of a kind and loving Father we have been visited by several of the evangelizing brethren during this year, and each time we enjoyed a rich gospel feast. While Bro. J. S. Coffman, from Elkhart, was with us from May 16 to the 22d, quite a number of our young friends came out on the Lord's side—Monday morning, June 13, the brethren H. B. Longenecker and J. K. Brubaker, from Pennsylvania, arrived in our midst, and in the afternoon Bro. Brubaker held an instruction meeting for the converts. The same afternoon a commit-

tee was appointed to find out the cost, and make plans for the building of a new church house. Since God has blessed us with a rich harvest we hope to build a new house of worship soon.

Saturday, June 18, Bish. B. F. Hamilton, of Peabody, Kans., held another instruction meeting, and the next day seven precious young souls sealed their vows to God by water baptism. May God richly bless them in the noble choice they have made, and may still others follow their worthy example. We feel greatly encouraged through the rich blessings God has showered upon us. May he still continue to bless us, and help us to work with fervent zeal for the salvation of souls, and all the glory shall be his.

FANNIE LANDES.

FROM BERLIN, WATERLOO CO., ONT.—As sunshine and rain bring natural blessings upon our fields, so the sunshine of God's love and the showers of his grace and Spirit bring blessings in the spiritual field wherein we labor. But in each case God demands that man does his share: man must do the sowing, the preparing of the ground for the reception of the seed; then the Lord gives his increase, and, while the glory is all his, the blessing is ours.

In our county there has in past months been considerable of preparation going on in the spiritual field, followed by earnest, careful and well measured sowing and God has not withheld his blessing from us, but has showered it upon us in abundant measure. His name be praised! During the past winter and spring many of our dear unsaved friends were moved by the working of the Spirit and the earnest ministry of the word to seek that greatest of all blessings, the salvation of the soul, and now they rejoice in the saving merits of faith in Jesus' atonement for sin and are happy followers of the meek and lowly Savior. The total number of accessions to the church in the county so far this season is 116; outside of the county 39 were received, making a total of 155 in the province, and we have good hopes that there will be a number of accessions yet before the year is ended. Most of the brethren and sisters received are young in years, in fact a large number are under 20. Yet this is just the time when God wants us to come to him, so that he can use our whole life to his glory and to our benefit. May these dear souls just hand themselves completely over into God's care and guidance, trusting him who can sustain us in the trials and temptations and sorrows of this evil world, which is, as it were, saturated with wickedness. Bless Thy church and Thy people everywhere, O Lord! Make of us just such instruments as Thou in Thy infinite wisdom and goodness canst best use to Thy glory. Amen. COR.

FROM JOHNSTOWN, PA.—On the 10th of May our beloved brother, John N. Durr, of Fayette Co., on his way home from Clearfield Co., stopped with us and preached on the 10th and 11th in the evening in the Stahl church, Somerset Co. On the 12th he left for home.

On the 14th of May Bro. Jacob B. Hunsberger, of Parker's Ford, Chester Co., came into our midst. On the 15th he preached in the Weaver church, and also addressed the Sunday-school at the same place. In the evening he preached in the Stahl church from Mark 6:16. During the week following he filled appointments at the Blauch and Thomas churches. On Thursday our bishop, Bro. Jonas Blauch, accompanied him to the south end of the county.

On the 27th of May Bro. H. H. Blauch from Tub, Somerset Co., came to us and remained until the 17th of June, visiting his children and preaching at the four churches in this vicinity.

On the 30th of May our young ministering brother, D. H. Bender, of Tub, Somerset Co., came to us, and during the week he held meetings at the different meeting-houses here. On the 4th of June preparatory services were held at the Weaver meeting-house in Cambria Co. The services were conducted by H. H. Blauch and D. H. Bender, after which Bish. Jonas Blauch received eight young persons into church membership by baptism. In the evening Bro. Bender preached there again.

On the 5th communion services were held at the same place. Several hundred brethren and sisters participated in this as well as in the solemn ordinance of foot-washing after the communion. The same evening Bro. Bender preached in the Stahl church and on the 6th he left for home.

About the 10th of June Bro. Wm. B. Page, of Elkhart, Ind., came to us. He spent several weeks among us selling books for our Publishing House at Elkhart. He also addressed our Sunday-school.

On the 26th of June the writer visited the Sunday-school at the Blauch church, meeting there Bro. M. S. Steiner of Elkhart. Bro. S. spoke very earnestly to the school, and seemed well pleased with the prosperity of the school. At the meeting afterward, an interesting sermon was preached by Bish. Jonas Blauch. In the afternoon Bro. Steiner addressed the Stahl Sunday school, and in the evening he held a young people's meeting at the same place. The meeting was well attended, and to the writer it was one of the most interesting meetings held at this church. Would that the whole neighborhood had been present. May those of us who were there not soon forget what we heard.

LEVI BLAUCH.

FROM HAGERSTOWN, MD.—On arriving here, Bro. I. W. Eby soon made me acquainted with the brethren who happened to be in the city and in a short time I felt at home though in a strange land among strangers.

Many of the brethren at this place are not so well acquainted with our Publishing House and its work as our western churches, but they are willing, so far as I have learned to know them, to do what they see fit towards building it up. The greatest obstacle in the way is to remove the false impressions made by hostile parties to the publishing cause. But the time has come when the brethren, especially those who have an open heart to receive the truth, will learn who their friends really are; who it is that have been fighting the battles of the church against the world for them, and who it is that have been instruments in God's hand to keep the church from scattering its forces and weakening its power. Many of the brethren and sisters have become direct supporters of our Publishing House as a church institution, and others have consented to do so in the near future. We feel grateful to them and our God for the willingness manifested even in a place where the real worth of our Publishing House had been so ill spoken of by parties who are prejudiced against all aggressive work in the church. Our prayer and hope is that they may soon be persuaded to see how necessary it is for us to give ourself entirely up into the hands of God to be used by him in various ways to hasten the day when the earth shall be full of the knowledge of the Lord even as the waters cover the sea.

Bro. Ephraim Nisley, of Mt. Joy, Lancaster Co., Pa., spent Sunday (July 10) with the churches here. He preached at the Reiff church in the morning from 1 Peter 3:12. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." He showed by illustration and by the Word of God how the Lord's eyes have continually been over the righteous in the past, and in the same way pointed out the necessity of His children being given to prayer that the Lord who has open ears to their cries may bless them.

In the afternoon Pre. Adam Bear, the Superintendent of the Miller S. S., gave us a friendly invitation to help fully organize their S. S. and speak words of encouragement to the children. I was much pleased to form the acquaintance of such an old veteran in S. S. work and see how he interests the young minds. Bro. Nisley has been engaged in S. S. work for twelve years, and he still continues to grow a warmer friend of the little ones entrusted to us. He feels it his duty to "feed Christ's lambs" as well as "sheep."

There were present 76 scholars, 20 fathers and mothers to take part in the Bi-

ble classes, 13 teachers, and several visitors. The parents present seemed to be very much encouraged to take up their work of teaching the little ones the way of Life. Our prayers and sympathies are with you brethren.

The brethren are blessed with a good harvest and with good health save Pre. Henry H. Bear, who met with a severe accident. On going to Hagerstown his horse frightened, upset the carriage, and threw Bro. Bear out in such a way as to break his leg and bruise his side. He is however improving nicely. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." M. S. STEINER.

FROM NEWTON, HARVEY CO., KANS.—"Teach all nations." Matt. 28:19. Today, July 10, for the first time since it is built, our church in Harvey Co., Kansas, was filled to its utmost capacity, and a goodly number outside who could not enter.

Bro. Caleb Winey, from the Peabody district, preached to us from the text, "Worship him in spirit and in truth," and helped us to understand more about the Holy Spirit, which was especially in order to-day since the Sunday-school lesson after the service was, "The descent of the Spirit." Pre. Christian Krehbiel then read Rev. 22:13-17, giving us many beautiful thoughts and comments upon the same that were much appreciated, and we believe will not be soon forgotten. Bro. Krehbiel's wife and some of the younger children were also present, and his sons Henry and Jacob, with their wives, likewise Bro. — Dick and Sister Loganbiel, all of Halstead, Kans.

Bro. Henry Krehbiel gave an interesting talk to the Sunday school, and Jacob gave us a talk pertaining to the Indian as he is in his home in the Territory not far from us, and the mission work that some of the Mennonite brethren are engaged in there and which he is at present superintending. This was listened to with undivided attention by the crowd assembled at the church again in the afternoon, and his father having also spoken in the German language upon the same subject, they stored our minds with thoughts that I have no doubt made many of us feel with reference to the missionary work, as Bro. Winey said, "differently to what we have ever felt before," and more especially was this true because of the twenty-seven little Indian friends (seventeen boys and ten girls ranging from six to sixteen years of age) that they brought here with them. They have been under the tutelage of Bro. Krehbiel and others, from one to five years. By his request I was placed before the seventeen boys as their teacher, and I felt more like an empty

vessel before them than I remember of having felt at any time before in my life, but the Lord soon opened the way for us. The boys said they could read, so we read a few special verses of the lesson in concert, eighteen of us reading about one sentence at a time, and then talking over that much at a time, and as they talked and answered questions intelligently as other boys do, we just had a pleasant time together, and I trust also a profitable one; I am sure at least it was for me.

This I have said was pleasant, but the question arises in my mind, What has been the experience of those who helped these children to the knowledge they have thus far acquired? Bro. Krehbiel said it was hard work to do this, as there were many stones to roll away before this much is accomplished in their education. He asked an interest in our prayers in behalf of the work of educating and christianizing the Indian children. I thought this was not asking very much, and yet after all if we pray earnestly and sincerely for this, we may also feel the necessity of doing something more, and thus, in a measure, answer our own prayers.

The Lord says, "Pray the Lord of the harvest to send forth laborers into his harvest." Luke 10, and in addition to this he says, "Go ye therefore and teach all nations," so that prayer and labor are designed to go together hand in hand. To teach the nations somebody must go where they are if we would have them know the true God and him whom He hath sent. Is not this work for the bride (the church), and do we not belong to the bride? If so, "the Spirit and the Bride say, Come, and let him that heareth say, Come." Rev. 22:17.

Do not these texts open up unto us a wide field for thought, and prayer, and labor, and money, and unremitting zeal, from hearts everywhere who are willing to make sacrifices, and a full consecration of all they have and are to the requirement of not teaching simply one nation, but "all nations"? Our ministers who go abroad to the work, see things that make deep and awakening impressions upon their hearts that would not be made there if they did not go.

Seeing those Indians to day made good impressions that Bro. Krehbiel and his sons could not have made by all their kindness in talking to us. So we believe that those who go to the nations that are in darkness, and see them in their benighted condition, get impressions and feelings that fervently arouse them to instant, earnest efforts of enlightening these nations that they otherwise would not get. "Go ye therefore and teach all nations." Jesus hath said it, and he has all power in heaven and in earth. I once met a man who really believed that a negro had no soul. Possibly some one might read this article who thinks just so

of the Indian, or some other nationality, and on this account would excuse us from going to teach them, so I will ask the kind reader to consider well Acts 17:24-27, where we see that "God hath made of one blood all nations of men for to dwell on all the face of the earth, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." "Go ye therefore and teach all nations." "Preach the gospel to every creature."

R. J. HEATWOLE.

WELL AGAIN.—Editor HERALD OF TRUTH. I wish to inform my relatives and friends, through the HERALD OF TRUTH, that, after having being confined to my bed for ten weeks with that dreaded disease typhoid fever, the good Lord of heaven permitted me to leave my bed of affliction on Sunday, July 10, with strength enough to walk a few steps through the house with two canes. This is now July 18 and I have gained strength enough to take a little exercise out of doors, and expect, if the Lord be willing, to be able to go to our church service on Sunday July 31. Thanks, praise, glory and honor be to God through Christ for his mercy and kindness. I expect by the blessing of God soon to be able again to labor in the ministry at home and abroad.

J. P. SMUCKER.

Nappanee, Ind.

SUNDAY-SCHOOL ITEMS.

THE PET CHARITY of Chicago's millionaire meat packer, Phil. D. Armour, is the Armour Mission Sunday-school. The large building in which the school is held is well filled and in charge of able teachers. Mr. Armour himself attends regularly. Every Sunday, while the lesson is in session, strangers are conducted through the school. It is encouraging to see such good work done among and for the poor of Chicago.

FROM WASHINGTON CO., MD.—The church at Miller's organized a Sunday-school on Sunday July 3. Officers were elected as follows: Pre. Adam Baer, Superintendent; Moab Showalter, Assistant Superintendent; Adam H. Baer, Secretary; Peter R. Eshleman, Treasurer; John C. Miller, Librarian. They intend to have Sunday-school every Sunday, beginning with July 10. May our kind heavenly Father bless the dear brethren in this much needed work.

I. W. EBY.

FROM THE SPRING VALLEY SUNDAY-SCHOOL, McPHERSON CO., KANS.—Sunday, June 26, we elected new officers and teachers for our Sunday-school Superintendent Bro. G. B. Landes, Assistant,

Bro. Henry Selcer; Secretary and Treasurer, Bro. J. T. Landes. Under the blessing of God our S. S. is prospering. Much good has been done through the S. S. to the upbuilding of our church. Brethren and sisters, let us not be weary in well doing.

F. L.

For the Herald of Truth

FOR THE SUNDAY SCHOOL CHILDREN.

No 9.

The most needless, the most objectionable, and the most ungentlemanly habit practiced, is swearing. There is no need of swearing by any person, or in any case whatever; it is disgraceful to the one who practices it, and demoralizing in society.

One of the primary laws God gave to man, which was written upon one of the tablets he gave to Moses, is, "Thou shalt not take the name of the Lord thy God in vain," and it is added, "that the Lord will not hold him guiltless that taketh his name in vain." Our Savior said, "Swear not at all," this means in no case or under any circumstances. The person who swears, breaks God's commandment; he does not heed the teachings of Jesus, and loves his standing in good society.

Children who attend Sunday School learn the teachings of our Savior, which is so utterly in opposition to swearing, that they are shocked to hear it, they do not only detest swearing, but also the wickedness of the one who does it; this is right: don't associate with any one who swears; it is a sin to swear, and a habit, when deeply rooted, that is extremely hard to break off.

No person can be a Christian who persists in swearing, the two are so utterly antagonistic to each other that there can be no compromise. A person who professes to be a Christian, and is also a swearer, is only a hypocrite. God detects hypocrites, so does man.

Now children, since swearing is such a bad thing I hope none of you will ever swear one oath. I wonder whether the word oath don't sound ugly to you—don't begin it, don't practice it, never use the name of God in vain, nor the name of the Savior. Don't break His commandment, for you will in some way have to pay the penalty if you do; do not use any bad words, no harsh words, no slang words, it is demoralizing and tends to reduce your standing in the eyes of good people. Never do a thing that weakens the faith of your fellowman in your moral character, but aim to build it up by good deeds and attractive ways; use proper and kind words in your conversation, and you will win the esteem of the best people.

UNCLE HENRY.

He that would live a quiet life, and keep the unity of the Spirit in the bond of peace, must be as backward to take offense as to give it. — Adam Clarke.

EVANGELIZING REPORT.

As the Mennonite Evangelizing Board of America, requires a report every three months from each member of that Board in the various states, I conclude it time that I write a few lines. It is now about five months since I observed the notice in the February number of the paper that they had assigned to me the responsibility of directing and assisting our ministers in finding their way to the various churches and scattered members in the state of Kansas. And while we have taken pleasure in doing this, it has after all, not always gone just as we (b) the help of the officiating members of the church here) have planned it, for we have several times been disappointed in this respect, as well as the dear brethren who expected a visit or a few sermons that they failed to get as soon as they desired them. But I conclude it best just to place these little trials among the "all things" that "work together for good to them that love God." These are only little tests whereby each one may judge himself, and know how well he is supplied with that charity which is long suffering and "thinketh no evil."

June 27th Bro. J. S. Lehman, of Elkhart, Ind., was with us and preached one sermon on his way to Olathe, Kansas, and to the scattered members in Brown and Nemaha counties. After this there will remain but one brother and one sister in this state (so far as we know) who have not been visited by some of our ministers within a little over six months. This brother and sister, John Shenk and wife, live in Topeka, Kansas, 906 East 10th St. Sister Shenk is with us now during the sickness and death of her father, Henry Fletcher. She earnestly desires that our ministers passing this way should call and visit them. The brethren will please take note of this. It is on the main line of road coming into Central Kansas.

R. J. HEATWOLE.

VISIT TO FRANKLIN AND FAIRFIELD COUNTIES, OHIO.

I left my home on the 10th of June, reached Columbus, O., at 11:30 A. M. Was met by Pre. D. Martin, who was awaiting my arrival. We also expected to meet Bish. M. Horst and wife on the 2 P. M. train, but owing to a wreck on the P., Ft. W. & C. R. R., they failed to come, so Bro. Martin took me to his home a distance of 12 miles for the night. The next morning Bro. Horst and wife arrived. We spent the forenoon pleasantly trying to arrange matters for the work before us. At 1 P. M. we started to the Stemen Church to fill an appointment for a preparatory meeting, the congregation on this occasion was not large, but very attentive, and all present seemed to be interested. Next day, June 12th,

we met for communion service with an increased attendance and interest. The laity here number twenty-four, with two ministers, David Martin and Noah Brennenman, and N. Stemen as deacon. We were glad to find a general good feeling among them; all the members partook of the sacred emblems. Love and union seem to prevail. The love and union manifested by these dear brethren and sisters, by participating in a body in these solemn services, brought to our memory the beautiful words, "Behold, how good and how pleasant it is 'or brethren to dwell together in unity.'" Oh, may God's sustaining grace move them to go forth in the fear and strength of the Lord, and ever keep them in love and in the unity of the spirit. Dear brethren, strive ever to grow in grace and love; for love is that which moves us on in the good work!

Monday morning Bro. Horst and wife took the train for Hocking Co., to visit relatives and friends, while I remained with the brethren in Franklin Co., preaching and visiting among them to comfort them and to warn the sinners to flee from the wrath to come. Friday the 17th, in company with Bro. D. Martin, I went to Bremen. We were met at the depot by Henry Cummins, who took us to the home of Bro. A. Beery. Here we were informed of the critical illness of our aged brother, Jacob Funk. Soon after having partaken of some refreshments, we repaired to the home of our afflicted brother. On our arrival there at 3 P. M., we found him struggling with the last enemy, death, and at 5 P. M., he passed over the river, and as we hope, into that upper, better and eternal home, where afflictions and death are felt no more. Thus on the 17th of June, Bro. Jacob Funk departed this life, aged 68 years. He was buried on the 18th at the old Pleasant Hill church. He leaves a number of children and grand children. May God sustain you and comfort you by his grace and so lead and guide you by his Spirit that when you pass out of this world you can meet your father and grandfather in the "Home of the blest."

We had an appointment for preaching on Saturday evening at Pleasant Hill church, but owing to a very heavy thunder storm were prevented from meeting at the church, so we spent the evening pleasantly with our beloved friends, Samuel Blosser and family; holding services to the honor and glory of God, and to the encouragement of each other in the religion of Jesus.

Sunday morning we went to the Turkey Run church to fill an appointment at 10 A. M., and again at 7:30 P. M. These meetings were not large, but we remembered the promise of the Savior, that "where two or three meet in my name, there will I be with them." Although the attendance was small, yet we felt that all were interested and seemed to hunger

after the bread and water of life, and to enjoy it as it was measured out to them. The few brethren and sisters yet remaining here enjoy such seasons of devotion, and desire very much to be visited more frequently, or would like it better still if arrangements could be made so they could be visited regularly say every four or six weeks, as the minister in charge, Bro. B. Huber, is getting old and somewhat feeble. We hope the Evangelizing Board will make a note of this and do for this and Stemen church in Franklin Co., what they can and think best under present circumstances. Monday morning I took the train at Bremen, arriving at home the same evening. God be praised for his goodness. May he so lead and guide these small congregations by his Spirit that they may grow and prosper. Amen.

C. B. BRENNEMAN.

DEATH FROM INITIATION.

Wilkins Rustin is dead in his youth. Until a few weeks ago, his name was unknown outside of the social circle in which he moved, and in the heyday of his young life he sought the advantages of an education at Yale College, to prepare him for an intelligent and prosperous career. But an accused secret society in the college ensnared him into its meshes. Of course he was young, ardent, and social, and to join it seemed expedient. Then the cruel initiation followed. The public is not permitted to know the follies committed in the lodge room, but at one stage of the disgraceful orgies, Rustin was blindfolded and told to run down a certain street. In this act he collided with the pole of a carriage, receiving a blow in the abdomen, which induced peritonitis and caused his death. It is true that the victim in this case of college ruffianism was a consenting party; but the onus of the manslaughter will continue to rest upon those who sent him upon this hazardous expedition. Public decency and safety require the abandonment of these societies and their cruelties. —Cynosure.

A PRAYING CHINAMAN.

In her volume, *Wanderings in China*, C. F. Gordon Cummings tells of Chung-Te, the earliest convert to Christianity in O-long, who was mobbed and persecuted for his faith, but held fast through it all until the nick-name "Praise the Lord," which they gave him in contempt, became a title of honor, and in the town where he stood alone for God, a Christian congregation has been gathered who worship not dead ancestors and graven images, but the living and the true God.

At one time a fire broke out in one of the streets of O-long. At first it was not expected to reach the part of town in which Chung-Te lived. As it spread, how-

ever, it narrowed the street where his house stood, and it was evident that all the buildings were doomed. His heathen neighbors hastily collected all their idols, and placed them as a barricade against the approaching flames. This was too much for the zealous old Christian. Seizing his mattock, and swinging it around him, he soon reduced the gods of wood and clay to a mass of fragments. Then having denounced the folly which could trust in senseless images, he lifted up his hands to heaven, and in the hearing of the wildly excited mob he called upon the great Creator, the true God, his heavenly Father, to save the homes of himself and his neighbors from the threatening fire.

"It was not," says the writer, "the first time that he had proven the promise, 'while they are yet speaking I will hear,' and now he looked for an immediate answer, which would show to the heathen that the God who could stay the fire was the true God. Nor was he disappointed; almost before they could note any physical reason for the changes the flames seemed blown back upon themselves — the wind had suddenly veered round, and, though many of the houses close by had been seriously scorched, those of the old man and his neighbors escaped unharmed, and the marveling crowd saw the conflagration recede as swiftly as it had approached."

CLEAN UP AND QUIT (using tobacco.)

Gentlemen, I advise you to clean yourselves and quit. You will smell better, and that will be a relief to the noses of your intimate friends. It is a nasty, disgusting, ruinous habit. Some one will say, "I can't give it up, I have tried and can't do it." If you are so enslaved that you can't break your chains, I will help you a little. Stop at once. Don't use any to-morrow. The first day is not very hard, but the second day is pretty tough. Along in the evening of the second day your memory is a little doubtful. You can't say exactly whether it was one brother or three brothers that came over. Things are a little mixed. Be patient. The third morning brings the tug. Now go and take an old-fashioned sweat. Place an alcohol lamp under your chair, three or four blankets round your shoulders, letting the other ends rest on the floor, and sweat till your skin is fairly par-boiled. You will be just as comfortable for one day as you could wish. There will be no dryness of the mouth, no nervousness. You are perfectly comfortable for one day. The next day you will be in trouble again. Take another sweat; take even a third or a fourth one. Sweating does not hurt people, sometimes it does them good. Take three or four thorough sweats and you will go off under easy sail and have no further trouble from your enemy. —Dr. Dio Lewis.

ITEMS.

THE General Conference of the Brethren in Christ, commonly known as the "River Brethren," was held recently at Stevensville, Ont. About fifty delegates represented the Districts in Pennsylvania, Ohio, Illinois, Kansas and Canada. The discussion of city mission work resulted in the resolution to press forward the work in Chicago, and to secure an appropriate place and the necessary workers. Proposals for mission work in Kansas and Eastern Michigan also were received.

BARNABAS C. HOBBS, LL. D., one of the best known and prominent Quakers in the world, died at his home in Bloomington recently. He was an eminent educationalist as well as a minister of the Society of Friends. He was the first president of Earlham college, was twice superintendent of public instruction of this State, was very prominent in the work of civilizing the Indians, as well as improving the condition of the colored people of the South.

A FAVORABLE report will be made by the committee appointed by the annual conference of the New Mennonite Church of America, of a plan for a beneficial society under the protection of the church. The plan is to pay sick benefits for 5 and 10 cent weekly dues, which is copied from the secret societies. The Mennonite Church is opposed to secret societies. The proposition is to offer the beneficial features of secret societies to their communicants, and then to vigorously crusade against their membership in secret societies. —Phil. Press.

ANCIENT BABYLONIAN RECORDS. — Probably the oldest known specimen of recorded language in the world to-day are the inscriptions on the door sockets and brick stamps found at Niffer, by the Babylonian Exploration Expedition of the University of Pennsylvania, which has recently returned. The brick stamps, which are of yellow clay, about four by five inches, and an inch in thickness, bear the name and titles of King Sargon and his son Narim Sin, who lived about 3800 B. C., and they were taken from the mound which covers the site of ancient Nippur, with its famous temple of Baal. The expedition also found many other objects of interest, such as clay tablets, containing contracts, lists of goods, temple incomes, art fragments and images sold by the temple fakirs. These throw much light on the history of the people, as opposed to that of the kings, and the work of the expedition carries Babylonian records back a thousand years to a time of which practically nothing has hitherto been known. The antiquities found are now in the university museum. —Philadelphia Ledger.

TIED MOTHERS.

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing over-much,
You almost are too tired to pray to night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We were so dull and thankless and too slow
To catch the sunshine as it slips away,
And now it seems surpassing strange to me,
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly,
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow from your tired knee,
This restless curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped

And ne'er would nestle in your palm again;
If the white feet in their grave had tripped,
I could not blame you for your heart-felt pain.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more:

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never ruffled by a shining head—
My singing birdling from its nest has flown;
The little boy I used to kiss—**IS DEAD!**

BEHEAVED MOTHER.

RUSKIN thus speaks of a thoughtless youth:—"A youth thoughtless! when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when his every act is a foundation-stone of future conduct, and every fancy is a foundation of life or death! Be thoughtless in any after years, rather than now—though, indeed, there is only one place where a man may be nobly thoughtless—his deathbed. Nothing should ever be left to be done there."

Married.

FAHRNEY-KROPP—At the home of the officiating minister Joseph Stuckey, in Danvers, McLean Co., Ill., on the 5th of July, 1892, John Fahrney of Livingston Co., Ill., to Mattie B. Kropp of Canada. May God bless this union.
JOSEPH STUCKEY.

DIED.

SCHWEITZER—On June 25, 1892, in Holt Co., Neb., infant son of Jacob and Sarah Schweitzer, aged 11 days. Funeral services by V. Garber and J. Beller.

MILLER—On May 23, 1892, near York, York Co., Pa., Bro. Christian Miller, aged 72 years, 5 months and 4 days. Funeral services by Martin Whistler and ——— Porry, from John 5:24.

BUCHER—On June 14, 1892, near Hanover, York Co., Pa., Sister Elizabeth Bucher, aged 90 years, 5 months 10 days. Funeral services by Martin Whistler and Samuel Myers from Heb. 4:9.

STONER—June 25, 1892, at Petersburg, Lancaster Co., Pa., of apoplexy, Bro. Isaac Stoner, aged 53 years, and 27 days. Funeral on the 28th. Text, Job 14:10. Buried at Petersburg meeting house. A large congregation assembled as a token of respect for the departed brother.

GEIB—July 5, 1892, near Stern's meeting-house, Lancaster Co., Pa., Miss Sarah Agnes, eldest daughter of Mr. and Mrs. Henry Geib, aged 18 years, 7 months and 24 days. Funeral on the 8th. Text, Rev. 3:20. Buried at Stern's meeting-house. A large congregation assembled to sympathize with those that mourn. A solemn call to the young.

EBY—July 5, 1892, near Unionville, Lancaster Co., Pa., of dropsy, Bro. John M., son of Bro. and Sister Jonas Eby, aged 31 years, 10 months and 29 days. Funeral on the 8th. Text, John 5:51. Buried at Hermy's meeting-house. Many assembled as a token of respect. Bro. Eby was baptized and received into the church shortly before his departure. He leaves a sorrowing widow and friends.

WISSLER—June 22, 1892, near Bamfordville, Lancaster Co., Pa., of consumption, Sister Annie M., wife of Bro. Jacob Wissler, aged 36 years, 3 months and 4 days. Funeral on the 24. Text, John 19:30. Buried at Brubacher's meeting house. A large congregation assembled to pay a tribute of respect for the beloved Sister. Sister Wissler bore her lingering sickness patiently. She had a longing desire to depart. She was beloved by her neighbors.

RISSE—July 2, 1892, in McLean Co., Ill., of the infirmities of old age, Catharine Risse, aged 85 years. She was born in France, came to this country in 1856 settling in Butler Co., Ohio, and in 1868 moved to McLean Co., Ill., where she lived with her only son Nicholas, until her demise. Besides her son she leaves five grand children and two great-grand children to mourn their loss. Buried on the 4th at Stanford. Funeral services by Peter Schantz and Joseph Stuckey from Rev. 14:13 and Phil. 1:21. She was a peaceable member of the church.

CULP—On July 3, 1892, in Harrison Twp., Elkhart Co., Ind., at the home of her son, Anthony, Sister Magdalena, wife of George Culp of Nappanee, Ind., aged 80 years, 10 months and 23 days. She leaves her aged husband and ten children to mourn the loss of a devoted companion and mother. Sister Culp was born in Mahoning Co., Ohio, and married in 1830. The union was blessed with eleven children. Besides these her posterity numbers 100 grand-children and 81 great-grand children. She was a faithful member of the Mennonite church for 48 years. About five weeks before her death she expressed a desire to visit her son Anthony, who lives on the old homestead. While there she took sick, and after a great deal of suffering she passed into the land beyond the grave. Buried on the 5th at Yellow Creek. A large congregation followed the remains to the grave. Funeral services by Jonas Loucks, Amos Mumaw and Noah Metzler from Luke 23:28.

MOLLET—June 30, 1892, in Reno Co., Kansas, of consumption, Mary, (maiden name Mast), wife of Benjamin Mollet, aged 28 years, 1 month and 19 days. She leaves her sorrowing husband and four children to mourn her early departure. She was a faithful sister in the old Amish church. Buried on the 1st of July, followed to the grave by many friends. Funeral services by I. D. Bortreger from John 5:25, and by Benjamin Troyer of Holmes Co., Ohio from 1 Thess. 4:13.

KINSINGER—July 16, 1892, near Cruger, Woodford Co., Ill., of rheumatism of the heart, Samuel Kinsinger, aged 16 years and 22 days. His illness was of short duration. Deceased was a member of the Mennonite church and several times during his illness expressed the desire to depart and be with Christ. Buried on the 7th, in the presence of a large assemblage of friends, especially those of his own age. Funeral services by E. M. Hartman from Rev. 22 at the house, and by him and John Schmitt and Peter Sommer from Luke 1:68 and 1 Cor. 5:55-57 at the Union meeting house.

PLETCHER—In McPherson City, Kans., at the residence of his son-in-law, M. Simonson, Bro. Henry Pletcher Sen., of old age and heart affection, after an illness of about two weeks, aged 70 years, 3 months and 13 days. The remains were brought to Elston by railway and then conveyed to the Holdeman grave-yard and placed beside his wife who departed this life eleven years ago. By his request the hymn hymn 284 was sung at the grave: "So Grabet mich nun immer hin," this was followed with the English hymn No. 80, substituting the word "father" for brother at the beginning of each line. Funeral services were conducted at the Pennsylvania house by Jacob Winey, from Matt. 24:44, and Michael Horst from Isa. 38:1. Opening remarks by our young Amish brother, David Zook. We feel to sympathize with the sorrowing children, and especially those who were not present to see their father for the last time on earth. May the God of mercy still spare them and draw them unto himself "while it is yet to-day, and then in his own good time bring them all face to face with their heavenly and their earthly father in the world beyond where parting is known no more forever. R. J. H.

Letters Received.

WITH MONEY

B-D C Brenneman, F N Byers, Jos Boshart, Tobias Bomerger, J H Byler,
E-Peter and Margaret Eby, D B Earhart,
P H Ferry,
G-Chr Good, D Goetz, Jos B Gerig, H Gindelsperger, B P Good,
H-J A Hoover, Barbara Heiser, Amos Herr, Fannie P Hess, Jos H Heiser, D H Horst, A Holtsapple, Anna D Horst, Mary D Horst, M Horst,
J-D Johnson, Lowry Johnson, John Janss,
K-G N Kaufman, John W Kennel,
L-D A Lehman, John N Leshner, Nancy Long, A A Landes,
M-D R Mast, B G Mellinger, D H Martin, Mary Martha M Mettler, N H Mead,
O-Mary A Overholt,
P-Magdalena Plank,
R-J W Rosenberger,
S-Jacob Stuckey, Daniel Schindler, D B Shelly, Sarah Stinemmer, Fred Schaefer, A Schiffer, Henry Summers, J H Schowalter,
T-A Thiessen,
W-Fanny M Weber, Banks Winey,
Y-Simon S Yoder, A C Yoder,
Z-Jacob Zehr.

MISSION FUND.

Salem church, Allen Co., Ohio, \$47.70; D S, \$1.00; Abm Burkholder, \$1.00; A Meteler, \$1.00; A boy, per D H B, 35 cents; A brother in Virginia, \$1.00.

TRACT FUND.

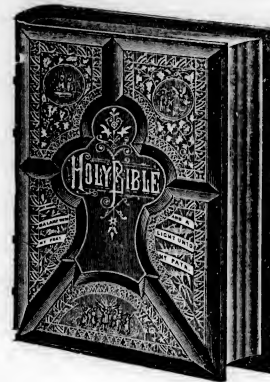
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"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol. 29.—No. 16.

ELKHART, IND., AUGUST 15, 1892.

Whole No. 473.

WHAT THINK YE OF CHRIST?

On this most solemn question depends our future destiny. Although we are in the age of many churches and church buildings, many of which have great spires reaching up into the sky, yet in this day of churches look at its babel of tongues of confusion! In looking over the professing church of God we see that the wolf has been among the professing followers—sheep—many of which have been and are attended to by the hireling, "whose god is his belly and who careth not for the sheep." We see the enemy has been at work sowing the tares. The consequence is, false professors, who have a form of godliness without the power thereof. From such turn away.

Never has the word of God in book form been so cheap and so plentiful as to-day, with its concordances, analyses, references, etc., and although the arch fiend of hell has in times past been very active, as for instance the dark ages, where he used both fire and the sword, etc. Yet never has he been more active than at the present day. He now comes as an angel of light and surely is very successful in bringing about confusion, divisions, sects, strife, false doctrine, causing many ministers to say but little of the precious blood, of grace, and of Christ himself, simply because many of them have yet got their minds blinded by the god of this world and know not Christ. The consequence is, it is the "blind leading the blind," and both fall in the ditch.

The main object of the enemy is to get (or keep) man's eye from the all sufficient cleansing power—Christ—in whom are hid all the treasures of wisdom and knowledge, in whom dwelleth all the fullness of the Godhead bodily, he who is the way, the life, the light, the chi fest among ten thousand, the bright and morning star, the lily of the valley, the rose of Sharon, and the one altogether lovely.

Satan, when he was upon the earth, tried to tempt the dear Lord, to cast himself down from the temple, offered him all the riches of this world if he would only fall down and worship him who is the fullness of blackness and darkness and the

author of all lies, deceit, etc., but the dear Savior conquered him by applying the written word, saying, Thus it is written.

To-day the same fiend is more successful among the so called children of God, who are often found sheltering themselves behind the commandments of men, doctrines of the devil, instead of applying the word or fleeing to the shelter or stronghold of God, the written word in the power of the Spirit. Oh, how much is promised on the simple words of faith or trust! It is alone by grace through faith that any are saved, and as such will surely show the fruits of the Spirit. How active is the devil to-day in preaching works for salvation, and how successful is he in blinding the eyes of the unwary. If our works can save us, why did the Lord ever leave glory to suffer the depth of agony on the cross to redeem us? If it requires a mixture of both faith and works to save, how then can Christ have all the glory through all eternity as the mighty deliverer, conqueror over death, hell and the grave? Does not John speak of the vast multitude he saw, the number being numberless, as those who wished their robes in the blood of the Lamb? In the law was not all cleansing done by blood? "Without the shedding of blood there is no remission." How was salvation brought about for the thief on the cross, who was plucked from the jaws of hell as a brand from the burning? He was led out of his cell a hardened, desperate criminal, according to the eyes of the law too wicked to live on the face of the earth. Both thieves reviled him after they were nailed to the cross, but the moment he owned his guilt and owned the Lord, and even said, "Lord, remember me when thou comest into thy kingdom," how blessed came the ready reply of the Lamb of God who was mangled, bleeding, dying, crowned with thorns, "To-day shalt thou be with me in Paradise." How could this be? It was alone through the efficacy of that most precious blood that every guilty stain was washed away; Christ suffered, the just for the unjust, to bring us to God. How precious indeed!

It seems one of the devil's most successful ruses to delude souls is to bring about false teaching, preach law, when Rom. 3 and Rom. 4, Gal. 3, etc., show us very plainly that we crucified, without strength, can do nothing to save ourselves, but that salvation is of God, a means of grace, though we read of much admonition and many encouraging promises, as passing through the wilderness.

How many in this present evil world are depending on their own doings for salvation! Poor, deluded souls! Many deluded by false teachers who neither know or preach Christ, yet Paul preached alone "Christ and him crucified," and counted his own works as dung. Again, we read of the self righteous Pharisee. He was a man of works. He did many good works, gave the tenth of what he had, fasted twice a week, and did many other good works, but in the sight of the pure, allseeing eye of God it was not sufficient; it would not answer for the pure holiness of God. What did they lack? They lacked all, and that was Christ. The word of God says, "All have sinned and come short of the glory of God. There is none righteous, no not one. We all like sheep have gone astray," etc. It likens sin to that loathsome disease that man could not cure, leprosy. The leper was unclean from the crown of his head to the sole of his feet. So were we by nature. All have sinned, conceived in iniquity and born in sin.

The soul without Christ is like the leper. Unclean! Unclean! The disease is beyond man's remedy; the cleansing alone belongs to God without our aid. Salvation is alone of God, through Christ. It is a gift of God, but the sinner can reject or accept it. The devil comes not so much as a roaring lion as an angel of light. With him it is anything but Christ. What brought about such terrible confusion in the professing church, many different denominations, false doctrines, dogmas, etc? Because he has, in a great measure, been successful in getting the eyes of the many from the person and work of Christ. How were the sinful Israelites aided after their grievous sins when the Lord sent fiery serpents among them? He raised up a brazen serpent and the Israelites had no remedy but to look steadfastly upon that serpent. That was indeed life. It was not to run away

from the fiery serpents, or to stone them, etc., but to look alone at God's remedy, the brazen serpent.

"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in him shall not perish, but have everlasting life." The devil's object is to keep our eyes from Christ, which is God's only remedy, sufficient indeed to meet every emergency and every need, being a refuge, a rock, a shelter, a stronghold, a high tower.

Oh that we might take more to heart and more fully appreciate the glorious thought that while the world was lying in wickedness, while the whole human family was under sin, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." He left the glory he had with the Father for a scene of darkness, sin and death. Heb. 1. "Who being the brightness of the Father's glory, the express image of his person, and upholding all things by the word of his power, by him and for him the worlds were made. God manifest in the flesh." But how great the humility! He became a man of sorrows, acquainted with grief, who bore our weakness and our many sins, who could say in depth of humility, "I am a worm and no man; a reproach of man and despised of the people," whose birth was in a stable. He became poor that we through his poverty might become rich. He was scorned, spit upon, crowned with thorns, crucified between two thieves! Oh, what a sad scene! The Son of God who cleansed the leper, healed the sick, raised the dead, whose object alone was love, was now nailed upon the cruel Roman cross. While this was man's fullest height of iniquity, it was God's fullest height of love, in offering the blood spilt by sinners as a means of cleansing from all sin.

Well might the earth quake, the rocks rend, and the sun refuse to shine upon such a scene when Jesus, the Son of God, was hanging bleeding, dying upon the cross. How sad to think of him who knew no sin to become sin for us that we might be made the righteousness of God in him.

"Oh! what a load was thine to bear
Alone in that dark hour;
Our sins in all their terror there,—
God's wrath and Satan's power."

But though he passed through death and lay in the dark chambers of the grave, yet he rose as a mighty victor over death, hell and the grave, and is now ascended to the right hand of the majesty on high as our precious High Priest.

The invitation yet goes out to all. Even in the closing chapters of God's precious word he says twice, "Behold, I come quickly," and at the last, "Surely,

I come quickly." "Behold, the Bridegroom cometh: go ye out to meet him." O that none who read these words might be found with the five foolish virgins; not prepared, when too late. "He that believeth hath everlasting life and shall not perish. He that believeth not shall not see life, but the wrath of God abideth on him."

Works will follow the faith of a true believer: the indwelling spirit (Holy Ghost) is the main spring of action, who shows us the things of Christ. Self, loathsome self must be set aside and all honor given only to Christ. He will be the object of worship through all eternity by the triumphant blood-washed throng, also by the angels who hail him as king. The believer can say:

"Oh! Christ, he is the fountain,
The deep, sweet well of love,
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean fullness
His mercy doth expand,
And glory radiant dwell—th
In bright Immanuel's land.
The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on the King of grace.
Not at the crown he giveth,
But on his pierced hand,
The Lamb is all the glory
In bright Immanuel's land."

J. M. STOLTZFUS.

Concord, Tenn.

For the Herald of Truth.

MUSICAL INSTRUMENTS.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

Recently when in company with several dear brethren and sisters, and conversing on different passages of Scripture, the above words were brought before us in a special manner, and I will by the grace of God, present a few thoughts that have since occurred to me, trusting and praying that it may be the means of enlightening some precious souls who are seeking the whole truth laid down by our blessed Master.

The question was something like this, Can we, as God's children, bring more honor and glory to him by using of the money that he has lent us, to buy musical instruments and spend much time, "which also is the Lord's," in playing thereon? The question has been frequently discussed by our people, but it seems with no permanent decision, therefore, it is well worthy our serious consideration. Some might say it is something that each must decide for himself; that if our own conscience does not condemn us it is safe to have the instrument. But, since there are so many of our faith that consider them

wholly out of place among our people, this is sadly overlooking apostle Paul's injunction where he says, "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. And when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." 1 Cor. 8:9, 12, 13.

Rom. 14 we read, "Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. But if thy brother be grieved with thy meat now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace and things where-with one may edify another." In 1 Cor. 1:10 he says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment." Are we then "perfectly joined together in the same mind and the same judgment," if we go in direct opposition to other's judgment and "wound their weak conscience?"

Dear Christian friends, why are we so inconsiderate? Do we wish to follow our own pleasures here, and in the end be forever debarred from that "blessed haven of rest?" Since music is so delightful to the ear and yet not, to our knowledge, a means to rescue men from their deplorable condition "for which we are placed in this world to do," and Satan so frequently comes as an "angel of light," may it not after all be one of the thousand of his "devices" to lead us astray?

We read 1 John 2: "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whether he goeth because that darkness hath blinded his eyes." Dearly beloved, according to these weighty Scriptures it is evident that we have not the love for each other as "Christ has loved us," if we thus continue to disregard each other's feelings. This alone should be amply sufficient for all to abstain from using or having such things that are displeasing to our kindred in the faith. But how sadly is it over-

For the Herald of Truth.

A WORD OF ENCOURAGEMENT TO YOUNG CHRISTIANS.

You have made a good step in the right direction, and I hope you will press onward, trusting in God for help and strength in time of trials and troubles.

We have many trials and troubles in passing through this life, but we can overcome all if we go to our Heavenly Father and ask Him in faith for aid in all times of trials and temptations.

He has said, "None are tempted above that which they are able to bear." He is ready and willing to help all who come and ask. "Him that cometh unto me I will in no wise cast out." John 6.

Do we come unto Him in time of temptation as often as we should? I believe we sometimes become too careless and trust too much in our own bodily strength. Let us go to Jesus in all times of trouble and he will surely take care of us. As we learned in our Sunday-school lesson not long ago, "If man will take care of the right, God will take care of him."

Our first parents yielded to temptation in the garden of Eden, and brought sin and death upon us all, but God has made us free from the second death (everlasting punishment), by sending his own dear Son, Jesus Christ, to die, that all those who believe on him might be saved. We all have to die the first death, for we all have sinned. Rom. 6, "For the wages of sin is death." Death is the wages of our sins, but we need not fear to pass through the first death if we are a child of God.

He has taught that not a hair of our head shall be hurt in passing from this world to the other. And the second death will have no power over us.

We know that this is not our home, that we must leave this world some day. Here in this life is the time to prepare for the other world, as the Bible teaches us, there is no repentance in the grave; and, as the tree falls so it lieth. If we die in our sins we will have to bear the punishment that awaits the disobedient.

I often think, how much more happy we would be if more would begin to serve the Lord in the days of their youth. Our old associates may become cold to us, but Jesus will not, he is a faithful friend to all who accept him as their friend.

Dear brothers and sisters let us pray for courage in this good work. This life will soon be gone. We are only pilgrims journeying to a better home. Let us try and hold out faithful so that when the end comes we may not cry out, "The harvest is past, the summer ended, and I am not saved," but that we may all meet in heaven, there to be with loved ones gone before, and where we need never part again. A YOUNG PILGRIM.

looked! O let us consider and meditate upon God's word and be wise. Many a one will say, "music" is just what they need to lift them up into a higher plane of a Christian life, and as for myself I can say I have always been a lover of good music, and in my younger days, when yet in an unconverted state, have many a time with others mingled my voice with the instrument in singing some "foolish song," then again such sweet, sacred hymns that would so inspire me that I felt as it were lifted up into the very presence of God and his holy angels. But did this bring me into the knowledge of the truth, or, in other words, lead me to see my deplorable condition? Alas! no! but rather had the tendency to make me feel content in my sinful state. But what was it that caused me to cry unto God for mercy? It was the reading of his Holy Book, wherein I was shown the exceeding sinfulness of sin, and hearing the word preached from the pulpit, how that we must with "Mary of old" come down to the feet of Jesus and learn of him.

Some will say, If it had not been for the organ they would have become utterly ruined, and parents will say that in order to keep their children away from bad company and worldly amusements, they got them an instrument to while away their time at home. The saying is that between two evils we should always choose the least, and this certainly is one way of keeping our children from evil as we look at it; but, as said before has it ever been the means of drawing them to God and saving them from spiritual death? or is it merely accepting God on condition that, if he will allow us to have this we can better serve him? and then after all dishonor his holy name by playing such music that we would shrink from singing in our churches, or that we may well conclude is displeasing to God?

Since we are placed in this world for the sole purpose of honoring and glorifying him, let us together earnestly and prayerfully look further into the matter. A single instrument costs from fifty up to a hundred dollars or more with which one, or perhaps an entire family, can have short seasons of refreshments in playing and singing together some soul-inspiring hymns. But how soon does all this vanish, without leaving any permanent good! Then let us consider how much more "real good" could be done with this money. When I think of the thousands upon thousands of worthy poor, even many entirely destitute of the necessities of life, having to endure the sharp pangs of cold and hunger, I feel to plead with your parental hearts. How many of these, "God's destitute little creatures," could be clothed and fed from the price of just one instrument; and we be made partakers of the blessings contained in

the words, "He that giveth to the poor lendeth unto the Lord?" But this is not all; when the instrument is obtained, generally a music teacher must be called in at considerable expense, bringing with her the "style" of the day, which, instead of teaching our young the meek and lowly doctrine of Jesus, endangers them of falling in with their ways.

But allow me to go on yet a little further. How many thousands, and even millions, of God's creatures throughout our land are starving for want of that "spiritual food" without which no man can live! whereas numbers of our people have an overflow of this world's goods, having their houses bedecked with costly furniture, and some perhaps spending as much as four or five hundred dollars for an instrument, and when a collection is held for the evangelizing fund, have fifty cents or a dollar, or perchance ten or twenty dollars to give. Here again let us consider, How far could one evangelist travel on this money and become the direct, or perhaps indirect means of bringing hundreds of poor starving souls into the fold of Christ? Have you thought of this, dear brethren and sisters? If you have not, it is time to seriously consider your duty to your fellow man in honor to him who has said, Inasmuch as ye have done it unto the least of these ye have done it unto me. Some may perhaps have thought of it, but are yet so cold and careless in their Christian duties that their own comforts or pleasures take the lead. Others may think, Have I not by hard labor and economy accumulated this great wealth and the home comforts I enjoy? Wherefore it is mine to use as I think best.

But, my dear friends, who was it that permitted you to gather into your garner? Had you the power to make one single ear of corn or one head of wheat, or even one blade of grass to grow, or earn one single penny in any other way if God had been pleased to withdraw his blessings? Although much more could be said on the subject, yet I have written more than I expected to in the beginning; but, dear readers, think not that it was written through any ill-feeling toward any one, but through love to your souls I felt to write these words of admonition, seeing the great need of more unity among the brotherhood and a more earnest zeal to glorify our God in laboring for his cause and a fervent desire that we all may meet at "his right hand," and "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?" Rev. 15:3, 4. May God add his blessing, is the prayer of your friend.

S. E.

For the Herald of Truth.

HOME INFLUENCE.

"Wouldst thou listen to its gentle teaching,
All thy restless yearnings it would still;
Leaf, and flower, and laden bee are preaching,
Thine own sphere, though humble, first to fill."

I believe it is scarcely possible to live in a family where the religion of Jesus Christ is truly exemplified, even by one member only, without deep convictions.

Our duties are like the circles of a whirlpool, and the innermost includes home.

Home has been called "heaven's fallen sister;" and a solemn truth lies in those few words. Our home influence is not a passing, but an abiding one; and all-powerful for good or evil, for peace or strife, for happiness or misery.

Each separate Christian home may be likened to a central sun, around which revolves a happy and united band, of warm, loving hearts, acting, thinking, rejoicing and sorrowing together. Which member of the family group can say "I have no influence"? What sorrow or what happiness lies in the power of each! We shall never know until we are ushered into eternity how great has been the influence which one gentle, loving spirit, has exercised in a household, shedding the mild radiance of its light over all the common events of daily life, and checking the inroads of discord and sin by setting forth that love which "seeketh not her own." but "suffereth long and is kind."

It is the pillow upon which sickness lays its head, and forgets half its misery. This influence falls like the refreshing dew, the invigorating sun beam, the fertilizing shower, shining on all with all the mild lustre of moonlight, and harmonizing in one soft tint many of the discordant hues of a family picture.

We know of small re-tilers, which, though unnoticed, by their plague can lay the strongest natures: even so spiritual existence has its monads, and the life-atmosphere of the family depends on the nature of these. Let us all endeavor to resemble the good monads, which though invisible, may make all around bright and pleasant.

Now let us glance for a moment on the home influence of those who are neither kind nor gentle, it is a sad picture truthfully painted; they bestow wretchedness instead of happiness even upon those who are nearest and dearest to them. Their very voice is dreaded and unwelcome as it sounds through their home. Their step is avoided in the hall or on the stairs, in the certainty of no kind or cheerful greeting — in the fear of angry words. Every subject but the most indifferent is lightly touched upon in their presence, or concealed from their knowledge in the vain hope of keeping away food for their excitement of temper.

Deprived of confidence and respect, their company is shunned even by those few who still love them. They pass through their homes like an easterly wind, and a chilling blight falls on the domestic scene. Their influence is a fearful one. Anger begets anger. They may be compared to a jar of vinegar, in which are dissolved the precious pearls of daily life. They are unhappy in themselves and also make others so. They are ill-tempered, and they spoil the tempers of those with whom they associate. Harsh and unloving, they breed hard thoughts in the breasts of others. They darken the sunshine of daily life. They weaken our faith in the good and beautiful. Their home influence instead of being a blessing, becomes the bitterest curse.

Dear reader, is any of *your* family suffering from the infirmity of an irritable temper? Try what kindness will do. From continual observation you can most probably tell what things, what provocations are the likeliest to call forth this besetting sin. Endeavor if possible to avoid them, be on the watch for little opportunities of smoothing away difficulties. Remember that "a soft answer turneth away wrath;" and that kind words are as oil thrown on troubled waters. Seek to be always patient with the faults and imperfections of others; for, doubtless, thou hast many of thine own. How blessed is he who by his good words and deeds can bring a continual sunshine into the home where he dwells! How blessed are the fruits of a cheerful and forbearing spirit, filled with love toward God and man! It is a fearful thought that we may, by our influence stand in the way of the salvation of others — especially those of our own household; and it is well to pray against it, and that we may be a help, and not a hindrance, one to another.

How great is the influence of the heads of families, of masters, of mistresses, parents, brothers and sisters, and even of servants and little children! How many servants have had cause to bless the day when first they entered into a pious family, and not only listened to the precepts of God's holy Word, but witnessed how they were exemplified, and carried out in the daily life of those whom it was their privilege to serve!

How many parents are there whose children have risen up and called them blessed! How many a brother and sister have owed thir conversion, under God, to each other! How many Christian servants have been the first to introduce religion into a thoughtless family, choosing the time of affliction, when the heart was softened and subdued. How many a little child has been permitted to speak a word for Jesus!

Those who neglect to promote the happiness or to seek the salvation of any with whom the Providence of an all-wise Crea-

tor has connected them by the most sacred ties betray one of their chief trusts, and lose one of the greatest felicities which the world could afford.

What a blessing it is when religion enters a family! It may be the meaneast in the house, and works, by God's blessings, like the leaven hidden in the meal, until the whole lump is leavened. Happy families! but O! how few, where parents and children fear the Lord, and speak often one to another, and the Lord stands by harkening and writing down their words in His book of remembrance, wherein He reckons up His jewels.

It is a beautiful practice, to offer up a short prayer even as your hand is on the door to admit you into family intercourse — an intercourse, which more than any other, involves duties and responsibilities, as well as privileges and pleasures. If we could always remember to do this, our influence might be far more powerful, and the following lamentation would not be so frequently heard as it is.

"I feel full of love to others, but I have not toward them that patience and forbearance that I ought to have, and I think I am too easily provoked; not sufficiently long-suffering with their faults."

We must all have felt this at times, and at such times there is one little text — a sermon in itself, which it would be well to call to remembrance, containing as it does the exhortation and the motive to obedience. Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32)

To the gentle, how many will be gentle; to the kind, how many will be kind; How many does meekness change to the like: temper.

Force may subdue; but loves gains. And recollect that we must love in order to be loved.

Believe me, there is no greater happiness than that of feeling that we can cheer, and soothe, and minister to the happiness of another, especially those of our own family and kindred.

Remember that if we are not doing good in our own sphere, we are doing evil; if we are not acting for God, we must be acting against Him.

Will those we love, when we shall have passed from among them — and God only knows how soon that may be — be the better or the worse for our presence, for our influence?

It is a solemn question, a solemn thought, and may well make us careful; but not despairing.

When our blessed Savior said to Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness." (2 Cor. 12:9.) He said it for the encouragement of all who should believe in Him, in all the ages of the world: He said it for us. A YOUNG PILGRIM.

For the Herald of Truth.

ARE WE AGGRESSIVE AT THE RIGHT POINT?

At our conferences, in our church services, at instruction meetings, in our social circles and on other occasions we hear a great deal said about nonresistance. Perhaps as much is made of this as of any of the tenets of our faith. Our country is at present at peace, and there seems to be no imminent danger of a war either civil or foreign, and the question arises, Are we in our work and teaching as a church aggressive at the right point? It would be a great piece of folly and needless waste, from a military and reasonable standpoint for the United States or any other nation to gather half of its army upon some eminence or some shore in battle array and with cannon and rifle to fire away at an enemy that does not exist, or that is on the other side of the ocean, with no thought of invading these shores. It would be just as uncalled for, for a minister to stand up in a congregation of saints and thunder anathemas upon the sinners. There is a time and place for everything, and circumstances may at certain times require us to be particularly aggressive and watchful at one point, while at other times another point may demand our attention. Would we then be doing our duty toward our church, our God and our fellowmen if we were to take no notice of the signs of our times, and leave unguarded and undefended those points which most need our attention, simply because at some time previous the enemy harassed and attacked us at another point? Or, since we are called upon to work for the Lord and seek every opportunity for advancing his kingdom, would we be doing our duty by working in a way or place where nothing is accomplished and leaving other avenues that open before us unnoticed, simply because those avenues had not always been open, or were not open long ago? What is the specific value of the admonition of Paul to be instant in season and out of season? or of that admonition by the wise man, to do with our might what our hands find to do? or many other texts probably more, to the point than these referred to?

Just now, in a time of peace, and prosperity one evil that is creeping into the midst of the Christian world — and our own church is a part of that body — is that dangerous "worldly-mindedness" against which Christ himself, as well as the apostles warn the believers so earnestly. There is a disposition toward losing sight of the landmarks set down by Jesus and his apostles, and launching out and into the field of worldly conformity in mode of thought and action. This is dangerous. A minister who denounces pride only in the specific form of dress is far from getting at the root of the evil.

He is simply taking up one small portion of it, and is not doing his duty by any means if he takes up no more of the subject than dress. "Be ye transformed by the renewing of your mind," says the apostle Paul. How much of this kind of renewing is manifested by many even who dress plainly and thus transform themselves outwardly? It is the *inward transformation* which must precede and govern the outer. It is the want of this transformation from within that is doing more harm to the religion of Jesus Christ than any war that has been waged. Ministers of the gospel should study this matter deeply, explore it in all its bearings and teach it intelligently that their flocks, both the old people and the young, may be thoroughly enlightened on the subject, to their own benefit and to the blessing of the Christian religion.

There is another evil in our land and which is very closely ranked with the one already mentioned. It is the liquor evil. Rum has slain more than war, and rum has caused many a war. It has slain more people, ruined more homes, blighted more lives and caused more misery in the United States than all the wars that have ever been carried on in this country. The death of about 70,000 drunkards every year in this country means more than just so many polluted and debauched bodies put into their graves. It means, in the majority of cases, a destitute family, a wife in despair, (or, sad to say, sometimes it is the wife herself that fills the drunkard's grave,) children in whom perdition the seeds of evil have been sown and nourished from their birth, and from whom the gin-mill and the prison cells receive their supply in future years. It means misery, sad to behold, and awful to contemplate. Can any one deny that a thing that causes more sorrow and destitution than war is not a moral evil? Then, if it is a moral evil, why not resist it, preach against it, along with other evils, according to the measure or place it occupies in the category of evils? The extent of an evil may safely be judged by its results. An evil that is as widespread and as terrible in its results as the liquor evil surely demands the attention of the Christian world. Let ministers and lay members preach, teach, protest, work, LIVE against it, and there will be more schools than saloons, more churches than gambling halls, and more church members than liquor drinkers.

An English poet says;

"There is a little public house,
Which every one may close,
It is that little public house,
That's just beneath your nose."

This would be indeed an effective way of closing up the traffic and stopping the evil, and in teaching the world this lesson all can participate.

From what has been said let not the reader think that the writer supposes

these two evils to be the only ones in the world worth noticing. But let the reader contemplate, and see how many evils may be looked upon as being directly and indirectly the result of the above named evils, the former in the church, the latter, sad to say, not outside of the church alone. There are still a good many, even in our own Mennonite church, who say that moderate drinking is perfectly safe, and who do just as they say. But the fallacy of their argument is exposed by the fact that such an enormous percent, of these erstwhile moderate drinkers become habitual drunkards and fill drunkards' graves.

While in Canada last summer the writer heard one of our beloved old ministers, in a public talk to a Sunday-school on the subject of intemperance give an illustration somewhat as follows.

"I was taking sometime ago with one of our brethren, one of my boyhood companions on the dangers of intemperance. The brother argued in favor of moderate drinking, so I said to him. Well, brother, when you and I were boys and young men, we associated with those of our own people, young men whom we looked upon as and who probably were of the best society in the land, and least disposed to become drunkards. But moderate drinking was supposed by them to be harmless. Let us count out one hundred of our young associates and see how many of them, from being moderate drinkers, became drunkards and eventually filled drunkards' graves? The result was that we counted between fifteen and twenty of our associates who suffered this terrible fate."

This argument of our ministering brother is conclusive. If we were to pay between 15 and 20 percent, on money borrowed we would consider it exorbitant. How about a percent, on human life as high as that for the moderate use of liquor, especially when we take into consideration that drink and the grave demanded that percent, even from those who formed the best society?

The walls of Zion are to be guarded and defended at every point, and when danger threatens the danger must be manfully met. But while one dangerous place is being defended, let not the other part of Zion's walls be left unwatched, to wit:—if we labor in one direction where the inroads of sin threaten dire results, let not the other evils, which seem for the present, out of sight, be left unguarded or unnoticed.

Who are they who are placed upon the walls of Zion to watch and guard and direct Zion's hosts? Our ministers whom God has set over us? Must they do all the work? By no means. They are simply placed there as watchmen to keep Zion informed, to watch against attacks from without, and to direct, encourage, entreat and admonish those within to the

work before them, whatever that work may be. Oh that God would help us to realize at all times what our mission is! And may we, when he calls us to go out into distant fields to labor for him there, be ready and willing to go, making "traditions and fathers" of secondary importance to the call and command of our great Captain.

May we, when dangers threaten around us, look to him for aid, and in his strength go forth to duty in all its varied forms. May our lives be consecrated to his service, whatever that service may be.

A. B. K.

For the Herald of Truth.

ARE YOU PROUD OF IT?

I noticed in the *Philadelphia Record* of July 8, '92, a column beginning:—*One Billion Beers. An Ocean of Foaming Lager Drunk in a Year. Internal Revenue Returns. Philadelphia's Love for the Sparkling Brew jumps forward at a great rate.*

And what more especially drew my attention and surprised my curiosity was to learn that the revenue officials were proud of the large increase of beer revenue for the year '91 over that of any other. The revenue on 908,330,500 glasses for the year ending June 30, '92, was \$1,816,661.15 which means an increase of \$105,389.05. At this rate every man, woman and child in the city, should the beer be equally distributed, would drink 850 glasses, or every male in his majority 3633 glasses each. The saloon element seems to be very much elated to see the beer trade increase so rapidly, and in a sarcastic way hoot at the W. C. T. U. workers for shuddering at the above statements. Speaking of the results the writer says: "It has flowed gently and pleasantly down the throats of the thirsty denizens of the borough of William Penn."

From the *Chicago Times* of Aug. 1, '92, I gather the following statistics showing the alarming decline of the Protestant church in Chicago compared to the increase of the saloon in the same city during the last five years:

| | 1887 | 1892 | gain per cent. |
|-----------|--------|---------|----------------|
| Churches, | 300 | 440 | 43.3 |
| Members, | 80,000 | 110,000 | 37.5 |
| Saloons, | 4,140 | 6,763 | 63.3 |

In 1887 there were 13 saloons to every Protestant church, and in 1892 there were 15 saloons to every church. The increase of those who frequent saloons above those who attend church is still greater. Other vices, such as gambling, prostitution and the like increase accordingly.

Dr. Berry, editor of the *Epworth Herald*, on being asked the reason for the increase in the liquor traffic, gave eight causes.

1. "Saloons have multiplied because of the rapid growth of foreign-born population, whose drinking habits have created a demand for hundreds of new saloons. Saloons generate all forms of immorality.

2. "The low moral character of many men who are prominent in political and social life. Young men see that favors are lavished upon such citizens and naturally conclude that it will not injure them also to indulge in immoralities.

3. "The crowding of vast numbers of young men into hotels and boarding houses where there is an utter absence of the restraints of home. Young men seek companionship, and the most available companionship is bad. The city affords opportunities which exist nowhere else.

4. "The removal of the churches from the down-town regions to the fashionable quarters uptown. The devil monopolizes downtown attractions, especially on Sunday.

5. "The indifference of the majority of church members to the moral needs of the multitudes. There are thousands of religious people so called, whose religion consists in driving to church, sitting in a luxurious pew, and listening to operatic music and a moral essay on Sunday morning. There is too much selfish indifference, too little practical, self forgetting, self-sacrificing Christianity.

6. "... People in the humbler stations in life have come to believe that the great church with its magnificent furnishings is intended for the rich and well to do, and that poor people are not wanted. That is a mistake. Poor people are wanted, but we Christians have a mighty unfortunate way of showing our desire to have them come. The Protestant churches of Chicago need a great baptism of Christian cordiality.

7. "Then the saloon and brothel have their social sides. They are a social power. If we would win people from these bad resorts we must do it by the power of mightier social attractions.

8. "But after all what Chicago most needs is the Gospel. The only power that will stem the mighty tide of iniquity is a wide-spread and genuine revival of religion. The Gospel is the remedy for our social and moral ills. ... Human depravity is the tap root of our ills. Tie it up and the problem is solved. Get the people of Chicago converted, heart, life and pocket-book, and every saloon, brothel, gambling hell, and other disreputable places would be closed in a day. The Gospel! Preach it! Sing it! *Live it!*"

Dr. Gregg thinks more pains should be taken to teach the young in the schools and kindergartens the way of light and life. Rev. Joseph Adams claims the preaching of "hypocritical religion" to be a cause for the present condition of things. He would have the ministers compare their sermon with the sermon

on the Mount. A prominent banker suggests that not so much speculative theology be preached and more practical Christianity. Scientific theology with all the technicalities belonging to it is beyond the reach or need of common people.

I am glad not all the people are proud of the increase of the beer element over the workers in Christendom. Not all our city people are given to the vices which so powerfully lay hold on the city youth. Christian men and women everywhere are grieved to see the kingdom of darkness overcome and rule so many of those who by the very nature of the case belong to God.

But, says my country friend, "What have I to do with these city masses? What lesson do you wish to teach me by stating these facts?" That is where I want you. Are there no drinking places in your vicinity? Have you no wayside inns which your boys frequent? Maybe the "sparkling brew" in your own cellar is increasing yearly. Are you proud of that? It is in these country places, where our boys first get a taste of fast living. It is in these billiard halls, and beer gardens where the boys come in contact with coarse, smutty talk and become case hardened for first-class city immoralities. The devil is just as busy right among you and your own friends as he dare be in the darkest regions of Philadelphia, New York or Chicago. It is natural for man to look upon the devil from a distance. He places him far away somewhere where he is not so well known, but you will be sure to find him near to you busy at work, if you only half open your eyes. Human nature is the same no matter where you find it, if that nature has not been crucified. Look, for instance, in your own immediate vicinity and there search for the God-like character, ask those around you what their opinion is of God and His Word, and you will be surprised to find the great number empty on the subject of religion. You cannot keep up a religious conversation with them at all, at least not one seasoned with the influence of the Holy Spirit. Why is it? Because many of these parties (at least I find them so) are saturated with the intemperance, tobacco, or licentious element. Their mind, heart and souls feed on the same vices our city slum people do, only in the city they have grown to greater dimensions in immorality, the quality is the same. If it were not that the city places of depredation were continually recruited by the country veterans of iniquity, these slums would in a few years be wonderfully diminished in numbers.

In the face of all these facts are you proud because these figures have been increased partly by the parties of your own communities? I meet time and again some of our young people entering illegitimate business. They are to be found

SUNDAY SCHOOL LESSONS.

LESSON VIII.—AUGUST 21.

THE APOSTLES' PERSECUTION.—Acts 5:25-41.

Golden Text.—We ought to obey God rather than men—Acts 5:29.

Time.—A. D. 30; th: exact date is not known; immediately after the last lesson.

Place.—Jerusalem.

INTRODUCTION.—This chapter opened with an account of a blow aimed at the young church by a liar and a hypocrite, by which the very life of the Church was threatened. God met the insult and crime promptly.—*Pentecost.* The apostles continued to work signs and wonders in the name of Christ, and the number of believers increased so rapidly that soon they were compelled to meet in Solomon's Porch. The gift of the Holy Spirit, the wonderful cures, the fate of Ananias and Sapphira, the courage and earnestness of the apostles established the faith of the believers, and solemnized their hearts, while outsiders were filled with a wholesome fear. This general interest caused jealousy on the part of the Jewish leaders, who were largely Sadducees, so that they made another attempt to crush Christianity by arresting the leaders of the Christians, and putting them in prison. The Lord sent his angels that every night would open the doors of the prison, and to release the prisoners. He bade them go straight back to the temple and preach the Gospel as if nothing had happened. The apostles were busy and at peace in their work. But at the prison there was astonishment. The condition of things was soon told to the Sanhedrim. That the prisoners should walk with all safety, and the keepers standing before the doors, and no man within baffled and perplexed them. What could they do with men whom the prisons could not hold? Every effort they made to stop this new doctrine only spread it the more. The rulers seemed to wonder what would happen next.

M. S. STEINER.

COOLED DOWN.

It is pitiable to see a minister who has all his life, when judged by the fruit of his labor, been destitute of the power of the Spirit; but there is something even more touching to see, as alas! sometimes we do see—one who in his early days had truly a gift of God in him, becoming weak, like other men, without unction, and without fruit. The gift, not stirred up, has passed away; the power, not renewed and renewed again by fresh supplies, has forsaken him. Perhaps, desirous of more efficiency, he has heaped up knowledge—not too much knowledge, for none can have too much; but he has not maintained a due proportion between his acquisition of knowledge and his acquisition of spiritual power. He is like one who would pour coals upon a feeble fire with the idea of making a great one, until the few live coals were smothered under a black mass. Perhaps another has just gone to the opposite extreme; and, fearing to damp his lively fire, has allowed it to flame on, without constantly feeding it with truth, and knowledge, and experience and thought, and his fire has burned out. Perhaps another, beginning to distrust his simple weapon which had no adornments, and could only strike right home, has got for himself a jeweled sword with a golden blade, but he finds that the edge is turned by the least resistance. Perhaps another, who used to thunder as a second Baptist, and make the truth of the eternal law, of the resurrection, of judgment, and of the world to come, ring in the ears of slumbering souls with a supernatural and awakening power, begins to desire something more alluring, less distressing to the sensitive, more acceptable to the sedate, more "attractive," as the phrase is; and now you may find him an absurd combination of strength and feebleness—a gunner working heavy guns, but with silver barrels, and scented powder, and balls of frozen honey.—*Arthur.*

DAILY READINGS.

M. The Apostles Persecuted. Acts 5:25-32.
T. Persecution Continued. Acts 5:35-42.
W. Deliverance from Prison. Acts 5:17-24.
T. True to God. 1 Thess. 2:1-12.
F. All must suffer Persecution. 2 Tim. 3:10-17.
S. Suffering for Righteousness. 1 Peter 3:12-18.
S. Glorifying in Suffering. 2 Cor. 11:21-23.

LESSON IX.—August 28.

THE FIRST CHRISTIAN MARTYR.—Acts 7:54-60; 8:1-4.

Golden Text.—He knelt down and cried with a loud voice, Lord, lay not this sin to their charge.—Acts 7:60.

Time.—A. D. 37, seven years after the crucifixion of Christ.

Place.—Jerusalem. The trial was in the hall of the Sanhedrim, and the martyrdom in the valley of Jehoshaphat.

INTRODUCTION.—The preaching and teaching in the young church went steadily on, and the number of disciples had grown to a great multitude in Jerusalem. Every effort of the high priest and his party to suppress the new community seemed only to add stimulus to the disciples and zeal to the apostles. "The Grecians" or "Hellenists" (Christian Jews who, residing in foreign parts, had lost the use of their native Hebrew, and spoke the Greek or other foreign languages) "murmured"

against "the Hebrews" (Palestinian Jews, who spoke Aramaic, a current dialect of the ancient Hebrew tongue). In the care of the "widows" the Hellenists had been overlooked. A very slight cause for complaint may have been sufficient to cause the Greek Jews to murmur. This is the first church quarrel on record. Would that they might all be so easily settled. Quickly and wisely the matter was disposed of. Seven deacons were chosen to look after these matters and relieve the apostles. One of the most active of these seven deacons was a man named Stephen, probably a Grecian (Hellenistic) Jew. He was a man full of faith and power and the Holy Ghost, and did great wonders and miracles. He made his own defense when arraigned before the Sanhedrim. In answer to the high priest's question whether the things testified against him were true, he delivered an address, the equal of which is not recorded in the Scriptures. With the close of this address the present lesson begins.

DAILY READINGS.

M. The First Christian Martyr. Acts 7:54-8:4.
T. Accusation against Stephen. Acts 6:8-15.
W. Live for Christ's Sake. Matt. 5:10-16.
T. Work Undaunted. 2 Cor. 4:1-11.
F. Suffering for the Gospel. 2 Cor. 6:1-10.
S. Faithful unto Death. Rev. 2:8-11.
S. Ready to be Offered. 2 Tim. 4:1-8.

LESSON X.—September 4.

PHILIP PREACHING AT SAMARIA.—Acts 8:5-25.

[The Quarterly Missionary Lesson.]

Golden Text.—And there was joy in that city.—Acts 8:8.

Time.—A. D. 37 a few months after the death of Stephen.

Place.—One of the cities of Samaria; likely either Samaria (the capital) or Sychar, where Jesus had many believers.

INTRODUCTION.—The Fury of per secution was still at its height in Jerusalem, but, like the wind that scatters the seed, so had persecution scattered the Word of God. Among the scattered disciples was Philip, one of the seven deacons. In the alien country of Samaria his labors were blessed, and multitudes were led to the faith. It was a matter of astonishment to the apostles to hear that the Samaritans had received the gospel. But when Peter and John went among them, and prayed for the new believers, they received power from on high as had the brethren in Judea. But there was one man who was in all this only the operation of some charm or magical influence. He had indeed believed, but his subsequent experience shows how little he knew of the gift that is beyond human power to bestow, yet to be had for the asking without money and without price.

DAILY READINGS.

M. Philip preaching in Samaria. Acts 8:5-13.
T. Peter and John in Samaria. Acts 8:14-25.
W. False Prophets. Jer. 23:21-32.
T. Sorcery Forbidden. Deut. 18:9-19.
F. Minding earthly things. Phil. 3:15-21.
S. The Spirit by faith. Gal. 3:1-6.
S. Samaritans believed. John 4:31-42.

CHRISTIANITY teaches men to live soberly, righteously, and godly, by the precepts which it enjoins—by the examples it exhibits—by the motives which it suggests—by the grace which it communicates—by the aid which it promises, and by the hope it inspires.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

August 15, 1892.

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BRO. BENJAMIN LEHMAN of Lebanon Co. Pa., informs us that our aged brother, Bish. Isaac Gingrich, is quite unwell. Sister Gingrich is also sick. God be with them in their affliction.

BRO. J. F. FUNK, of whose visit in the Northwest our readers are aware, and who was expected home about the first of the month, wrote from Childstown, S. Dakota, that he would not be home before about the 10th of August. He was well and very busy among the different churches of the brotherhood.

WE ARE GREATLY annoyed that a good many letters fail to reach us, being either lost or stolen before getting here. We would advise all who write to us, and especially those sending money, to write again, if an answer or receipt for the money is not received by return mail. Money should only be sent by Draft, Express, or money order, or registered letter. Drafts and money orders cannot be used if lost or stolen and can be reissued.

BRO. ABRAHAM D. CLEMMER, of Souderton, Montgomery Co., Pa. writes under date of July 11th, that they arrived home safely June 24th, and found all their friends save their daughter, enjoying good health. She too is recovering slowly and with the help of God will soon be able to be about her work. They feel

grateful to the brethren for the kind reception tendered them on their trip West. His prayer is that the Father of us all may reward them for their kindness.

MUSICAL INSTRUMENTS—In another column will be found an article by "S. E." on the above subject. The arguments of the writer are timely and will no doubt be read with interest and satisfaction by many of our readers. While examining the article and the arguments from the Scriptures to sustain the writer's position the thought suggested itself to us, Which costs church members most, musical instruments or tobacco? This question is a fair one. We do not wish to be understood that he herewith would enter into a defense of musical instruments, yet, while we believe that music may not appeal to the highest senses or aspirations of the soul, nor bring the soul the best food that can be gathered for it, how much lower is the sense that is nurtured and satisfied by the use of the weed above mentioned. Then, applying the arguments of the writer to both subjects, we are led to decide that the ready and able pen of the writer failed to aim at the greatest waste of which those against whom the article was directed, may be charged. Possibly there are those who have bought an instrument for the family who have not paid a dollar for the promotion of evangelizing work, or at least have not given nearly the amount that they have paid for the instrument. Probably also, there are those who have spent more for tobacco than their neighbors did for an instrument who likewise have given nothing or but little for charitable or evangelistic purposes. If these things be true it is needless for us to say what remedies would be necessary. Let us prove all things and hold to that which is good.

THE SITUATION.—Below is an extract from a letter that was written to one of our ministering brethren, from one of the smaller churches in the West. Many of our readers in the East have but little idea how the congregations in the West have to labor and strive to maintain their existence, and how their hearts burn within them to have our ministers labor among them in a manner that will save their young people and build up the Church. This letter shows how at least

some of the Western brethren look upon the situation.

In my former letter I remarked that if you can be instrumental in winning two souls to Christ in one field, and only one in another, all other things being equal, it is your duty to enter the first field. But there are other things to consider. The Churches in the East consist of large congregations (only in places.—Ed.) the outside influences brought to bear upon the young people are not so great, and they are well supplied with ministers, many of them able ministers. The Churches of the West as a rule are small, and worldly influence is so great that only the most gigantic efforts can save our young people from being carried off with the gay and fashionable allurements with which they are surrounded. Common-place efforts will not do. We must have men who are thoroughly "endued with power from on high." Men who have the power of language, the forcefulness of thought, and the simplicity of address to carry conviction to the hearts of friends and foes alike. Such are the men which our situation demands. . . . We are fighting this battle against heavy odds, but we have the Great Captain on our side. Yours in Love. * *

THE RECENT ERUPTIONS OF Mt. Etna in the island of Sicily, south of Italy, accompanied by the awful eruption in, and total disappearance of the island of Sangir, southeast of China, with its twelve thousand inhabitants brings rather vividly before our minds the terrific forces of nature contained and pent up in this globe of ours. Some years ago the world was startled with the account of the disappearance of the island of Krakatoa, during a volcanic eruption, whereby many thousand human beings lost their lives. Every now and then these subterranean forces assert their power and desolation reigns.

To some people—the majority of so-called scientists especially—who see but nature and not nature's God, these manifestations of subterranean forces have but little meaning, beyond what, by the apparent causes and results, they may gain for the storehouse of Science. To the Christian, who looks upon nature as God's handiwork, a vast system of divine mechanism, wrought, shaped and adjusted in every part, and directed in every move-

ment by God's hand, these manifestations have a peculiar signification. With his scientific brother, he sees and loves to look into the causes and effects of these wonderful forces that lie hidden beneath our feet, but in it all he sees the hand of God, and through it all he learns new lessons of the Almighty Power that rules the universe.

Sacred history shows that God at divers times showed his divine approbation, as well as his disapprobation, of the doings of men, by calling forth these subterranean agencies to action. Examples are, the flood, Elijah in the wilderness, the disobedient Israelites in the wilderness, the crucifixion of Jesus Christ, and various others in the life and labors of the apostles. Because they see not God, the scientist may smile and the scoffer and infidel may laugh when Christians assert that these manifestations were other than mere happenings brought about by the forces of nature. But God has in a majority of instances where his power was shown, used natural agencies, forces and means to serve him, and He will continue to do so while time lasts. And when the final day of reckoning comes, though we know not how this earth will be destroyed, may we not, by the experiences of the past, have reason to believe that the supreme Creative Power, God, has reserved enough forces within the confines of this mundane sphere, to annihilate the earth, so that it shall literally "melt with fervent heat?" A bomb, when ignited, will annihilate itself, and why not this earth, which seems but to resemble a huge bomb? The idea may appear ridiculous, but God nevertheless seems to teach these very lessons, and in these last days he seems to repeat them to us as though He would impress us with their awful significance, and we should learn therefrom what is intended for our good.

WHAT SMOKING DOES.—On the 1st of August a bad wreck of a freight train occurred near Springfield, Ohio. While the train was running at a speed of 25 miles an hour, some part of the running gear broke, and in an instant 13 cars, all loaded, were piled up in confusion. Four of the cars were loaded with naphtha. The wreck occurred about 12 o'clock, and all danger of fire was past. About 7 p. m. while 200 men were standing round

and working upon the wreck, some man smoking a pipe emptied the burning contents of the bowl into the debris which had become saturated with naphtha from one of the wrecked cars. Instantly there was a flash and a blaze that ran toward the naphtha tanks 50 feet away. The men went to work to extinguish the blaze, but finally the flame ran up the side of the iron and then came an explosion. There was a flash of light that illuminated the whole heavens for an instant, the flames shooting upward 400 feet. The burning oil was thrown in every direction with fearful results. Four persons were so burned that they died soon afterwards. Twenty others were severely burned. The whole community is mourning over the event. The entire wreck took fire. The loss is estimated at \$75,000 or over. The indignation was so great against the man with the pipe, that there was talk of lynching.

Only a few weeks earlier there was a terrible conflagration in the city of St. Johns, Newfoundland. The fire was started by a careless smoker. He lighted his pipe in a barn and dropped the burning match on the floor among the dry straw. In a few minutes the barn was burning fiercely and the strong wind carried the flames and flying embers across the city. Nearly the entire city burned, and the people, flying from their burning houses were caught in the flames and roasted alive. Six million dollars worth of property was utterly consumed, and more than ten thousand people are homeless. It is claimed that the distress will be felt all through Newfoundland. The fishermen all along the four thousand miles of coast-line were accustomed to take the fruits of their toil to St. John's where the merchants would take their catch and exchange it for the necessities of life. Thus two hundred thousand persons are cut off from the means of subsistence till they can find another market. What an aggregate of poverty and privation this signifies can scarcely be realized. All this came from one man's carelessness.

We can take another view of the matter and rightfully claim, that all the suffering and death; the destruction of property and consequent privations and misery, resulting from these two incidents were caused by a needless, uncleanly, hurtful habit—*smoking*. The claim is at once

set up that it is the careless smoker that causes all this trouble. But is there really an excuse for a habit as needless as smoking, when it makes the opportunity for such hurtful carelessness as that described above?

Where is the man with a spark of humanity in him that would not rather for a whole lifetime forego all the pleasure he gets out of smoking, rather than hear of another such calamity? "It is the careless smoker" echoes back to us. But is there an excuse for a habit that causes such carelessness? Those who know best the effects of tobacco on the human system boldly claim that its use benumbs the sensibilities and weakens the memory, consequently causing carelessness. A habit that causes one to carry matches and fire among inflammable materials, as almost every smoker does, may well be questioned as to whether it corresponds to the Golden Rule. May God save every young man who reads this, who does not yet smoke, from causing his fellow beings to suffer because of a selfish love of tobacco. C.

CONFERENCE.

ANNUAL.

The Annual Conference for Missouri will be held in Shelby Co., on Friday, Sept. 23. Bishops and ministers are requested to meet on Thursday previous. Brethren and sisters from abroad are cordially invited to meet with us. The nearest station is Clarence, on the Hannibal and St. Joe R. R. Those wishing information, or desiring to announce their coming, may address Michael Hershey, Cherry Box, or John Brubaker, Leonard, Missouri.

CORRESPONDENCE.

FROM DANVERS, McLEAN Co., ILL.—On the 17th of July 37 persons were baptized and received into church membership. May God bless them and keep them in the narrow way of holiness, and true devotion to the cause of our Lord. COR.

FROM MUDDY CREEK, PA.—The brethren Samuel Godshalk of Deep Run, and Abel Horning of Rock Hill, Bucks Co., Pa. preached at the Bowmanville church on the 19th of June.

On the 17th of July the brethren Jacob H. Snaveley of Manheim, and David Buckwalter of Leacock, Lancaster Co., Pa., conducted the services at the same

place. We were greatly encouraged and edified by the visits of these dear brethren, and we thank them heartily for the same.

FROM CHILDSTOWN, S. DAK.—Our ministering brethren, John F. Funk of Elkhart, Ind., and John Bekker of Minnesota, paid the Zion church a friendly visit Sunday, July 24, on which occasion Bro. Bekker preached from Luke 10:25 and Bro. Funk from Rom. 1:16. May the words they spoke long be remembered to our good. We wish God's blessing upon their work, that many souls may, by the labors of the brethren, be strengthened, encouraged, refreshed, and awakened from the sleep of sin.

COR.

FROM AUGUSTA CO., VA.—On the evening of July 25, 1892, the brethren D. H. Bender of Somerset Co., Pa., and P. Hartman of Rockingham Co., came to us. Bro. Bender spoke to us at Springfield that evening, next day at ten and again at early candlelight. He presented many truths to us that I hope have made lasting impressions. I think we can safely say with one of old, "It was good for us to be there," if we will but put to practice what was told us. On the evening of the 27th he spoke at Hildebrand's church in the same county. From there he went to Rockingham Co., where he expected to spend a few days and then go to Ohio. May the Lord bless his labors for the conversion of sinners and the upbuilding of Christ's church here on earth.

COR.

WINESBURG, OHIO, AUG. 2, 1892.—On the 17th of July Bro. A. H. Brennehan paid us a visit and preached a very instructive sermon which I hope will not be soon forgotten. His text was Luke 5:4, "Launch out into the deep." On July 31 we were visited by Bro. Fred Mast of near Berlin Ohio, when we were again very earnestly admonished to be obedient to our Master and not to neglect to bring our children with us to church. May the dear brethren be willing to accept the warning and not neglect the assembling together as the manner of some is. We have no abiding city here, our ministering brethren have told us; then let us arise with renewed energy and courage, and manfully strive to gain the prize. May God bless the brethren who have visited us of late.

S.

FROM JOHNSON CO., IOWA.—During the past spring communion services were held in each of the four churches in Johnson Co. At each place quite a large number participated. We hope all of them partook of the emblems in the right spirit to the strengthening of their faith and the renewing of their vows as well as to the upbuilding of the church. In the

two Deer Creek churches seventeen young people have made known their desire to unite with the people of God in church membership. May God help them to make a complete renunciation of the world that they may fully enter the ark of the New Covenant. Two Sunday-schools are conducted here, both of which are well attended.

G. L. Bender of Elkhart, Ind., representing our Publishing House, was in our vicinity one week, selling books and taking subscriptions for the HERALD and other papers.

COR.

SUNDAY-SCHOOL ITEMS.

SMITHVILLE, WAYNE CO., OHIO, JULY 14, 1892.—We are glad to report that our Sabbath-schools are in a prosperous condition, and we realize God's blessing. The average attendance at Oak Grove for the Second Quarter was about two hundred; at Pleasant Hill one hundred. All seem interested. On Sunday June 5 Bro. M. S. Steiner was with the S. S. at Oak Grove, also at the Young People's Meeting in the evening, where he favored the young people with an interesting missionary address, after which a collection of eight dollars was taken for the Mission Fund.

A rule which promises to be helpful has lately been adopted in our Sunday-school. In reviewing the lesson the Superintendent calls on different members of the school asking them what practical lesson they have learned from the lesson. It has a tendency to make us study God's word more carefully.

COR.

For the Herald of Truth. FOR THE SUNDAY SCHOOL CHILDREN.

No. 10.

One of the leading questions in youth-life is, How can I best educate myself? The question may not be actually asked by the child, or thought of, nevertheless it is an important one.

Let us see what education is. If a child walks it has learned it. When it can say its first word, it has learned so much, and if it can tell you something about Jesus, it has learned that. This, then, is education. Education is whatever we have learned.

Sunday-school children, a few words now to you in regard to the method you should adopt, and a few hints as to what you should aim at in your pursuit after knowledge. First, then, be content with a little knowledge at a time, and let this be firmly impressed upon your minds. Do not be content until it is fully understood, or it will add nothing to your education.

One of the prime motives to induce you to seek after knowledge is an inquiring mind. If you can acquire this, the first good step will be made. The principal factor to impart knowledge is an observing mind. The two great forces underlying all avenues to knowledge are, determination and a love for the work. A child so fortunate as to possess all of the above named requisites starts upon the sure road to knowledge. Children, note this, study it and found your course upon it.

Children, above all, cultivate an observing mind. Make it a life-long rule to notice objects you meet with in your daily routine of works as well as the problems in your studies, search them thoroughly, examine them so you understand every detail. Observe and study plants, trees, insects, birds, animals and minerals. Look closely over every part of machinery, furniture, buildings, books, newspapers, etc., learn their perfections and also the defects. By doing this you will acquire—not only a knowledge of things,—but an observing mind that will prove invaluable in your business years.

In your search after knowledge don't forget to look above; at the countless number of stars fixed in space. Look at, and train your minds to comprehend, the greatness, the perfection and beauties of God's creation, and then, in widening your sphere of knowledge, you will also build up a love for the Creator of all these things.

UNCLE HENRY.

OUR VISIT AMONG THE CHURCHES IN THE WEST.

We left home May 3; arrived at Elkhart, Ind., where we were kindly received by Bro. J. F. Funk and J. S. Lehman May 4, and conducted to the church and mingled our voices with the brethren and sisters in praises to God. We had services at Elkhart the next evening, after which we were put to our several routes, Bro. Henry Longenecker going to Michigan in company with Bro. S. Yoder, of Elkhart. I remained in Indiana to labor with the churches there. I was accompanied by Bro. J. S. Lehman and wife and two other members. After a separation of eighteen days, during which time I had some twenty appointments to meet and Bro. Longenecker nineteen, we were joined in our labors again, Sunday evening, May 22, at Elkhart, and having been greatly blessed with health and receiving the right hand of fellowship from our western brethren in the ministry, we felt much encouraged to start, May 23, for Chicago, where we had an only sister in Christ to visit and encourage. From here we went to Freeport, Ill., on the evening of the 23d,

where we remained until the morning of the 25th, in the meantime visiting some and holding one meeting with the brotherhood, and then went to Sterling where we had several meetings. On the 27th we left for the conference at Morrison, where we spent two days very pleasantly with the brethren and sisters. On the evening of the 28th we returned to Sterling and held several meetings, and on the evening of the 29th we left for Octavia, Nebr., where we arrived the next afternoon at 1. After spending three days and holding several meetings here we left, June 2, for Hastings, Nebr., where we were met by Bro. Burkhardt and with him went to Roseland where we had several meetings. We left Pauline, Nebr., June 4, and arrived at Peabody, Kans., on the morning of the 5th of June at 5:30. We were conducted by the brethren to the church, where we had Sunday morning as well as Sunday evening services. After the Monday morning services we left for Newton, Kansas, where several services were held, and on the morning of June 8 we left for Harper Co., where we had one meeting that evening. Next day we left for Oklahoma, arriving at Dover about noon. After lunch we secured a team through the kind offices of our brother Amos Hess of Hesston, Kans., who accompanied us. We took a ride of twenty miles to Crescent where we met our brother Jacob Holdeman and went home with him. Next day we visited the few members there and held short services with them and then left for Guthrie, where we took the train at 4:15 P. M. for Newton, Kan., arriving there near midnight. Next morning we went to West Liberty where several meetings were held. From there we went to Spring Valley, having several meetings there, and then our last services at Marion, Kan., leaving there June 15 in the morning for Kansas City, Mo., where it fell to our lot to separate, brethren Longenecker and Jonas Shenk going home while I remained. On the following day I went to Garden City, Mo., where one meeting was held, after which I left for Cullom, Ill., where several meetings were held, after which I left for Dayton Ohio, where I have some relatives and friends. I remained there two days and had one meeting at Medway, and then left for home, arriving there safely on the 25th of June. The good Lord conducted us safely all the way, and through the uniform kindness and courtesy of the brotherhood everywhere we had a pleasant, as well as a profitable journey, and I wish ever to be thankful to God and the brethren and sisters for what good we received and the benefit we derived. Our meetings were generally well attended and a good interest was manifested in the work of saving precious souls. May God bless the effort is the prayer of your unworthy brother.

J. K. BRUBAKER.

OUR TRIP TO THE WEST.

On the 13th of May we left home, and, taking the train at Bluffton, Allen Co., Ohio, arrived at Fort Wayne Junction, reaching the home of Ulrich Weldy the same evening.

On the 15th of May we attended a meeting at the Yellow Creek meeting-house, Elkhart Co., Ind. Martin Huber preached from the text, Matt. 18:12 to the end.

On the 17th of May we arrived at Elkhart and proceeded to the Publishing House. This is an extensive establishment. The friends interested in it spare no effort to advance the cause of the church. We here found and were made welcome by J. F. Funk. He loves the cause in which he is engaged, of advancing the work of Christ and leading souls to God, and keeping the flock whom he dearly loves in the way of righteousness. M. S. Steiner conducted us through the Publishing House and took us about the city. We enjoyed ourselves very much here, and also saw some very fine land.

In the evening we accompanied our host, J. F. Funk, to the singing-school at the church, conducted by A. B. Kolb. J. F. Funk offered the closing prayer, with whom we returned for the night.

Next morning we again took the train westward and proceeded to Morrison, Ill., stopping with Adam Steiner. We visited friends in this vicinity for three days. A great deal of rain fell during this time. We saw fine tracts of land as also in Indiana. Notwithstanding the swollen streams we never came face to face with danger, for which we fervently thank God who preserved and protected us all along our journey.

From here we proceeded to Cedar Rapids, Iowa, where we were welcomed by Christian Baer. On Sunday we attended a meeting with him at the U. B. church.

Leaving here we reached Pultaski, Iowa, lodging with Enos Hartzler. Next morning we visited Pre. P. Roulet, where, after dinner, we enjoyed a season of devotion. After visiting several families, we took the train on the 27th of May for Valencia, Kansas, where we remained with Franz Kienn over Sunday.

Taking the train at Topeka on the 31st we arrived at Newton, Kansas, and were hospitably received by Abraham Sudermann. Next morning we accompanied him to Bethel College, and from there we went to the home of Herman Suderman, Treasurer of the General Conference.

On the 5th of June we attended services at the Christian M. H., one mile from Mound Ridge. Valentine Krehbiel spoke from the text Rev. 21:3. On the 6th of June we attended a gathering of children three miles from Mound Ridge. Three Sunday-schools had assembled here. Christian Krehbiel, Samuel Baumgartner

and others spoke to those assembled, encouraging them to cultivate mutual acquaintance and regard for one another's interests. Christian Krehbiel had brought with him 32 Indian children. They sang very sweetly and their teacher, Krehbiel, took occasion to impress the fact that God makes no difference between white, black and red; all can come to the Savior of sinners and take of the water of life freely. We attended services in Weaver's M. H. in the evening. J. K. Brubaker of Lancaster Co., Pa., preached from Luke 18:1-7. Next day we attended another meeting at the same place, on which occasion J. K. Brubaker held an instruction meeting for a number of young converts. He admonished them to love their Savior, to follow him, and to live a new life. We enjoyed ourselves much here. We also visited Pre. David Weaver, pastor of this church.

On the 8th of June we boarded the train at Newton for Harper. Arriving here a sad sight met us. A tornado had passed over this section, cutting a swath of desolation six miles wide. Many houses were torn down, and several people lost their lives, while a large number were injured. It was terrible to see the devastation in this city. We visited Abraham Garber and family who moved here from Wayne Co., Ohio, and some other friends in the vicinity of Harper.

On the 11th of June we went from Anthony, Kansas to Darlington, I. T. For many miles we passed through uninhabited prairie. Here and there we crossed rivers, we found small clusters of trees and shrubbery. It almost looked like the ocean with its undulating surface. This land formerly belonged to the Cherokee Indians, but has been bought by the U. S. Government. We could not cease admiring the beautiful works of God in clothing the earth with so many and variegated flowers. Arriving at the Oklahoma line we soon began to pass people and houses and fields on our rapid journey on the train. We saw many beautiful fields of corn and wheat.

We arrived at the mission station in time for a late dinner and in the afternoon Jacob Krehbiel conducted us to Joel Springer's, about five miles from the mission building, and afterward we went to Moeschberger's.

In the morning we attended Sunday-school and Bible reading with them. We spent the afternoon with Zweick's and Brillhard's. Next morning they took us to the Indian corral (slaughtering place) about four miles from the mission. When we arrived there we were astonished to find so many Indians of all ages and sizes assembled. Their condition filled us with pity. May God have compassion on them and send them the light of the Gospel, that this 'valley of dead men's bones,' as Ezekiel saw in a vision, be filled with spiritual sunshine and life.

These Indians had assembled to slaughter one hundred and twenty-eight oxen, given them for food by the government. In this occupation their true natures and their inborn love for the chase was manifested. The oxen, which had been shut up in a pen, were let loose, from five to seven at a time, and then the Indians chased after them, 4 or 5 after each ox, until the poor creatures were unable to go any farther from the numerous wounds inflicted by the cruel sportsmen. At last thirty oxen were let out together. These belonged to another tribe, and these Indians, forming a large ring, fired into the herd until all the oxen were down. It was a terrible sight, yet scarcely more so than the one which immediately followed, when the Indians, excited and frantic, rushed upon the carcasses and cut and tore pieces of flesh from the bodies, eating it raw. They tore out the kidneys of the oxen and gave them to the children to eat. The fat of the animals seemed to be considered a delicacy. We were surprised that the Government should allow such practices as these, for surely the continuation of these will only serve to perpetuate among these people their bloodthirsty, cruel nature, and blunt it for the reception of the mild and peaceful teachings of the Gospel. Here we could see the difference between heathendom and Christianity, for when the word of God once takes hold upon people, such cruelties are unknown.

We also visited Christian Krehbiel, having been conveyed there by Abraham Baumgartner. We enjoyed a season of devotion in the evening. The Indians at the mission building sung very nicely, in fact, their voices were just as fine as those of white people. Before parting they sang, "God be with you till we meet again." Horst and Benjamin Roadtraveler left the same evening for the Territory, where Horst expected to conduct the school.

On the 13th of June we lodged at the Mission House. In the evening Jacob Krehbiel conducted a short service. A number of hymns from "Gospel Hymns" were sung. Next morning we visited the Indian school, which was conducted by teacher Smith. The pupils answered readily the Bible questions put to them, after which they sang hymn No. 188 in Gospel Hymns.

On the 14th of June we returned to Elbing, Kansas. Next morning we visited several families, enjoying a very pleasant time. From there we went to Newton, where we visited Peter Classen and Abr. Suderman, and attended their teachers' meeting in the evening. After singing a parting hymn we went to the depot and took the train for Tipton, Mo., and visited the church there. Manasses Moyer is their minister.

On the 28th of June we left these friends and turned our faces homeward,

arriving at home safely and finding our families all well. We extend our heartfelt thanks to all the dear brethren and sisters with whom we met and from whom we were so kindly received and cared for on our journey. God be praised for his protecting care and kindness toward us.

JONAS AMSTUTZ AND WIFE,
ABRAHAM BIXLER AND WIFE.
Pandora, Putnam Co., Ohio.

THE SWITCHMAN AND HIS CHILD.

On one of the railroads in Prussia a switchman was just taking his place, in order to turn a coming train, then in sight, on to a different track, to prevent a collision with a train approaching in a contrary direction. Just at this moment, on turning his head, he discovered his little son playing on the track of the advancing engine. What could he do? Thought he was quick at such a moment of peril! He might spring to his child and rescue him; but he could not do this and turn the points in time, and, for want of that, hundreds of lives might be lost. Although in sore trouble, he could not neglect his greater duty; but, exclaiming in a loud voice to his son, "Lie down," he went to his post, and saw the train safely turned on to its proper track. His boy, accustomed to obedience, did as his father commanded him, and the fearful heavy train thundered over him. Little did the passengers dream as they found themselves quietly resting on that turn out, what terrible anguish their approach had that day caused to one noble heart. The father rushed forward to where his boy lay, fearful lest he should find only a mangled corpse; but, to his great joy and gratitude, he found him alive and unharmed.

The circumstances connected with this event were made known to the King of Prussia, who the next day sent for the man, and presented him with a medal of honor for his heroism.

The boy was saved from a horrible death. What was it that saved him? Prompt obedience to his father's command! He did not hesitate; he did not wait to ask why the command was given; he simply heard and obeyed, and was saved!

Dear reader, if you are still unsaved, may you learn a lesson from this simple tale.

God not only tells men how they may be saved—He not only invites them to come to Him, and even beseeches them, through His servants, to be reconciled to Him, but God also COMMANDS! "And this is His commandment, that we should believe on the name of His Son Jesus Christ!" 1 John 3:23. Just as the switchman, in that moment of fearful peril commanded his son to do that which alone could save him from death, so God in infinite compassion commands you to believe

in Jesus—to trust in Him as your Savior because there is no other way by which you can be delivered from the awful punishment of sin. "The wages of sin is death"—eternal death, but Jesus died—"the just for the unjust," and therefore, "whosoever believeth in Him shall receive remission of sins." Acts 10:43.

Dear reader, have you OBEYED God's command? Or, are you still among those who ask questions, and make objections, and find difficulties in the way?

If the switchman's son had waited to ask his father why he commanded him to lie down, before he obeyed, he would, in all probability, have been dashed to pieces before he could have got his question answered. And, dear reader, remember that while you are delaying to obey God's great command, death and judgment are rapidly following you.

God has an answer for all your doubts, and difficulties, and questionings; and that answer is, THE CROSS. There God has met and settled forever every claim that justice had against us, and He now proclaims a free pardon of all sin, and the gift of eternal life to every child of Adam who truly believes in Jesus. Hear God's voice, and obey God's command, "that your soul may live."—Words of Life.

LIVE IN PEACE.

Thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets.—Matt. 22:39, 40.

If you have bitter envying and strife in your hearts, glory not; this wisdom descendeth not from above.—James 3:14-16.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother.—Matt. 18:15.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself lest thou also be tempted.—Gal. 6:1.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

And, withal, they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.—1 Tim. 5:13.

Confess your faults one to another, and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.—James 5:16.

As we have so many laws laid down in God's holy word that we must obey, let us, as a church, and by the help of God, do all we can to glorify his cause, and fight the good fight of faith. As for me, I

must work the works of Him that sent me while it is day, the night cometh when no man can work. "Walk while ye have the light, lest darkness come upon you. Knowing the time that now it is high time to awake out of sleep; for now the night is far spent, the day is at hand, let us, therefore, cast off the works of darkness. Behold now is the accepted time, behold now is the day of salvation. In due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him, for he careth for you."

How many promises are given to those who are willing to do the Lord's will in all things. He has required but little of us. I thank God there is a hope for those who are willing to forsake sin and follow him. May we be in earnest to promote the cause of Christ, and to live up to the Bible rules, that the Lord may work through us to his glory.

MUSIC IN WORSHIP.

This is Dr. Adam Clarke's comment on 2 Chron. 29:25, "With cymbals, with psalteries."

"Moses had not appointed any musical instrument to be used in divine worship. There was nothing of the kind under the first tabernacle. The trumpets or horns then used were not for song nor for praise, but as bells are used to give notice to the congregation of what they were called to perform. But David certainly introduced many instruments of music into God's worship, for which, as we have already seen, he was solemnly reproved by the prophets.—Amos 1:1-6.

Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad, the king's seer; and this is stated to have been the commandment of the Lord by this prophet. But the Syriac and Arabic give this a different term. "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and sound of harps, and with the hymns of David, and the hymns of Gad, the king's prophet, and of Nathan, the king's prophet; for David sang the praises of the Lord his God, as from the mouth of the prophets."

"It was by the commandment of the Lord that the Levites should praise the Lord,—for so the Hebrew text may be understood,—but it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not either in this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced

with any semblance of reason, that they ought to be used in Christian worship? No. The whole spirit, soul and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes its general spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit, who requires his followers to worship him in spirit and in truth, for to no such worship are those instruments friendly.

"I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet. And I further believe, that the use of such instrument of music in the Christian church is without the sanction, and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a woe to those who invented instruments of music, as did David under the law, is there no woe, no curse to those who invent them, and introduce them into the worship of God in the Christian church?"

"I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God, and have reason to believe that they are productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The venerable and eminent divine, the Rev. John Wesley, who was a lover of music, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, 'I have no objection to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same, though I think the expense of purchase had better be spared.—Amos 7:5.

ETERNALLY LOST.

"The Son of man came to seek and to save that which was lost," and this was nothing less than the soul of man—the man himself. To seek and to save this he relinquished his throne in the heavens, laid aside the glory that he had always had with the Father, humbled himself and became man, and endured the cross, despising the shame. We had all sinfully wandered from God and had become lost.

It was not possible for us to find our way back, and, indeed, there was no possible way by which we could return. Sin had so blocked up every way that, unless it should somehow be done away with, we must forever dwell apart from God. By his sacrificial death on the cross, Christ has opened a way for our return, and it is the only way. He says, "I am the way. No man cometh unto the Father but by me." This way is open for us all. But if we neglect to avail ourselves of it while it is now an accepted time and a day of salvation, we must be eternally lost. And what an awful thing that will be! It were a sad thing to be lost in some deep forest, the haunt of savage beasts, for a single night. It were a much sadder thing to be lost on the dark mountains night after night, until exhausted and discouraged we should at last lie down to perish by hunger and cold. But inconceivably more sad will it be to be lost beyond all salvation and all hope, to be banished forever from God and heaven and happiness, and to have our everlasting abode with devils and fallen spirits. And yet such must be the wretched condition of sinners who neglect to come to Christ for salvation. Ages and ages will roll away, and still salvation will be forever at an infinite remove. The unbelieving sinner will awake to the overwhelming reality that he is lost, and lost forever.

Now is the accepted time,
Now is the day of grace;
Now, sinners, come without delay,
And seek the Savior's face.

Sol. by H. L. HORNING.

INDECISION FATAL.

During a violent storm a trading vessel was driven upon a high rock on the western coast of England, and immediately became a total wreck. Many of the crew perished, but the captain and his wife were providentially enabled to reach this rock, and, clambering up it, to escape from the waves. But all danger was not over. Their place of shelter was a crag, separated from the main land by a deep channel, where the sea rushed with terrific violence between the rugged cliffs on either side. The cold was intense, and they had neither covering nor shelter. The tide was rising rapidly, the night was drawing on. It was plain, that unless prompt assistance was rendered, they could not hope to survive. Happily they were descried from a neighboring shore, and a boat was immediately launched to attempt their deliverance.

For the boat to approach the rock was found utterly impossible, and the only alternative was, to project a rope towards them from the shore by means

of a rocket, and then to haul them through the surf within reach of the boat. After many fruitless trials, the attempt to throw the rope was successful. The captain grasped the rope, by means of which a second was speedily sent on, and one was made fast to each person. The mountain waves with every successive flow surged up to their very feet, but receding, laid bare the broken and pointed rocks which were spread out below. It was clear that their only way of deliverance was by springing into the wave at the moment of its highest swell, and thus being borne over the danger, while the boat's crew were on the alert, promptly to pull them on board.

The wife is first to make the attempt, and is instructed what to do. All is ready! The big wave swells full at her feet. "Now, Now!" shouted the crew. "Spring into the wave!" urged the captain with passionate energy—Alas! she trembles, hesitates, delays—only a moment—but that moment is fatal. She leaps toward the receding wave, falls upon the rugged rocks beneath, and the next moment is taken on board the boat a mangled and lifeless corpse! The captain, ignorant of her hapless fate, follows her, takes the wave at the swell, and is saved.

Human life is not frequently endangered by a crisis so urgent as this, nor does the case often occur in which instant decision is thus necessary for its preservation. But the guilty soul is ever in danger, and the moment even now passing, may exert an influence unspeakably important upon its eternal destiny.

DIED.

MOYER.—On the 25th of July, 1892, in Dublin, Bucks Co., Pa., of consumption, Caroline, wife of John Moyer, aged 36 years, 4 months. She leaves one little daughter, and a sorrowing husband to mourn their loss. Buried at the Line Lexington Mennonite church. Services at the house by John Gross and at the church by John Walter and Henry Rosenberger. Text, Rev. 21:4. J. W.

BEACHEY.—On the 19th of July, 1892, in Holmes Co., Ohio, Elsie M., maiden name Drushe, wife of John Beachey, aged 23 years, 7 months and 27 days. She lived in matrimony 4 years, 7 months and 2 days, and leaves two little children. Buried at the Martin's Creek church. Services by Fred Mast in German and by Josiah Hochstetler in English.

"Farewell to you, my children dear, Since I must go and leave you here; With Jesus I shall happy be, O children, do not weep for me!"

"Farewell to you who walk in sin, In this vain world where I have been; Before you meet your God on high O, do repent before you die."

TROYER.—On the 9th of July, 1892, in Berlin Twp., Holmes Co., O., Elizabeth, maiden name Plank, wife of David D. Troyer, aged 78 years, 22 days. They lived in matrimony 59 years, 6 months and 29 days. Of ten children nine survive her. Her posterity numbers 84 grandchildren, of whom 73 survive her, and 45 great-grandchildren, of whom 39 are living.

Yes, she longed to go to Jesus,
To the heavenly home above,
Where there is no pain and sickness;
But where all is joy and love.

Oh, our mother! how we miss you,
And we feel so lonely here,
As we gather round the table,
And we see the vacant chair.

Yet a silent voice keeps saying:
"Children, dry those mournful tears,
Mother's now beyond the River,
Where there is no sin or care."

Yes, oh yes, we sadly miss you,
And your loss we deeply mourn,
Yet we hope to meet in heaven,
When the angels call us home.

BURKHOLDER.—On the 27th of July, 1892, near Smithville, Wayne Co., Ohio, Joseph Burkholder, aged 24 years, 4 months and 24 days. He was the youngest son of Jonathan and Elizabeth Burkholder. In his mind he was always a child, yet during his sickness it was his pleasure to have the others sing, read and pray with him. Buried on the 29th at the Oak Grove church. Funeral services by John K. Yoder and Isaac Miller.

STAUFFER.—On the 14th of July, 1892, in Dauphin Co., Pa., after three weeks of painful suffering in the chest and kidneys, Pre. John Stauffer, aged 73 years, 7 months and 19 days. His sufferings, though painful, were endured with Christian fortitude, and he desired to depart and be at rest. His remains were laid to rest on the 17th at Stauffer's meeting-house, followed by a large congregation of friends. Funeral services were held on Feb. 13-17. He leaves an aged invalid wife, four sons, one brother and seven grandchildren to mourn his death. He was an earnest and diligent minister for nearly 40 years. Four weeks before his death he was at the Gingsrich M. H., in Lebanon Co., on which occasion he spoke very earnestly and impressively. The bereaved family and congregation need not mourn as those who have no hope. Peace to his ashes.

SMUCKER.—On the 28th of July, 1892, near Smithville, Wayne Co., Ohio, infant son of Jerome and Ella Smucker, aged 7 days. Buried at Oak Grove on the 29th. Funeral services by J. K. Yoder and Isaac Miller.

MILLER.—On the 26th of July, 1892, near Paris, Stark Co., Ohio, Christian Miller, aged 71 years, 4 months and 5 days. Bro. Miller was born at Belfort, France, came with his parents when he was 12 years old, to Stark Co., Ohio, where he has since lived. He was the father of six sons and one daughter, all living. His wife died seven years, less ten days, ago. Buried on the 28th in the Slonecker graveyard. Funeral services by J. K. Yoder of Wayne Co., and Simon Stuckey of Stark Co., Ohio.

REED.—On the 27th of July, in Elkhart Co., Indiana, Catharine, wife of Noah Reed (maiden name Pepple), aged 38 years, 10 months and 8 days. Funeral services were held by Henry Shaum and George Lambert. Buried at Union Center. Deceased was born in Dekalb Co., Ind.; was the mother of five children, and was an esteemed member of the Mennonite church.

Letters Received.

WITH MONEY.

A—J H Amstutz.
B—N P Beachy, Peter H Bartel, Jennie Blosser, H C Breuneman, H Bally, Jos Bowman.
C—R D Collins.
D—J B Detweiler, Jacob Durksen.
E—D J Good, Anna M Graybill, John Garber, John G Gotwals.
H—Jacob A Hershberger, C S Hauder, Isaac Herner, Jacob Horsch, David D Holdeman, Fre PS Heatwele.
I—Peter Inhof.
K—H M Kratz, Elias Kroecker, Katie Kennel, Mina Kenigs, Anna Kreider, C N Kaufman, S K K roor, J K King.
L—Mrs Lehman widow, Ahm Leatherman, P Litwiler, Susan K Lehman, Fannie Landis.
M—John W Musser, M T Miller, Daniel M Miller, A W Maurer, Jos W Misher, G D Miller, Geo I, Misher, H F Meyer.
N—Susie Noid, Jos Naffziger, Annie Neff.
P—David Plank.
R—J S Reupel, Peter Ringebuerg.
S—Sunny, J H Schrock, J M Stoltzfus, D Selver.
T—Levi M Thomas, J J Troyer, A P Troyer.
V—Jos Verder.
W—Anna Wade.
Z—Joshua B Zool.

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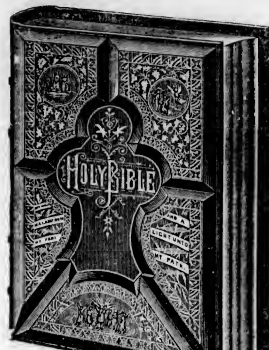
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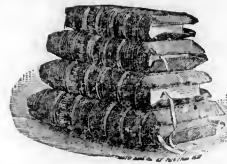
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I might allow my mind to drift into a line of thought here that would probably be more speculative than beneficial, by questioning what might have been, if a General Conference had been organized 25 years ago. Would the divisions that since took place have occurred? Would the Amish and Mennonite churches be more united to-day? Would the church

as a body be a stronger church? Would our people be a better light to the world and a greater power for good, if they were more united? All these are questions worth considering. How shall this generation solve these problems?

In conclusion, any question that has ever presented itself (especially if it be a worthy question) for solution and has for some cause or other been passed by unsolved, will keep on agitating the minds of the people until it be solved satisfactorily. Such questions as whether it is the best thing to make the Publishing House a church institution; whether a permanent Book and Tract Fund should be established; whether the Evangelizing Board of America is worthy of support, will continue unsettled until the church falls in line and pronounces it good, and settles the difficulty. Other questions will come up and continue to come up until the church gives them a fair hearing. There is no use to try to get away from the battle field, or to flee from work. There is no such thing as vacation for Christians. The church that shrinks from duty—or from the field of activity—soon finds herself captivated and at the mercy of the hands of the enemy. The problem of aggressive work faces the church continually, and each generation in succession is forced to solve the problem pro and con. If the right result is not obtained, if the problem has not been rightly solved, our work and effort will all be in vain. God blesses right results only.

M. S. STEINER.

For the Herald of Truth.

ARE WE KNOWN AS CHRIST'S DISCIPLES?

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

Christ gave many signs whereby his disciples are known, and the above passage gives one of them. Love proves all things. If we love the world it proves that we are carnally minded; if we love heaven and heavenly things it proves that we are spiritually minded.

No matter what we profess, our daily walk will tell which we love the more—Christ, or the world. The questions for each one to consider, are: "Am I known as a disciple of Christ? Do my works prove my discipleship, or does my conduct show to the world that my profession is a hollow mockery?"

If we are true disciples, our lives must and do convince the sinner that there is reality in the religion of Jesus.

Love was the theme of Christ's life and it should be ours. He was mocked, bruised, and spit upon, yet selfishness and hatred found no room in his heart.

In many places he teaches us to have love one to another, and he also tells us

to love not only our friends, but our enemies as well.

We should love our fellowmen above ourselves. We must rejoice with them in gladness; sympathize with them in sorrow; encourage them to steadfastness when they are in temptation; aid them in weakness; lift them up when falling, — and we will be the happier for so doing.

Prejudice is a growing evil, not only in the world but also in the church.

Too often, when a brother or sister falls, instead of trying to lift them up we do or say something that causes the erring one to fall deeper into the depths of sin.

If "love unforgotten" rule and reign in us we will be ready at once to help such a one to see his error and restore him in the spirit of true meekness.

Backsliding Christians weaken the influence of the church over those yet outside. Remarks like the following are often made: "I would like to be a Christian, but I am afraid I could not hold out, and I would not be a backslider." Let me tell you dear unsaved readers, a truly converted soul, who trusts in Jesus alone for his salvation, seldom falls back. It is those who depend too much upon their own work that become entangled again in sin.

To win souls for Christ we must have our hearts so kindled with love for all men that they cannot help seeing that we are really interested in their welfare.

Christ teaches us that whatsoever we do for the least of his brethren it we do for Him. Therefore we plainly see it is impossible to love Christ if we hate anyone.

How sad to think that persons who profess to be followers of that meek and lowly Savior, should hold malice against anyone.

Surely such have never prayerfully studied the passage of scripture which says: "If a man say, I love God, and hateth his brother, he is a liar; for if he hate his brother whom he hath seen, how can he love God whom he hath not seen?"

Beloved servants of Christ, let us study God's word more earnestly that we may be enabled to manifest more of the Christ-life and exercise more love one to another.

CLARA M. BRUBAKER.

Leonard, Mo.

THE greatest and best men in the world must not think themselves above their Bibles. Daniel, though himself a great prophet, and one that was well acquainted with the visions of God, yet was a diligent student in the Scriptures. He was a great politician, and prime-minister of state to one of the greatest monarchs on earth, and yet could find both time and heart to converse with the word of God.

MUSICAL INSTRUMENTS.

For the Herald of Truth.

Inasmuch as there still seems to be quite a difference of opinion among some of our people concerning musical instruments I have felt impelled to give a few thoughts on the subject through the HERALD.

To my mind, the arguments which are sometimes presented on either side of this question are rather shallow, and I do not wonder that neither party succeeds in convincing the other, with such arguments as are frequently presented. But it seems to me there ought to and must be some way to determine the matter satisfactorily, one way or another.

When we go to the letter of the New Testament however, we find so little, if anything at all, either for or against musical instruments, that we are placed on very narrow footing when we attempt in this way to prove or disprove the lawfulness of their use. Under the old dispensation we find they were used in the worship of God, and this, in connection with the fact that they are not directly forbidden in the New, is taken by some as sufficient evidence that their use is right and proper.

On the other hand, we do not find that they were used at all under the New dispensation by Christ or his apostles in the worship of God or otherwise and this is again taken by some as conclusive evidence that their use is wrong. Of these two arguments, one has probably as much weight as the other; yet, to my mind, neither of them decides the matter clearly. Numerous other arguments are sometimes presented, some of them very shallow, which I need not here mention.

Now, I do not think any one can say positively that their use is either sanctioned or condemned directly by the letter of the Gospel. We must seek some other means by which to determine this matter. We must come, if possible, to the spirit of the Gospel. Really, all questions, of whatever nature, should be considered and determined by the spirit of the Gospel.

The letter, where the letter is given, only enables us to determine the spirit, and since, in this case, as in many others, the direct letter is wanting, we must use some other means by which to determine the spirit.

Now, to my mind, the proper way to ascertain the spirit of the Gospel in this matter is on the line of consecration.

When we as sinners turned to God we formally gave ourselves with all we possessed to Him to be used in his service and to his honor and glory. To Him we belong by right of creation and redemption; ourselves, our time, our money and our talent, all belong to Him, and should all be dedicated to Him to be used with an eyesingle to his glory. This is consecra-

tion; and upon this principle no doubt the apostle admonishes: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus;" and, "Whether therefore ye eat; or drink, or whatsoever ye do, do all to the glory of God." Clearly then, every act we do, every word we speak, and every penny we spend must tend, directly or indirectly, to God's honor and glory, or it is wrong. The spirit of the Gospel is to do good to our fellowmen, to win souls to God, and in every way possible to augment his kingdom here on earth and thus bring honor to his holy name. With the above truths before us I believe we may very nearly determine the propriety or lawfulness of musical instruments. They either tend, directly or indirectly, to God's glory or they do not, and if not, they must be wrong.

To any one then who contemplates buying an instrument I would say, consider the matter honestly and prayerfully. It is taken for granted that you want to know God's will, and his will only in this matter. Consider then that the money you contemplate spending for an instrument belongs to the Lord and should be used in his service with an eye single to his glory.

Consider it as a matter of life and death as to how you spend this money, and pray earnestly to God for guidance in the matter. To my mind this is unquestionably the proper way to consider this matter, and all other considerations must fall submissive to this. Now, if after thus prayerfully and earnestly considering the matter you feel convinced that it is proper for you to spend your money for an instrument; that you will be blessed and God will be honored and glorified in the act, then I would say; buy your instrument, and God speed you in the matter. For you at least it is right. But if, on the contrary, after due reflection and earnest prayer, you should be led to see that you can better honor your God by giving your money to feed the hungry, clothe the naked and to spread the gospel, your duty will be plain; you must forego the pleasure of getting an instrument, though it may cost you a severe struggle of self-denial.

I will not attempt to say how this matter would be decided in every case if thus seriously considered, but give it as my honest opinion that generally, if not all ways, it would be decided without an instrument. I do not consider it an impossibility for musical instruments to be used to advantage in the service of God in certain cases, but feel sure such cases are very rare indeed.

I trust I am not prejudiced in this matter. I have an ear and a taste for music, and should not be offended in the least if it could be proven conclusively that the use of musical instruments is right and well pleasing to God.

At one time it cost me quite a struggle to deny myself an instrument and it was only with the honest conviction that it would be more pleasing to God if I used my money for charitable purposes that I gave up the purchase.

It may be that some will consider it uncalculated for to say much on this subject; that there is no harm, or at least very little harm in musical instruments; but surely, their use is either right or wrong and if right it should be encouraged, but if wrong, the wrong cannot be too small to deserve notice and should be testified against.

A very small wrong is often the beginning of a long train of evils. And, to say nothing of the cost, the very fact that many pious Christians look upon them with suspicion, and see, as they honestly believe an evil influence attending them, should cause us at least seriously and prayerfully to consider the question before we act.

DANIEL SHENK.

Elida, O.

For the Herald of Truth.

FOR THE SUNDAY SCHOOL CHILDREN.

No. 11.

It is the dangers that lurk in concealment, and not those that are easily seen, that claim the greater number of victims. Comparatively few of the attendants at the Sunday School fall victims to great sins. For the purpose of the Sunday School is to lead children into a godly life.

It is not such a difficult task to guard against objects whose dangers we can plainly see; for one who has been rightly started in life, and taught to despise sinful acts, will not wilfully commit a deed he knows is wrong or sinful. But not so with hidden sins, partly covered, often with the cloak of Christianity. It is against these I wish to warn the Sunday School children.

Children, don't accustom yourself to taking active part in things which by appearance seem right, but which, when closely examined show some evil lurking somewhere, for you will have hard work—beside the wrong done in participating—to break off; and your mind will be open for still further deception. There are many things practiced by well doing people which are seemingly harmless, but doubtful as to their utility when tried with the true test; it is always safe to let these alone, to take no part in them, for they are deeds which most easily draw the unwary into the whirlpool of sin.

Children, don't touch a hook baited with pleasure, or with honor, not that these should not be right or good; they are both good and right if rightly gotten and rightly used, but they must be earned, and that often by hard labor to do one

any lasting good. Honor or pleasure should not be grasped after; they come by good works to the one who deserves them. What is unworthy honor worth to anyone? or promised pleasure adulterated with sin?

There are so many ways and means used to lead children from the true path that it requires close watching to keep from falling into error; even some of the means through which people are led into the true way are also employed to lead them into error. Children, learn to fortify yourselves in the path you are now traveling. Don't let a break be made by the enemy with sin covered with the cloak of righteousness.

UNCLE HENRY.

For the Herald of Truth.

TOBACCO vs. MUSICAL INSTRUMENTS.

The writer of the article on page 248 of the HERALD seems to think it were more necessary to write against the great waste of money on tobacco, than on musical instruments. We may well admit that there is much truth in it, yet, for the benefit and satisfaction of at least some of the readers of the HERALD, and the editors, I consider it a duty to write a short reply to the above mentioned article, fearing lest some might think that I were an advocate of the disgusting, expensive and, in most cases, *hurtful* weed called tobacco. I feel safe in saying that the world might be traversed over and no one could be found who is more opposed to the use, or raising of it, for mere luxuries, than the writer is. But since enlisting as a laborer in the Lord's vineyard, it has been my sole desire and *constant aim* to do, or write just such things that the blessed Lord suggests; and in so doing, am, as it were, running a great risk.

Had the subject of tobacco been presented to me by the direct leadings of the Divine Hand, as was the subject of instruments, rest assured I would have been found faithful in writing upon it, God helping me. It is *indeed* necessary that much should be said on the *great waste and terrible evil* that exists in the use of tobacco, but it has many times been ably discussed. And, moreover, if the HERALD would be filled with nearly all tobacco, it seems to me it would in time become disgusting to the readers.

We all know that "God gives to each and every one severally as he will." So let us be faithful in that which is entrusted to us, *earnestly and perseveringly* praying Him for light and wisdom from above, that we may with the prophets and apostles of old proclaim unto the world that we have been with Jesus. For it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people. Acts 3:23.

S. E.

A SERMON.

Preached at Bethel Church, Cass Co., Mo., Aug. 14th, 1892, by L. J. Heatwole.

At a place like this where we hold a service every Sunday we think it very appropriate to touch briefly on the sermon that was preached the Sunday previous, before entering upon the next discourse.

In this way your pure minds become stirred up to a fresh remembrance of the duties then set before you, and it also establishes a kind of connecting link between the truth that was last received and that which is to follow.

According to a principle of mental philosophy, knowledge, let it be on religious as well as scientific subjects, is always attained through one continuous chain of ideas; just as the prophet Isaiah has long ago declared. "It is line upon line, . . . precept upon precept, . . . here a little and there a little."

All you who were here last Sunday remember that there was something of special interest delivered from this stand by Bro. Driver, with respect to the Watchman's duty, and the peculiar relation that he occupies toward God's people.

When we come to view the matter from the standpoint in which that question was held up to us, we must conclude sometimes that, with those who are committed to his charge, the very issues of life and death often lie at the door of God's minister, for, in the light of the scripture quoted, (Ezek. 33:1-20), the point was fully established that where a brother or sister of the flock, over which the minister has been set as watchman, should lose grace, become cold in faith, or depart in any way from the path of duty and die in his sins, without a note of warning from the watchman, an equal share of the consequences shall be required at his hands.

For our lesson today, we have under consideration, 2 Cor. 12:7, 8, 9. "There was given to me a thorn in the flesh," etc.

Now it is scarcely needful to state to this congregation that Bible readers in Christian lands everywhere have long had their minds greatly exercised over this Scripture. Thousands have had their curiosity excited over it and still ended now-plussed and mystified as to what this eminent apostle could mean by the statement: "there was given to me a thorn in the flesh."

We might add in the beginning, that it is not probable that it will ever be fully understood. Take up any of the Bible commentaries of our day, and you will find that all agree that we are much in the dark about this passage. However, by examining a few parallel quotations we may be enabled to arrive at some likely conclusions.

There are two passages in the Old Testament where somewhat similar statements appear, but they throw very little

light on this saying of Paul. The prophet Micah in reproving his people says (chap. 7:4): "The best of them is as a briar, the most upright is sharper than a thorn-hedge." In the book of Judges (2:3) we have the account of a most startling sermon that was preached by an angel from heaven to the Israelites, over which they all with one loud cry lifted up their voices and wept. For he proclaimed to them that the Canaanites whom they neglected to drive out of the country, would now be as thorns in their sides; and their gods shall be a snare unto them.

Now to place these three passages along-side of each other and read one after another, we see at once that no literal thorn, such as is found on the brambles and hedges, is meant in either case, that all three are what may be called "figures of speech," or, in other words, "picture language,"—a combination of words by which the mind receives the idea as it were by an actual picture, though not seen by the natural eye.

This "thorn," then, of which Paul speaks, represented some failing in the flesh that stood as a barrier, a drawback, and hindrance to his work as an apostle of Christ, or he would hardly have besought the Lord so earnestly and persistently—three times—to have it removed.

Says he, "I besought the Lord that it might depart from me," but the final answer to all these requests was, "My grace is sufficient for thee."

To follow this up a little closer, we observe by 2 Cor. 10:10 that the members composing the church at Corinth had, in a measure, given expression to their views as to Paul's qualifications and capabilities as a minister of Christ. Just as people of our time take occasion to speak their minds about ministers of the Gospel. This one, they say, "preaches sound doctrine, but he is so slow and tiresome." Another "speaks too rapidly to be well understood;" another "is a good Christian man, but he will never make a preacher." Now by all appearances the Corinthians had been speaking of Paul something after this manner, for he quotes to them their own words: "His letters they say are weighty and powerful, but his bodily presence is weak and his speech contemptible." 2 Cor. 10:10.

Many Bible students claim that in this passage is to be found the key to our text,—that in the mind of the Corinthian church Paul appears to have been a better and abler writer than he was a speaker. When he says in 2 Cor. 11:6, "Though I be rude in speech," some think he had an impediment, or a stammering tongue. Others think that he held no distinguished figure among men—and, like our Savior, that there was no "form or comeliness" about his person that men should desire him. Then, too, we might recall the terrible beatings that he had received, the

frightful ordeal of being stoned at the city of Lystra, which of itself may have ever thereafter left him a fearfully deformed and disfigured man, and he could well say that "he carried in his body the marks of the Lord Jesus."

Now, my hearers, to take a more practical view of the matter, it should not concern us so much whether Paul was lame, deformed or disfigured, or whether he could or could not speak plainly; the thing that should concern us most is that assurance he had, that a full measure of God's grace would be given to sustain him and fully compensate him for all ground that he lost from a physical standpoint. Notice he states that this "thorn" was given him by reason of the abundant revelations he had received, lest he should be exalted above measure. As soon as this revelation was made to him, it was then that he could exclaim in triumph, "Most gladly therefore will I rather glory in my infirmities that the power of Christ might rest upon me." And, "therefore I take pleasure in infirmities, in reproaches, in necessities, in privations, in distresses, for Christ's sake, for when I am weak then am I strong."

According to one of the principles of Christianity we notice that where there be an extraordinary amount of zeal and Christian energy exercised in an individual, there is nearly always found on the opposite side of the scale an increase of misfortune; and the alloy of distress and privation, which, as we can all see, is well calculated to keep the scales of life properly balanced, and hold us within that sphere of life in which it is God's design we should move.

On account of man's ambitious and aspiring nature, when the Christ-life is fully entered into, there needs to be thrown about him these restraining influences. And just as it is with the rich man who, with the increase of wealth, has his corresponding increase of care and anxiety, so the servant of the Lord who may accomplish the greatest good in the Master's cause, it seems, always finds some special alloy to balance it off—some bodily affliction, some secret sorrow—to keep the scales steady, and, like Paul, to keep him from being exalted above measure.

We notice that all along down the Christian age the best and noblest workers always having their lives hampered and distressed; some through bodily infirmities; others from financial embarrassment, and bereavement; others again have occasion for deep and profound sorrow on account of a wayward son or daughter, brother or sister, or other unhappy family relations, and as was the case with Paul, the earnest and heartfelt prayer may have ascended to God, again and again beseeching Him that these hindrances, these annoyances, these draw-

backs—these *thorns in the flesh*—might depart from them.

Though they may have never lived to see these troubles removed, yet they doubtless saw the day when their prayers were answered in the abundance of grace that was measured to them, and with the philosophy of Paul could solace and comfort their minds, "We are troubled on every side; yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9.

One thought more in conclusion: Paul takes another view of the matter. Besides being to him as a "thorn in the flesh," these things stood before him also as "the messenger of Satan to buffet him." Here again he uses pictorial language, and he holds up to our gaze a picture that represents the matter in a light that appears far more grievous and humiliating than that of the "thorn in the flesh," and this he seems to attribute to some direct agency of Satan.

Buffet means to strike, or slap in the face with the hand. Whether this eminent apostle was at times given over to the agency of Satan to be annoyed and abused as Job had been in his prosperity; or as the Savior was when he became an hungered, has never been a settled matter among theologians. Paul doesn't say that it was Satan himself, but a messenger of his, and to all intents his mission was to taunt, deride, and discourage him on account of the special weaknesses and infirmities that were present in his body. All God's people doubtless get, through a lifetime, a full measure of this "buffeting" from the hands of Satan and his agents, and more especially in these latter days, through unholy men and women, who take occasion to speak scornfully and derisively of our religion.

Then let us all rest in the assurance that God's grace will sustain us in every hour of trial.

WORLDLY CONFORMITY.

The longing desire on the part of many professing Christians to conform to the ways of the world in these times is strikingly apparent. How such things could be, to Paul was not only an absurdity, but a flat contradiction. "How can we that are dead to sin, live any longer therein?" "For the law of life in Christ Jesus hath made me free from the law of sin." It seems to me that if we would spend half as much time in ascertaining how much of the grace of God we are heir to, as we do in trying to discover how much like the world we may be and yet be Christians; how much of the weight of sin we may take upon ourselves without being crushed, the result would be a grand victory for the cause. How about Church theatricals? How much

can a Church be like a theatre, and yet not be a theatre? How many Christless performances in the house of the Lord Almighty are admissible, and yet the church sustain no loss? Imagine Paul making up a programme for a public entertainment, taking pattern after the world, seeking the favor of the ungodly, getting on the financial side of some wealthy backslider, and then hear him contradict himself. "For I am determined to know nothing among you save Jesus Christ and him crucified."

A Christian is one who has the Spirit of Christ. His whole nature is reversed. He is a new creature, old things have passed away and all things have become new. He can no more enjoy a present salvation and live in sin than he can be omnipotent.

When the train stops, and the engine is reversed we travel in an entirely different direction; and he who is traveling to heaven is going in an entirely different direction from what he was, before he started.

If the religion of Christ does not effect a moral reformation in us it does nothing. The same God that said, "Children, obey your parents in the Lord," said also that "he that would not forsake father, mother for me, is not worthy of me."

The young lawyer who ran to Christ would have been a Christian if he had the making of the standard of Christianity, and could have reserved the right of retaining a few acres of sinful treasures, and the privilege of taking a high rate of interest on his money.

Did Christ say, come back, young man, let us compromise; you can keep some of your "stuff," you can have a church theatrical once a year, teach, or allow your children to dance, and play games of chance, read novels and sensational newspapers, and pay fashionable visits on the Sabbath day? "I trow not." There was no compromise. "How hardly shall a rich man enter into the kingdom of heaven." I have noticed those Methodists who are so fond of contending for worldly amusements, are seldom or never found in the class-room. They do not sing

"I love to steal a while away,
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer."

You seldom hear them tell of their fellowship with the Father; how the Spirit bears witness with their spirits that they are the children of God.

Fifty years ago the Methodists could be recognized by the clothes they wore. It was contrary to Scripture to "put on gold and costly apparel." Fifty years ago it was sinful to take drives, and go boating on the Lord's day; now you may see them from the class-room window, dashing along in a fashionable turn-out, following the inclination of their carnal

desires, searching in the muck heaps for something to fill the void in the heart.

Our hearts are often pained when we are told by members of other churches that we take more diversions than any other church in the land.

Where is the remedy? What the church needed when the Wesleys entered the arena, it needs to-day, viz.: a *reformation*! What unholy man or woman ever set on foot any great reformation? Look what a great fire has been kindled in the temperance reform. Deep down in the hearts of a few holy, consecrated women in Ohio, the spark was found, and behold what a mighty reformation has taken place. If the quickening of the church into new life, and spirituality is not to start at the foot of the cross, where will it start from? If John Knox would shake Scotland, he must wrestle, and lay hold on Christ. If John Wesley would revive the Church of England, he must be wholly the Lord's. If Moody would have the power with the masses, he must make no compromise with sin. O for a good time to come when church members shall have enough of the love of God in their hearts to support the Gospel without their having to make God's house, a house of merchandise.—*Exchange*.

"ONLY IN THE LORD."

Many Christian clergymen of various denominations unite unbelievers in marriage, or many Christian people to those who are not Christians. Now, if the laws concerning marriage, which are recorded in the latter part of 1 Corinthians 7:39, and in 2 Corinthians 6:11, express the will of God, is not the violation of these laws sin? And do not the clergymen, who aid in their violation by performing the marriage, become part-takers in that sin? Men and women who trample under foot the law of God and disregard his authority over their lives, prefer to be married by ministers of the divine law, which they violate, rather than by ministers of the civil law, which they regard.

Having denied the Lord, they nevertheless, expect his blessing to rest on their weddings, their children and their homes. And clergymen who know that the marriage of Christian to anti-Christian is contrary to the revealed Word of God, do not hesitate to invoke and pronounce his sanction and blessing upon such unions. Can the soul be married to both Christ and anti-Christ? Can it render love and reverent obedience to God and those who are in rebellion against him? Or is the clergyman, whose duty it is to lead men and women to Christ, guiltless, if he aids in delivering one of the Lord's weak, faltering disciples to the potent, anti-Christian influence of an unbelieving husband or wife?—*L. C. Grant in the Christian Herald*.

REPORT OF OUR NORTHWEST-ERN TRIP.

As has already been mentioned in the HERALD, the writer and Bro. John F. Funk, of Elkhart, Ind., Editor of the HERALD, paid a ministerial visiting tour to the northwestern states and Manitoba. We had arranged by correspondence to meet at Minneapolis, Minn., on the 16th of June, and I therefore left my home at Henderson, York Co., Neb., on the 15th, but on account of a little railway accident I was prevented from reaching the place agreed upon at the appointed time, arriving at Minneapolis at 10:15 P. M. instead of 7:10 A. M. The consequence was that we did not meet until the 17th. We left on the 7:10 P. M. train for the north, arriving at Greta, Manitoba, at noon, July 18. Bro. Jacob Fast and wife accompanied us to visit relatives and went through to Norris.

Arrived at Greta we were at once invited to dinner by teacher H. H. Ewert, which invitation we gladly accepted. In the afternoon Bro. Wm. Esau conveyed us to Bish. John Funk, at Berghal. As the latter had to conduct a communion service at a church on Sunday, I went for the night with Pre. Abram Schroeder and Bro. John Funk with Isaac Giesbrecht.

Sunday morning Bro. Funk accompanied Bro. Giesbrecht to Rudnerweide, while Bro. Schroeder conveyed me Summerfield, at which places we had the privilege of preaching the word of the cross. In the afternoon the brethren Giesbrecht and Funk attended a funeral, while I went with Bro. Bernhard Friesen, a school teacher, to Edenburg, where a Sunday school was held, after which I had the pleasure of addressing a few remarks to those assembled, taking for a basis 1 Pet. 2:5. At the close of the meeting we went to Bro. Henry Wiebe's and in the evening to Greta whither Bro. Funk had also come, and where we had the privilege of speaking of the great love of God to a large congregation.

After a good night's rest we visited a number of families. Bro. Funk was invited by the wife of the Consul, as she claimed to be a distant relative of his. While he called there I visited the school in which Bro. H. H. Ewert is engaged. From there we went to Bro. Erdman Penners' and later to Bro. Peter Siemens. Bro. Penners invited us to their place for the night.

Tuesday we visited the well stocked stores of Esau and Loewen and Ed. Penner, the last named taking us to Edenburg to Jacob Buhr's. In the afternoon we went to Jacob Wiebe's.

Wednesday Bro. Wiebe conveyed us to Emerson where we took the 12:45 P. M. train for Niverville to continue our visit on the Eastern Reserve. Arrived

there, we walked about 1½ miles to Gerhard Kliever's, a former acquaintance of mine in Russia. Such reunions always remind one of the final reunion of all those who loved the Lord here and served him faithfully. Bro. K's son conveyed us farther into the Reserve to Osterwick to Peter Friesen's, and this brother, though a stranger, was kind enough to convey us to Henry Rempel's at Gruenfeld where we arrived in the evening.

On the 23d we visited several families. There are four ministers here, Abr. Dueck, Jacob Dueck and Abr. Kornelson (whom we met at Jacob Dueck's), all ministers in the so-called "small church," and Peter Toews, bishop in the Holdeman church. We visited them all, and intimated that we were willing to hold a meeting in the evening, but none of them seemed inclined to have one. Although Bro. Rempel made an appointment for a meeting at his house, no one came. In all my life I had not had such an experience. Two ministers and three hearers. In thinking over the experiences of this day the words of our Savior keep repeating themselves (Mark 6:11).

On the 24th Bro. Rempels conveyed us to John Klassen's at Steinhach. In the afternoon Bro. Funk visited Bro. Cornelius Toews, one of the delegates with whom he traveled through Manitoba 19 years ago. From here Bro. and Sister Rempel accompanied us to Klaas Reimer's, Steinhach, and for the night we found a hospitable reception at the home of A. S. Friesen.

On the 25th I visited my brother-in-law Peter Dulke at whose home I met my old co-teacher in Russia, Peter Harms, whose wife came from Sparrau, Russia, where I taught school for ten years. Here again we could fully enjoy the pleasure of reunion. In the village of Steinhach we were accorded the privilege of preaching twice in the school house to very large congregations. In the evening Bro. A. Friesen conveyed us to Bish. David Stoesz, Berghal. Sunday the 26th Bro. Stoesz had a communion service to conduct at one of his meeting houses, but had at the same time engaged a team to convey us from his home to the Choritz meeting house where we were to preach. As it was still early we first visited the aged Bishop Gerhard Wiebe who lives near by. In the afternoon his son Henry conveyed us to Gruenthal, where Bro. Stoesz had conducted the communion services in the forenoon. As the clouds were threatening to bring rain and the congregation on this account was somewhat late in assembling he conveyed us to Bro. Peter Sawatsky's, where we waited until the sky cleared off. Bro. Stoesz also came, and together we went to the meeting house where we again had the privilege of speaking to a large congregation. After the meeting we visited

Bro. and Sister Peter Funk, and from there the brethren Stoesz conveyed us to Pre. Cornelius Stoesz.

Next morning Bro. David Stoesz and wife came again in order to converse with us on church matters, and in the afternoon Bro. Jacob Stoesz's also came. In the evening Bro. Cornelius Stoesz conveyed us to our ministering brother Peter Toews and family. On the way a heavy thunderstorm passed over us. We had however prepared ourselves for rain. Bro. Funk with a good umbrella and I with a rubber coat so that we came through almost dry.

On the 28th Cornel. Toews conveyed us to Bro. Peter Giesbrecht's to which place Peter Toews and wife also came.

Bro. Giesbrecht conveyed us to Otterburn, at which place we visited a creamery where the fresh milk is at once converted into butter. We then boarded the train and arrived at Emerson at 11:45, where we found Bro. Wm. Esau, of Greta, was awaiting our arrival and conveyed us to Greta. We halted at Martin Kroeker's who moved here from Jefferson Co., Neb., and also at Abram Friesen's. We arrived at Greta in the evening. As the closing exercises of the school were to be held on the 30th a number of those who were to take part had already assembled from far and near. This gave us an opportunity to form many new acquaintances. In the exercises also, to which we had been invited upon our first arrival at Greta, we gladly took part, since both of us were formerly teachers and are still greatly interested in educational matters. My opinion concerning the closing exercises of the school will be given in a few words, namely, that we both got the impression that Bro. Ewert is a thorough teacher, and the proper man to conduct such a school as is held here, and to give thorough instruction. In the afternoon a school convention or institute was held on which occasion the advancement of school work was discussed. In the evening Bro. Funk delivered an address in the English language. He remained all night with Isaac Loewen's and accompanied Bro. Jacob Toews next morning to make a short visit to Dakota at a place where, in company with our Russian delegates, he had taken a night's lodging 19 years ago. I went with Bro. Bernhard Loewen to Schanzenfeld on Thursday evening, and on Friday I visited our co-laborer Bro. Jacob Heppner, and had the opportunity to preach the Gospel to a very attentive congregation in a building used for a school house.

(To be continued.)

THE hand of faith must be stretched forth to receive.

HOW CHINESE CHRISTIANS GIVE.

The Chinese living in America have so often been accused of carrying home to China all the money earned by them in this country that perhaps a statement of the liberality with which those who have become Christians give to Home and Foreign Missions will not be amiss. We find that, with a membership of 161 in the various churches of California, the Chinese have raised \$6290.40 for all benevolences, or \$39.07 for each member. For the expenses of their own association they have given \$2029.90, or \$12.60 a member.

For Home Missions the amount raised and expended has been \$1913.45, or \$11.88 per member, while for Foreign Missions they have given \$2181.20, or \$13.54 per member, an amount which if equalled by all the members of our churches would not only put \$1,000,000 into the treasury of the American Board, but \$6,862,505.28 annually more than all the missionary societies of the United States contribute to foreign missions.

The Chinese have made an extraordinary effort this year to raise money in order to build a chapel in Canton, and have secured \$1913.45 for this purpose. But suppose we deduct this sum, we find that they still give to foreign missions \$638.70, or \$3.96 per member, which if made the basis of contributions for the American Board by all Congregationalists would give us \$2,097,054.72 for the work of evangelizing the heathen. Do not these Christians, who have recently come out of heathenism, shame us in our giving to the Lord's work? It is not long since the Chinese were arraigned most maliciously before the public of New York City. Would it not be wise to give them occasionally their due share of praise? Our American Chinese Sunday-schools are doing more for foreign missions than many of our large churches. A Sunday school in Brooklyn, of about thirty members, has given \$150 in less than twelve months. Another in New York has recently given \$100 to support a helper under the American Board in the South China Mission. In one of the Boston schools the Chinese alone have given \$114.50, which with \$106 given by the teachers and scholars makes \$220.50 contributed during the past year. Now it is true that figures do not tell everything, but they do tell this: that the Chinese Christians in America give more than American Christians. Yet almost every one of these men labors hard with his own hands to earn what he gives. We often spend more in luxuries than the Chinese earn, but they put us to shame when they begin to give to the cause of missions. Do we not need more self-denial in our giving? I know of a friend of missions who by a little economy saves fifty cents

a week with which she supports a Chinese student at school. Fifty cents a week may seem a small matter, but it counts up at the end of the year, and it is these small gifts which the Lord of the harvest loves more than the legacies of the rich. When the books are balanced in the kingdom above, it will be found that the Chinese have not altogether sought their own good in coming to America, but that with the money earned here they have helped to send the Gospel to many a heathen land.

THEOPNEUSTIA.

"One of the strongest proofs, no doubt, of the Divine authority of the Scriptures is that majesty of theirs which fills us with respect and awe; it is the imposing unity of that book, the composition of which extends over a period of fifteen hundred years, and which has had so many authors, some of whom wrote no less than two centuries before the fabulous times of Hercules, Jason and the Argonauts, others in the heroic days of Priam, Achilles and Agamemnon, others in the days of Thales and Pythagoras, others in the age of Seneca, Tacitus, Plutarch, Tiberius and Domitian, and who all, nevertheless, pursue one and the same plan, constantly advancing, as if they had all understood each other, towards one sole grand end, the history of the world's redemption by the Son of God. It is this vast harmony of all the scriptures, this Old Testament filled with Jesus Christ, as well as the New, this universal history, which nothing stops, which tells of the revolutions of empire to the end of time, and which, when its scenes of the past have come to a close, continues them onward with those of the future, until the moment arrive when all the world's empires shall have become the possession of Jesus Christ and His saints."

At the first page, the earth created for the reception of sinless man; in the following pages, the earth cursed for the reception of man ever sinning; at the last page, a new earth for the reception of man who will never sin more! At the first page, the tree of life interdicted, paradise lost, sin entering into the world by the first Adam, and death by sin; at the last page paradise found again, life again entering into the world by the second Adam, death vanquished, no more sorrow to be found, God's image restored in man, and the tree of life in the midst of the paradise of God. Assuredly there is in this majestic whole, commencing before there were men, and continued on to the end of time, a powerful and altogether heavenly unity; a convergence of long ages, universal, immense, whose grandeur captivates thought, transcends all our human conceptions, and proclaims its author's divinity as irresistibly as, on a summer night, the view of a sky glittering with

stars, and the thought of all those shining worlds which revolve night and day in the immensity of space.

And yet over and above the beauties presented by the Scriptures viewed thus as a whole, we have to contemplate something not less glorious, which reveals to us also the Divine action in their smallest parts and attests to its verbal inspiration.—"The Bible: Its Divine Origin and Inspiration."

SUNDAY SCHOOL LESSONS.

LESSON 11.—Sept. 11.

PHILIP AND THE ETHIOPIAN.—Acts 8:26—40.

Golden Text—He that believeth on the Son hath everlasting life.—John 3:36.

Time.—A. D. Soon after the events of the last lesson.

Place.—The uncultivated regions south-west of Jerusalem, toward Gaza.

INTRODUCTION.—How rapidly the Gospel is spreading! The disciples are multiplying in Jerusalem by the thousand; even a great multitude of priests have become obedient unto the faith. Persecution has sent the Gospel forth into Samaria, which has now been thoroughly evangelized by Philip; the apostles have returned to Jerusalem, evangelizing the villages of Samaria by the way; and now the Gospel makes a great stride, coursing down toward Africa, by way of the desert. We find ourselves still under the influence of the extraordinary ministrations of the unseen world. It was the angel of the Lord that spake unto Philip and bade him go down to the desert, that bade him go near and join himself to the chariot, that caught him away when he had finished his work.—*Pentecost*. We need the moving of the Spirit of God to-day to direct his workers as well as to lead souls to conversion. We do not need the supernatural manifestations that God gave to Pentecost, to Stephen before the Sanhedrin, to Philip in the desert; but we need the Word of God to guide us and the power that is given through the Spirit's enlightening aid.

DAILY READINGS.

M. Philip and the Ethiopian. Acts 8:26—40.
T. The law and the prophets. Acts 28:23—31.
W. Paul's appeal to prophecy. Acts 26:22—29.
Th. Opening the Scriptures. Acts 17:1—11.
F. The word of power. 1 Cor. 1:18—25.
S. Baptism of Jesus. Matt. 3:17—17.
S. Baptism into Christ. Rom. 6:1—11.

LESSON 12.—Sept. 18.

QUARTERLY REVIEW.—Ps. 119:1—16.

SUGGESTIONS.—A good review is one of the most difficult, but also one of the most profitable, effective and interesting lessons of the Quarter. It needs to be conducted in different ways for different classes, but in all classes the main facts, the leading dates, the chief landmarks, the general trend of the history, should be learned by heart, and repeated in concert, even by the oldest classes. *Drill, drill*, till every scholar knows these things by heart.—*Preludes*.

DAILY READINGS.

M. Descent of the Spirit. Acts 2:1—12.
T. First Christian Church. Acts 2:37—47.
W. Lame Man Healed. Acts 3:1—16.
Th. Peter and John before Council. Acts 4:1—18.
F. Ananias and Sapphira. Acts 5:1—11.
S. The Apostles Persecuted. Acts 5:25—41.
S. Philip at Samaria. Acts 8:5—25.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN } ASST. EDITORS.
A. B. KOLB }

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BRO. S. YODER, of Elkhart, visited the church at Cullom over Sunday, Aug. 14.

ONE PERSON was received into church membership at Elkhart on the 21st of August.

CHANGE OF ADDRESS. Bro. Eli Stofer, from Waterloo, DeKalb Co., Ind., to Hudson, Steuben Co., Ind.

BRO. C. B. BRENNEMAN, of Elida, Allen Co., Ohio, visited the church in Logan Co., Ohio, over Sunday, Aug. 14.

BRO. J. S. COFFMAN, of Elkhart, was with the Clinton (Amish) church over Sunday, Aug. 14, holding morning and evening services there.

BRO. J. F. FUNK returned home from his western trip on the morning of Aug. 13. The report of his trip will be found in another column.

OUR SUNDAY SCHOOL LESSON HELPS for the Fourth Quarter are ready for delivery. Send in your orders early. Samples will be mailed free on application.

"MAYOR CLARK received \$82.70 from the Mennonite congregations at Hammer Creek and Indiantown for the Russian sufferers."—*Lancaster, Pa., Volksfreund und Beobachter*.

SISTER BARBARA GINGRICH who, as our readers are aware, paid a visit to her former home in Juniata Co., Pa., has returned. She reports a very pleasant visit and says she met many friends and acquaintances.

A CRITIC, if we are not mistaken, is one who has the ability to see a real fault and correct it; a fault-finder or grumbler is one who sees real or supposed faults and is unable to apply the remedy. Many would-be critics belong to the latter class.

AUGUST 24 is the day named for Bro. J. S. Lehman to leave Elkhart for Pennsylvania, in which state he expects to remain until Oct. 1. During his absence he will look after the interests of the Mennonite Publishing Co. and any other work that the Lord may have for him to do.

SATAN'S MASTERPIECE is his transfiguration of himself into the outward appearance of an angel of light. In this the religious hypocrite copies after his father—the devil. It is a good thing that God cannot be mocked or deceived. They who would deceive God and men are really the deceived ones.

MUSICAL INSTRUMENTS.—The article under the above heading in this number of the paper came in too late for insertion in the last number. We say this to do justice to the writer, otherwise some might be led to suppose some of his arguments to have been borrowed from the article by S. E. in the last number. We had his article before he received the paper.

BRO. JULIUS SIEMENS, of Gretna, Manitoba, who is engaged in inaugurating an excursion from Kansas to the Canadian North-west, having come to Chicago on business, came on to Elkhart Saturday evening Aug. 13, and spent several days with us. He took part in the Young People's Meeting on Sunday evening, and as the subject was "Non-resistance," he took occasion to show that, on account of this principle of our church, our Russian brethren left their homes in Russia and came to America. His remarks and reminiscences were very interesting and instructive. We were very glad to have him with us and form his acquaintance.

A CONFERENCE OF S. S. WORKERS of the Amish and Mennonite Churches will be held in the Clinton (Amish) Church, near Goshen, Ind., beginning Wednesday evening, October 5 and closing Saturday—noon October 8, 1892. A cordial invitation is extended to all our Sunday School workers.

THE COMMITTEE.

TO OUR CORRESPONDENTS.—It is with pleasure that we look over our correspondence columns and see that so many of our correspondents have been so diligent and faithful in keeping us posted on the work in church and Sunday-school. There are, however, some localities from which correspondences are scarce and meager, and we hope, now that the heaviest part of the summer's work is over and the evenings begin to grow longer, we will be favored with a perceptible increase of correspondence from all localities.

THE ARTICLE in another column, entitled "The solving and resolving of problems," will give every one food for reflection. The writer speaks from experience and observation, and his presentation of things should arouse us all to a consecrated effort for the promulgation of gospel work. That church which fails or neglects to solve those problems which the necessities of the time and age bring up before it, will inevitably be smothered out or swallowed up by her more active, earnest and aggressive sister denominations.

NEW DRY GOODS STORE.—We are in receipt of a circular announcing the opening of a new dry goods store in Berlin, Ont., by our young brethren N. Cressman and E. S. Hallman. They expect to carry a general stock of dry goods, and ready made clothing and house furnishings, etc. The matter of opening such a store has been engaging the serious consideration of our young brethren for some time and we believe by carefully following the plans they proposed they will build up a large trade, especially with our people whom they cordially invite and whose patronage we believe they merit. The bookstore formerly conducted by Bro. Hallman will be kept in connection with this new business. We wish our young brethren success.

SEVERELY AFFLICTED.—Our brother, Joseph Summers, who for twenty-two years has been engaged in our Publishing house, first as proof reader and later also as editor of the *Words of Cheer*, has met with a severe bodily affliction. On the morning of the 11th of August he was stricken with paralysis, on the left side, rendering him helpless in that part. His condition, as we go to press, is critical. He is conscious most of the time, but is very weak. He is perfectly resigned to the will of God. May God's grace sustain him and his companion in this affliction, whatever the issue may be.

LATER.—Bro. Summers passed away peacefully Sunday the 21st at 2 o'clock P. M. His remains will be buried at the Olive church on the 24th. An obituary notice will follow in the next issue. The news of our dear brother's death will be received with sorrow, especially among the readers of the *WORDS OF CHEER*, with whom he has been acquainted so long. It is a great consolation to us all to have the assurance that his trust was in God, and that he passed over the river, "safe in the arms of Jesus." He will be sadly missed in the office, in the church, in the Sunday-school, and the neighborhood in which he lived, but most of all in the home, where he leaves an aged companion to mourn her sad loss. May God comfort the heart of our dear sister in her sad affliction and deep bereavement.

THE OBNOXIOUS NOTION that worship cannot be made attractive, or desirable to the popular mind unless it be hampered with the entertaining features of worldly music and fancy adornments of church property, has again been strikingly shown to be unfounded by the late C. H. Spurgeon. Says a writer of him, "His career has settled several important points. He has proved that evangelical preaching can draw the greatest congregation in the world, and hold it for a life-time and that it is possible to draw and hold the greatest congregation without, organ, band, choir, or painted windows. He has demonstrated beyond all question that the voluntary principle can be so worked as to sustain the greatest religious and benevolent institutions in full vigor; and he has vividly—almost sublimely—illustrated the divine election which chooses its own instruments (ministers), protects

them in the face of all hostility, and brings obscurity to the point of worldwide renown."

It is safest to keep the church separate from the world, and the most fruitful to keep the world with all her filthy habits and bewitching fancies out of the church. The apostolic method in church polity is the God-approved method. S.

COLLECTIONS AT HARVEST MEETINGS.—One of the last suggestions our dear Bro. Summers made was the taking of collections at the harvest meetings. The suggestion is a good one. The money can be used for whatever purpose the congregation may deem best, for the Evangelizing Fund, Tract Fund, Charity Fund, Mission Fund, or for local use. At all events it is an appropriate time for giving our offerings to be used directly for God's work. It is a practical application of the instructions usually given at harvest meetings, and cannot fail of bringing blessings to the giver.

"WILL A MAN ROB GOD? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Mal. 3: 8, 9. As the first and best of everything belonged to God under the Mosaic law, so the first and best of everything belongs to him now. The Jews once robbed God in this, that, instead of offering healthy and perfect animals for sacrifice, they offered those that were sickly and weak. Their sin demanded punishment. How many a man robs God by not giving Him his first, best service, his young years, his perfect manhood, his youthful vigor, his money, his talents, his whole life, and gives him instead, the sickly remnant of a life wasted and spent in sin, a heart that has first been corroded and cramped and polluted with evil, a talent that has spent the brightest years of vigor and youth filled with wicked thoughts and desires and plans, a pocket book out of which Satan has taken everything but the lining, a soul out of which the brightness has gone. Surely God's mercy is great beyond measure to forgive and forget our sins and iniquities and still compassionately offer us eternal life for the asking.

K.

THE NUMBER OF CIGARETTES manufactured in the United States last year is said to have been 3,000,000,000. The amount of mischief done to the bodies and morals of thousands of our young men and boys is incalculable. The number of accidents and calamities of greater or less extent caused by the cigarette is likewise amazing. Witness one instance, copied from an Eastern paper, as follows:

"A CIGARETTE BURNS DOWN A TOWN.—Laurel, Del., Aug. 16.—At noon to-day a boy sat in the corridor of the Delmar post-office smoking a cigarette. After a few minutes he threw it carelessly on the floor, and walked out into the street. The corridor was empty, and the cigarette, which had fallen on a scrap of paper in a corner, had soon burned in it a little black hole, which gradually reddened about its edges and grew larger. Finally the paper began to blaze the blaze reached the wood-work, and in an instant the post-office was on fire. A strong wind communicated the flames to a neighboring building which in its turn spread them on all sides.

To-night Delmar is in ruins, burned completely to the ground. The flames destroyed 130 houses, including every store and the majority of public buildings.

One life, that of 24-year-old James Venn, colored, of Salisbury, has been crushed out, and seven persons certainly missing, probably more. Five are injured, three of them very seriously, and about 500 are more or less burned about the face and hands.

The loss is estimated at about \$300,000. The wrecked buildings, with but few exceptions, were of wood, and consequently scarcely an ember remains to mark where they stood."

WHO THE WRITER.—The question is frequently asked by those who write for the *HERALD*, "Is it best to sign my name?" From what we have been able to learn not one reader out of ten objects to having the writer sign his full name. In fact, many a reader has told us that they read very few articles which bear no name. Nire out of every ten of our readers urge us to have all our contributors sign their names to what they wish to teach others.

We do not think many of us would be anxious to listen to a preacher or teacher who is ashamed, or who for some other reason did not wish to tell his name. That would appear as if the person in question were possibly doubting his own principles and arguments. Christ was not slow to tell the people his authority and mission. The apostles freely said who they were, and stated their business, and the writers and speakers of all ages have been willing to be known by their teachings or writings. It is safest and best to know who the writer is. We give this hint to those who, while sincere, may be ignorant of what the brotherhood in general really demands.

CORRESPONDENCE.

FROM KENT CO., MICH.—We had the pleasure last Sabbath, Aug. 7, to see in our midst Bro. A. B. Kolb, of Elkhart, Ind., and also our dear young Bro. E. J. Berkey, of Clinton, Elkhart Co., Ind. The afternoon was pleasantly and, we trust, profitably, spent at C. Wenger's with the above brethren, and a number of brethren and sisters from this place, in singing and religious conversation. COR.

STRASBURG, LANCASTER CO., PA.—Our harvest meeting for this year was held at New Providence, Thursday, July 28. Although the weather was warm, the house was well filled. Bro. Abram H. Brubaker preached from Ps. 50:14, "Offer unto God thanksgiving: and pay thy vows unto the Most High." Several other ministering brethren were present, all of whom took part, giving us much godly admonition. Our beloved aged brother, Amos Herr, although weak in body, yet strong spiritually, very earnestly admonished us to thankfulness for mercies received, and faithfulness in paying our vows to God. We have much to be thankful for, and if we follow the advice of our dear brethren, we can some day meet in our harvest meeting above and praise God to perfection ever more. J. H. M.

A NARROW ESCAPE.—*Berlin, Ont.* Friday night, Aug. 12, at 2 o'clock the house of Pre. Moses Erb was entered by three burglars. The house was entered through a window in the kitchen, and as Bro. Erb came out into the kitchen to see who was in the house, he was met at the door by two men who sprang upon him and said they would kill him. With the use of a club or pistol they struck him on the head repeatedly. During this time Sister Erb, with great presence of mind, ran quickly out of the front door calling to her neighbor for help, but she was met by another man who told her to be quiet or he would shoot her, at the same time holding his pistol in her face. He told her to retreat. She went in, locked the door, and ran to a side window, calling again for help. A neighbor responded, and in a moment a signal was given and the burglars fled, leaving Bro. Erb on the floor. He got up, and his wounds on his head were dressed. Bro. Erb speaks of the grace of peace he received from God, and although he expected any moment to be his last upon earth, yet the Lord had directed it otherwise. "For we know if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." It is stated that the burglars have since been captured. H.

FROM YELLOW CREEK, ELKHART CO., IND.—On the 14th of August seven persons were received into full membership by baptism with water. Bish. J. F. Funk officiated at the solemn services. A very large and deeply interested congregation assembled on the banks of the stream to witness the impressive ceremony. May those who have sealed their vow be ever earnest and zealous in the cause of Christ. COR.

FROM BLUFFTON, ALLEN CO., OHIO.—Our dear brother Abel Horning, of Telford, Montgomery Co., Pa., paid us a pleasant visit. He has been from home several weeks. On his way out to Findlay and Bluffton he stopped with several churches in Pennsylvania, and preached for them. He was with us Sunday, Aug. 7, and preached two instructive sermons. We felt that it was good for us to be there, because when the word comes from the heart it goes to the heart. The brother started home on the 11th; will stop off at Medina, Ohio, a few days. May the Lord bless and keep him. COR.

FROM ROCKINGHAM CO., VA.—The brethren D. H. Bender, of Somerset Co., Pa., and M. S. Steiner, of Elkhart, Ind., came to Virginia and on July 17 they were at Breneman's church, Rockingham Co. In the morning Bro. Steiner addressed the Sunday-school with some pointed appropriate remarks. He was listened to with the best attention. After the Sunday-school public worship took place, Bro. Bender preaching an excellent sermon to a attentive and intelligent congregation. We believe that the pure seed was sown in ground that was susceptible of receiving it, and we hope and pray that it will take root and grow and produce abundance of fruit. After the services Bro. Steiner came home with me, and at 3 P. M. we came to Weaver's church to attend our Sunday-school. We had a very pleasant and profitable season. Bro. Steiner addressed the school. All present were delighted and very much encouraged. He very forcibly showed that there was work for all to do, and indeed it is the duty of all Christians to make themselves useful. It is our desire to have more such visits. I am quite sure that much good will be the result.

Bro. Bender remained in Bish Shank's district a few days and preached four sermons. Wednesday morning the 20th he came to the Sparkling Springs, where he preached a very interesting sermon to those that were staying there, and many that went there from the settlement. His discourse was highly appreciated. In the afternoon of the same day at 4 o'clock he preached at the Mt. Clinton church. The season was a busy one, yet a good many came to hear the dear brother, and many

were heard to express themselves highly pleased. On the 21st he preached two very interesting sermons at the Bank M. H. On the 22d he preached at the Pike church, and in the afternoon he preached a funeral sermon at Spader's church. In the evening he preached at Weaver's church to a large and attentive congregation. Next day in the afternoon at 3 o'clock he preached in the same church, and at 8 P. M. in the Christian church in Dayton. Sunday morning he was in our Sunday school, and addressed the school. The little folks were much pleased; their faces brightened up in answering such questions that were given them. The entire school was highly interested in the remarks. After these exercises he preached to an unusually large congregation, and in the afternoon at 4 o'clock again. This truly was a season of grace; saints were comforted and sinners warned. On the 25th he went to Augusta County, in Bish. A. P. Heatwole's district, where he preached four sermons, three at the Spring Dale church, and one at Hildebrand's church. Returning to Rockingham County on the evening of the 28th, he preached his last sermon in Virginia for this time. On the 29th he took the train at Linville for his home. Our prayer is that the blessing of God and his protecting care may go with him. Bro. Steiner left Virginia the 22d for Fayette Co., Pa., where he had some appointments to meet.

This visit truly has been refreshing in all the churches that were visited by the dear brethren. May many souls yet be brought into Christ's kingdom. Brethren and sisters everywhere should be more faithful in propagating the gospel. There should be more fervor and zeal throughout the churches. We see that the harvest is plenteous and the laborers are few; then let us pray the Lord of the harvest to send us more laborers, that thousands may be gathered into the fold of Christ, and ultimately we all be permitted to rejoice in the kingdom of God in heaven above. EMANUEL SUTER.

SUNDAY-SCHOOL ITEMS.

FROM ELKHART, IND.—There has, for some time, been a feeling among a good many of our members that a part of our city was not favored with Sunday-school privileges as it should be and that an effort should be made to secure such privileges for the people living there, if possible. Although our meeting-house is not so far away that most of them could not attend, if an effort were made to get them in, yet our Sunday-school is already as large as the house will hold, so we had to look for another building. This was found, Dr. Spohn, Chairman of the City School Board, and Aaron Work, Township Trustee, kindly consenting to give

us the use of the South Side Ward school-house for the purpose. Accordingly, on the 21st of August, the school was opened with an attendance of over 300. Bro. M. S. Steiner was elected Superintendent, Bro. A. B. Kolb, Chorister, of the school. There seems to be an unusual interest and desire for Sunday-school work by the people of the South Side, and we hope the interest may continue. May God bless the work. COR.

FROM GRANTSVILLE, MD.—I deem it my duty, as Secretary, to give a report of the Casselman Union S. S. that was re-organized April 10. We feel that the Lord has been with us, for he has promised that where two or three are gathered together in his name, there will he be also, and we feel that more than that number have gathered in his name every Sabbath. May God be with the afflicted ones who cannot enjoy the privilege of meeting in the house of God Sabbath after Sabbath. The average attendance of scholars is 47; the amount of collection received is \$6.63. May the good seed sown in this Sunday-school take root in the tender hearts of the young and spring up and bring abundant fruit to the honor and glory of God.

I will send a list of queries, hoping to have them answered through the HERALD.

When was it dark longest, and how dark was it?

What was the rock on which Christ said he would build his church?

Was there ever war in heaven?

What man was killed by a lion? Why and where was he buried?

MARY BEACHY, Sec.

CONFERENCE.

ANNUAL.

For Kansas and Nebraska in the Pennsylvania meeting-house, near Newton, Harvey Co., Kans., on the first Friday in October (7, 1892), at 10 o'clock A. M. The bishops and committee brethren will meet on Thursday the 6th at 2 o'clock P. M. to arrange the conference work. All brethren and sisters are cordially invited to be present. Those coming by rail will write to Amos or Abraham Hess, or to the writer, Newton, Kans. JACOB B. ERB.

The Annual Conference for Missouri, will be held in Shelby Co., on Friday, Sept. 23. Bishops and ministers are requested to meet on Thursday previous. Brethren and sisters from abroad are cordially invited to meet with us. The nearest station is Clarence, on the Hannibal and St. Joe R. R. Address Michael Hershey, Cherry Box, or John Brubaker, Leonard, Missouri.

EXTRACT FROM A LETTER.

From one of our correspondents in the East, at school, we have recently received an interesting letter from which we give our readers the following extract:

"If we wish to do our best for the cause of Christ, we must be more liberal Christians, not disputing over customs, creeds, church regulations, etc., but so live that men may see our good works and glorify our Father which is in heaven. By 'liberal' I do not mean 'more worldly,' but so filled with love for God and our fellow-men that we cannot feel selfish, or think of revenge. I have just experienced that fullness of love. I have learned to love those that were my enemies and won them. It seems to me I am tried occasionally as enemies spring up the reason of which I cannot tell. Sometimes it seems to me as though I had many enemies, but in a little time I won them, and often, in such persons I have the best friends. I try never to miss an opportunity to speak to them or to do them a favor, no difference how they may have treated me. It takes patience and the facing of many unpleasant occurrences, but it pays in the end, if possible, to be the friend of all. When I have an enemy I always feel as though it was in the way of everything that I undertake. I have just had this experience within the past few days with a class mate."

The method of dealing with those who have ill-treated us, or have unkind feeling toward us, given in the above remarks, by our young brother, is surely in every sense commendable, and corresponds with the teachings of our Savior and the apostles, and should be adopted in every circumstance in life by all who profess to love the Lord Jesus Christ in sincerity.—EDITOR.

SMOKING.

I would like to write about one thing right here—that is smoking. In traveling they nearly smoked me to death. Its beastly. I once was a smoker. I tried to use the weed correctly. I long since gave it up. You could not buy me to use it again for a lump of gold the size of Mount Blanc. It blunts the sense of a man till he don't know when he is acting as mean as a dog.

I'd like now to persuade fifty or seventy-five thousand young men to stop puffing smoke and save their money for a trip to the old world. They would then have something more than a tobacco smell about them: "an air of travel" is far better than "a breath of smoke."

Smokers won't like that, but its time they put a suggestion or two like that in their pipes.—*Yagman.* (After his return from Europe).

ITEMS.

At the recent elections in Manitoba, the people decided by a large majority in favor of prohibition.

THERE is not one Roman Catholic house of worship in Iceland.

KNIGHTS OF LABOR organizations in Massachusetts have agreed to raise \$20,000 for the homestead strikers.

NEARLY 8,000 new cases of cholera were reported in one day in Russia, but the plague is decreasing in Persia.

THE levee below New Orleans is cracking in several places and fears of inundations at these points are expressed.

In a storm which struck Nijni Novgorod the cholera hospital was partly destroyed and a number of patients were killed or died from fright.

A BIBLE meeting was recently held in Madagascar at which 1,246 persons were present, many of whom had come from 10 to 25 miles some on foot, some in canoes. Eleven different churches were represented.

AFTER the Moravians, the United Presbyterian Church of Scotland comes in the forefront of the missionary column. Last year \$400,000 was contributed by their 570 churches, and 185,000 members. Six hundred converts were also gained during the year.

PROF. D. C. GILMORE writes from Rangoon that the Burmans have at last begun to come to hear the Gospel. Never has such a thing happened in Burman history, and there is great rejoicing. One entire village has united to drive out the Buddhist priests and ask for a Christian teacher.

THE extensive burns of Thomas Wilhoit, the famous breeder of thoroughbred short horn cattle, situated on his farm twelve miles north-west of Newcastle, Ind., burned, together with an immense quantity of feed, farming machinery, and many at the choicest of his cattle. Among those burned were the finest short horns in the world, which were being carefully prepared for exhibition at the World's Fair next year. The loss is placed at \$25,000. The amount of insurance is unknown. The fire is supposed to have been caused by spontaneous combustion of the new hay.

MEN CRUSHED TO DEATH.—A terrible accident occurred Aug. 18, last evening on the Toledo, Walhonding Valley & Ohio Railway, a branch of the Pennsylvania system now in course of construction, six miles north of Coshocton, Ohio, at a point known as Richeson's gravel pit. Six human beings were crushed to death

and fifteen others seriously injured. A construction train has been engaged in hauling gravel from the pit. The killed and injured were engaged in ballasting the roadway at a point three miles north of the pit. After the last train had been unloaded the men boarded the cars which were being pushed ahead of the engine to come to their boarding camp, a few hundred yards south of the gravel pit. The train was running at a hazardous speed, and when it arrived at the gravel pit, which was to be passed without stopping, the switch was open and the train entered the siding and collided with some empty cars standing on the pit. The greater number of the workmen were seated on the first and second cars, and when the long train turned in upon the spur had no opportunity to jump. Ten of the cars were piled in a mass of debris and beneath this the poor mortals were crushed. It required two hours to extricate some of the dead and injured.

CLOSE QUESTIONS.—Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed, angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature! Nay, if they exist in you, in however a small degree, they demonstrate that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.

THE INTENSE COLDNESS OF SPACE.—We rarely realize, I think, how easily the earth parts with its heat, and how cold space is through which the earth sweeps in its orbit. Nor do we commonly appreciate how relentlessly space sucks away the heat which the earth has garnered from the sunbeams, out into its limitless depths. 'Way out in space is a cold so intense that we fairly fail to grasp its meaning. Perhaps 300 or 400 below the freezing-point of water, some philosophers think, are the dark recesses beyond our atmosphere. And night and day, summer and winter, this insatiate space is robbing us of our heat, and fighting to reduce our globe to its own bitter chill. So, after all, our summer and winter temperatures are only maintained by the residue of the sun's heat which we have been able to store up and keep hold of in spite of the pitiless demands of space. Our margin

sometimes gets so reduced on nights in winter that we can readily believe the astronomers and physicists when they tell us that a reduction of the sun's heat by seven per cent. and a slight increase in the number of winter days would suffice to bring again to our hemisphere a new Age of Ice, with its inevitable desolation. The balance is really a nice one between the heat we daily gather from the sun and the share of it which we lose in space.—*T. Mitchell Prudden.*

THE NEW THEOLOGY.

The Holy Scriptures.—A useful book to be read discriminatingly; an authority when it accords with our reason; to be believed when it pleases us.

Man.—A creature whose antecedents are somewhat doubtful; who perhaps descended from Adam, perhaps not.

Depravity.—Something in man to be got rid of, but nothing serious.

Alonement.—A moral idea of sentiment that gives us the highest possible idea of self-sacrifice and self-sacrificing love, and makes us think less horribly of God than we otherwise would.

The Future Life.—A state after death in which every fellow can have another chance.

Conscience without sense of ill desert. Morality without law. Government without sanctions. Inspiration without authority. Revelation without certainty. Atonement without expiation.

Sic transit 'offensa crucis' et gloria Christi.—Congregationalist.

Letters Received.

WITH MONEY.

A—A Althaus Jordan Station, Ont., \$1.00, no name; registered from St. Catharines.
B—Sarah E. Burkholder, Elmer Beachy, Samuel Brink, J. J. Bortner, John Burkholder, Mattie Byler.
C—James Coyle, C. K. Curtis, T. B. Cullar.
D—Lizzie Doner, Franz Dueck, Enos G. Detweiler, Win. Dick, J. C. Driver, H. Davidson, D. Detweiler.
E—J. Eshleman.
F—Mary E. Fisher.
G—J. Gleisbrecht, Jacob Gingerich, Elizabeth Grisinger.
H—Emma H. Harnish, B. K. Herr, Mary H. Herr, S. D. Heutwile.
I—K. W. Kratz, J. C. Kenagy, S. W. Keiffer, J. B. King, Geo. Kreider.
L—S. D. Lehman, Fannie Landis.
M—Chr. Miller, G. D. Miller, Chr. Mueller, A. Metzler, Levi J. Miller, B. Marbach.
N—Mary Naffziger, Jonas Nice, Maria Naffziger.
P—D. Peters.
R—A. Reimer, Chr. Ryehener.
S—Michael Schrock, Barbara Stauffer, J. M. Stahley, M. E. Smith, C. B. Showalter.
T—Isaac Troyer.
W—J. Wolber, John Williams.
Y—R. S. Yoder.
Z—Jill Zook.

MISSION FUND.

Lizzie Doner, \$1.

Married.

BETZNER—BROCKEL.—On the 21st of June, 1892, by D. B. Sherk, John B. Betzner, of Berlin, Ontario, to Sophia Brockel, of Guelph, Ontario.

ESHLEMAN—MARTIN.—On Aug. 2d, 1892, near Mangansville, Washington Co., Md., at the residence of Bish. Michael Horst, and at the same Bro. Peter R. Eshleman and Sister Lizzie H. Martiu, both of Hagerstown, Md.

A SAD SCENE.

On Tuesday evening the 9th of August about 7 o'clock Bro. Allen Eby, son of Eld. Amos Eby, and Bro. Simon Moyer, son of Jonas Moyer, both living near Berlin, Waterloo Co., Ontario, were killed by lightning while standing under a tree. They had gone out into the field to plow after supper, and after having plowed a few rounds, they saw a shower coming and they sought shelter under a tree in the adjoining field where the lightning struck them and instantly killed both. Their wives, after hearing the severe stroke, went out to see if it had struck the barn, and while thus looking they saw the horses running in the field, and not seeing the men they went in search for them, and found them lying under the burning tree. What a shock must this have been, to find their dear husbands lifeless before them. They laid them to one side and went after help.

Allen Eby's age was 27 years, to months and 21 days. He leaves a widow with one child to mourn their loss.

Simon Moyer's age was 26 years, 5 months and 20 days. He leaves a widow with one child. They were buried side by side in the Eby Cemetery, Berlin, on the 11th of August. This was the saddest funeral we ever witnessed. The entire community was stirred, and all seemed to deply sympathize with these two young widows and bereaved friends. It is estimated that over 1,500 people were present at the burial. The services were conducted by Eld. H. G. Gendie at the house, and H. S. Hallman and Eld. Yaeger at the church. What a blessed thing it is to be ready. Then let death come by lightning or any other way, and it will be all right.—*Gospel Banner.*

DIED.

KELLER.—Aug. 6th, 1892, in Warwick, Lancaster Co., Pa., Sister Susan Keller, widow, aged 72 years, 10 months and 22 days. Funeral on the 9th. Text, Psalm 39:4-7. Buried at Hammer Creek meeting house. A large congregation assembled on the solemn occasion.

ZOOK.—On the 29th of July, 1892, near Goshen, Ind., of brain fever, Glendora, son of Menno and Mary Zook, aged 1 month and 15 days.

"This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how fair a flower
In paradise may bloom."

KAUFFMAN.—On the 6th of Aug., 1892, in LaGrange Co., Ind., of brain fever, Eva June, daughter of Rudolph and Elizabeth Kauffman, aged 1 year, 1 month and 9 days.

"Eva dear is sweetly resting,
Cold may be the earthly tomb,
But the angel's sweetly whispered,
Come and live with us at home."

MAURER.—July 19th, 1892, in Petersburg, Lancaster Co., Pa., of dropsy, Martha Maurer, aged 72 years. Funeral on the 22d. Text, Heb. 9:27. Buried at Petersburg meeting house.

METZLER.—July 28th, 1892, by accidently falling under the cars in Manheim whereby his head was crushed, Willie Metzler, of Sporting Hill, Lancaster Co., Pa., aged 13 years and 3 months. Funeral on the 30th. Text, Matt. 25:13. Buried in the Sporting Hill graveyard. This young boy was on his way—with others, to the railroad station to take the cars for a pleasure trip. A deeply afflicted family greatly mourn the loss of one of their number. This was indeed a sad and solemn warning for all pleasure seekers.

GINGRICH.—August 13th, 1892, near Fontana, Lebanon Co., Pa., of general debility, Bishop Isaac Gingrich, aged 69 years, 11 months and 4 days. Funeral on the 17th. Text, Heb. 13:7. Buried at Gingrich's meeting house. A large congregation assembled as a token of the high esteem in which the dear brother was held. Bro. Gingrich was a faithful laborer in the vineyard of the Lord. He was very modest, peaceable and unassuming. He was indeed a bright shining light. His example is truly worthy of imitation. May the good Lord comfort the bereft family.

WOLF.—July 30th, 1892, in Mountville, Lancaster Co., Pa., of old age, Sister Mary Wolf, widow, aged 79 years, 9 months and 10 days. Funeral on Aug. 3. Text, Psalm 88:10. Buried in the Mountville cemetery. Peace to her ashes.

BOMBERGER.—July 31st, 1892, near Manheim, Lancaster Co., Pa., of heart disease, Elias B. Bomberger, aged 64 years, 8 months and 8 days. Funeral on Aug. 3. Text, Psalm 39:7. Buried in Manheim cemetery. A sorrowing family followed the remains to the grave.

ERISMAN.—August 4th, 1892, near Sporting Hill, Lancaster Co., Pa., of typhoid fever, Albert Erisman, aged 40 years, 9 months and 22 days. Funeral on the 8th. Text, Luke 7:14. Buried at Erisman's meeting house. A sorrowing wife, one daughter and a large congregation followed his remains to the grave.

WENGER.—On the 22d of July, 1892, at Hawpatch, LaGrange Co., Ind., Joseph Wenger, aged 74 years, 7 months and 11 days. He was born in Switzerland, and came to this country when 5 years old. In 1843 he was married to Leah Hartler who survives him. His sickness is supposed to have been caused by drinking ice water when too warm. He bore his sufferings patiently and desired to depart this life. Peace to his ashes.

SCHOENBECK.—On the 1st of August, 1892, at Danver's McLean Co., Ill., of infirmities, Jacob Schoenbeck, aged 76 years, 4 months and 10 days. He was born at Schmiedenhof in Prussia, came to America in 1838. He leaves two brothers and many friends to mourn their loss. Funeral services by Chr. Gingrich, John Gingrich and Joseph Stuckey.

KEMPF.—On the 14th of August, 1892, in Johnson Co., Iowa, of bloodpoisoning, Samuel Kempf, aged 50 years, 6 months and 13 days. Buried on the 16th. He was a member of the Amish Mennonite church; he was an earnest worker in the Lord's vineyard. He leaves a sorrowing wife and six children, but they need not mourn as those who have no hope, for we believe that our loss is his everlasting gain. Funeral services by the writer from 2 Tim. 4:6-8. CHRISTIAN WEEKLY.

HARNISH.—Aug. 10th, 1892, in Petersburg, Lancaster Co., Pa., of dropsy, Sister Martha, wife of Deacon Jacob Harnish, aged 64 years, 3 months and 27 days. Funeral on the 13th. Text, Rev. 7:13-17. Buried at Petersburg meeting house. A large congregation assembled to pay a tribute of respect for the beloved sister. Sister Harnish was a faithful Christian.

SHUR.—August 8th, 1892, near Marietta, Lancaster Co., Pa., Sister Mary Shur, aged 55 years, 10 months and 18 days. Funeral on the 10th. Text, Gal. 6:7. Buried at Erisman's meeting house. Peace to her ashes.

MARTIN.—Aug. 9th, 1892, near Millway, Lancaster Co., Pa., of apoplexy, John H. Martin, aged 58 years, 8 months and 19 days. Funeral on the 12th. Text, Matt. 25:13. Buried at Metz's meeting house, a sorrowing family and large congregation followed his remains to the grave.

FRETZ.—Sarah, wife of John Fretz, of Plumstead, Bucks Co., Pa., died July 16th, 1892, aged 72 years, 6 months and 29 days. Buried at Deep Run, on the 19th. Many friends were present to sympathize with the mourners.

"My dear dear, we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."
Funeral services by Samuel Gross and S. Godshalk.

FRETZ.—Abraham K. Fretz died July 17th, 1892, aged 76 years, 9 months and 8 days. Buried at Deep Run brick meeting house. Many friends were present. Funeral service by S. Godshalk and A. M. Fretz from Phil. 1:23.

STRITE.—On Sunday August 7th, 1892, near Cearfoss, Md., of cholera infantum, Ira Clinton, only child of John and Mary Strite, aged 11 months and 13 days. Funeral services on the 9th at Zeigler's meeting house by Bishop Michael Horst and Adam Bear. Text, Mark 10:14.

The little crib is empty now,
The little clothes laid by;
A mother's hope, a father's joy,
In death's cold arms doth lie.
The days are sad and lonely,
And full of deepest woe,
And for your little darling
The sad tears ever flow.
Yes, father, he is with you,
Yes, mother, he is near,
To soothe your bitter anguish,
And dry the lonely tear.

By a neighbor,
E. L. HARTMAN.

LEATHERMAN.—On the 24th of July, 1892, near River Styx, Medina Co., Ohio, of the infirmities of old age, Jacob F. Leatherman, aged 89 years, 1 month and 9 days. Deceased was a consistent member of the Mennonite church for about 70 years. He was born in Bucks Co., Pa.; married to Margaret Overholt, daughter of Joseph Overholt, March 25, 1827; emigrated to Medina Co., Ohio in 1837, where he resided until the time of his death. He underwent many hardships both in building up a home and a church, in which latter he took an active part. It is said that he hauled the first log for the first building. Funeral on the 26th at the Mennonite burying-ground near Wadsworth, Medina Co., Ohio, where many friends and neighbors had assembled to pay the last tribute of respect to one whom they learned to love in life. Services by Adam Kornhaus from Rev. 14:12, 13.

LIVENGOOD.—On the 16th of August, 1892, in Harrison Twp., Elkhardt Co., Ind., of consumption, Rosa May, daughter of Phineas and — Livengood, aged 14 years, 5 months and 8 days. Rosa was converted and several weeks before her death she was baptized and received as a sister into the church. She had manifested a desire for this sometime before, but the matter was deferred. She manifested great zeal and earnestness in her brief effort to serve the Lord. She wanted to give up and put aside everything that might be displeasing to God or contrary to His word. She was especially desirous of laying aside every form of display and worldly conformity, and though it was evident that her life would be short, she insisted on having her garments made plain in accordance with the teachings of the Apostles. It was her earnest desire to attend public services in the church once more, on her occasion when a number were baptized, her health was such that she could entertain a reasonable hope for this until a few days previous, when she became worse and died on the following Monday night. She was buried at the Olive Church, where a very large concourse of people had assembled. Services were conducted by N. Metzler, J. F. Funk and J. S. Lehman from Matt. 24:41. This is indeed a sad bereavement for the family, but we feel confident that our loss is her eternal gain.

DETWEILER.—On the 24th of July, 1892, in Berlin, Bucks Co., Pa., William B. Detweiler, aged 32 years, 7 months and 12 days. Almost with his expiring breath he sang the hymn
"There is a home, a peaceful home,"
Beyond the starry sea,
Its pearly gates stand open wide
To welcome you and me."
He was buried on the 25th at Deep Run. May God comfort the bereaved widow.

SWARTZ.—On the 1st of August, 1892, in Plumstead, Bucks Co., Pa., John D. Swartz, aged 74 years, 3 months and 7 days. Buried at Deep Run on the 5th.

"For me to die is truly gain,
My trials they were sore;
But now with Christ I shall remain
Where trials come no more.
'Twas my desire as pilgrim here
To meet my Savior there;
There with the blood washed saints appear,
With them heaven's joys to share."

KOENIG.—On the 8th of Aug., 1892, in New Britain Twp., Bucks Co., Pa., John Koenig, aged 72 years, 3 months and 29 days. Buried on the 11 at Line Lexington.

HOLDEN.—On the 10th of August, 1892, in Doylestown, Bucks Co., Pa., Aaron Holden, aged 67 years, 11 months and 10 days. Buried on the 13th at the Doylestown Mennonite meeting house.

GEIL.—On the 8th of Aug., 1892 in Doylestown, Bucks Co., Pa., Jacob S. Geil, aged about 70 years. Buried at the Doylestown Mennonite meeting house on the 11th.

YODER.—On the 18th of June, 1892, near Belleville, Mill'n Co., Pa., of a beating in the month, John A. Yoder, aged 31 years, 4 months. His sufferings, which lasted for eleven days, were great, and his case was a sad one. He was united in matrimony to Lydia E. Yoder in December last. Beside his companion, his aged parents and three brothers mourn his early death, yet they have the hope that he has simply gone before to his eternal rest. He was a faithful brother in the Amish church. Funeral services on the 19th by D. J. Zook. The funeral was very largely attended.

MEYER.—On the 8th of June, 1892, near Dublin, Bedfordshire Twp., Bucks Co., Pa., William Meyer, aged 63 years, 11 months and 10 days. Buried on the 12th at Deep Run. Funeral services by Samuel Godshalk and H. Rosenberger.

"Father dear, thou now hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,—
He can all our sorrows heal."

CHARLES.—On the 2d of July, 1892, in Perkasie, Bucks Co., Pa., Elizabeth Charles, aged 73 years, 3 months and 24 days. Buried on the 7th at Deep Run. Many friends were present to sympathize with the mourners. Funeral services by S. Godshalk and H. Rosenberger.

"Our mother dear has gone to rest,
To be forever blest;
Where trial and sorrow come no more,
On Canaan's peaceful shore."

MARTIN.—On the 23d of July, 1892, in Wallace township, Perth Co., Ontario, of heart disease, very suddenly, Nathaniel Martin, son of Bro. Ezra Martin, aged 9 years, 10 months and 3 days. He got up early in the morning to go to work, came down stairs fell over and expired. Buried on the 25th. Funeral services by Bishop Abraham Martin in German and by J. Woolner in English. May God comfort the hearts of his parents and may his sudden death make a deep impression on the hearts of many that were present on the occasion, both young and old. It reminds us how uncertain life is and that death is certain and often comes unawares, as the Savior says, Matt. 24:44, "Be ye also ready; for the son of man cometh in such an hour as ye think not."

MILLER.—July 25th, 1892, at Landisville, Lancaster Co., Pa., Susanna Miller, widow of the late Andrew S. Miller, aged 65 years, 5 months and 27 days. Funeral services on the 26th by John Landis in German and Bish. Jacob N. Brubaker in English from Rom. 5:1, 2. Deceased was a member of the church for 17 years. Her hearing having become greatly affected she was not able to attend church for the last few years. She suffered much the last few weeks, and had a great desire to depart and be at rest. She leaves three sons and four daughters.

"Death has visited our circle,
Robbed us of our mother dear;
In the depth of our affliction,
Can we help but sigh and tear?"

Earth received the form we cherished,
And our home is desolate;
Yet we'll labor and be faithful
And our parting call await.

Then farewell, kind loving mother,
Till in heaven we'll meet above,
Then we'll join the heavenly music,
And extol a Savior's love."

CLARA MILLER.

THOMAS.—On the 8th of August, 1892, in Oronohoning Twp., Somerset Co., Pa., Mary Ann, daughter of Bro. Abraham and Sister Catharine Thomas, aged 12 years, 4 months and 8 days. She was buried on the 10th, at Blough's Mennonite church. Funeral services by Simon Layman, L. A. Blough and Sam Gindlesperger. The death of the deceased came in a strange way. About the 4th of July she got poison on her feet from poisonous weeds. This appears to have entered the blood and after suffering much pain, death ensued. A loud call to us all! Let us all be ready, for in such an hour as we think not the Son of man cometh.

WADE. June 21st, 1892, in Lancaster Twp., Stephenson Co., Ill., of paralysis, Sister Anna, wife of Daniel Wade, deceased, aged 67 years, 8 months and 29 days. She leaves an aged father, 3 brothers, 10 children and 13 grandchildren to mourn the loss of a loved one, but they mourn not so as those that have no hope, for she died a consistent Christian. She has fallen asleep in Jesus, and her spirit has gone to be with Christ which is far better. She had been a member of the Mennonite church for many years. Funeral services on the 26th by Philip Nice. Text, 1 Pet. 1:3, 4. Buried in the Mennonite cemetery. A large congregation assembled to pay the last tribute of respect to the departed mother, sister and loved one.

"We miss thee from our home, dear mother,
We miss the sunshine of thy face;
This world can never give another
To fill our dearest mother's place."

We miss her kind and willing hand,
We miss her fond and earnest care,
But in that bright and better land
We hope our mother's love to share."

WINGARD.—On the 25th of July, 1892, in Richmond Twp., Cambria Co., Pa., of consumption, Sister Elizabeth, wife of Bro. Peter Wingard, aged 24 years, 2 months and 23 days. She was a daughter of Bro. Daniel Weaver, who died of the same disease about 9 months ago. This is the fourth of the family that died of consumption, three children and the father. The deceased sister was buried on the 30th, in the family graveyard. Funeral services by Bish. Jonas Blough, Levi A. Blough, and Sam Gindlesperger. She left behind a sorrowing husband and three small children to mourn their loss, but we hope their loss is her eternal gain.

EASH.—On the 6th of August, 1892, in Conestoga Twp., South West Co., Pa., Mahlon H. Eash, son of Bro. Joseph J. and Annie Eash, aged 5 months and 18 days. Buried on the 6th at Blough's Mennonite meeting house. Funeral services by L. A. Blough in English and Samuel Gindlesperger in German. Text, Gen. 37:34, 35.

MARTIN.—July 30, 1892, near Hagerstown, Md., John, infant son of Bro. John W. and Sister Amanda Martin, aged 2 months and 9 days. Funeral Aug. 1; services at Reiff's church; interment in the adjoining graveyard.

"And parents, calm the heaving breast,
The Savior called him home;
Grieve not, your darling is at rest
Beyond this vale of gloom."

I. W. EBY.

RYLIE.—Aug. 3, 1892, in Logan Co., Ohio, of cholera infantum, Sylvanus, son of Menno and Dora Rylie, aged 1 year, 4 months and 28 days. Buried on the 4th in the South Union burying ground. Funeral services by David Plank and C. K. Yoder.

KRUEGER.—Near Allentown, Pa., May 25, 1892, of kidney trouble, Sister Salina, wife of David D. Kaufman, and daughter of John H. Yoder, formerly of Wayne Co., Ohio, aged 35 years, 3 months and 6 days. She leaves a beloved husband and one child to mourn their loss. Shortly before she died she selected a hymn to be sung at the funeral, which took place on the 27th. Then she fell asleep with a full hope of a glorious resurrection.

"Dearest mother, thou hast left us,
We thy loss here deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

STRITE.—Aug. 9, 1892, near Cearfoss, Washington Co., Md., of old age and general debility, Bro. John Strite, aged 69 years, 9 months and 26 days. He was for many years a consistent member of the Mennonite church, and was highly respected by all who knew him. A bereaved wife, two sons, John and Christian, and two daughters, Mary who is at home with her mother, and Eliza, wife of Bro. George Keener, survive him. Buried on the 12th at Reiff's church. Services by the brethren David Gsell, Adam Baer, Philip Parrett and Benjamin Jesher.

"His toils are past, his work is done,
And he is fully blest;
He fought the fight, the vict'ry won,
And entered into rest."

I. W. EBY.

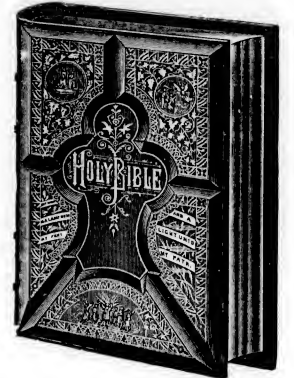
BECKER.—On the 6th of June, in Turner Co., S. Dakota, of a complication of diseases, Elske, daughter of Bish. Peter Becker, aged 18 years, 10 months and 10 days. She was buried on the 12th inst. She was sick about eight weeks, and suffered much during this time. She was a devoted child of God, and desired so much to be relieved and go home to be with Jesus. On Saturday before Whitsuntide she asked her mother what day it was. She told her it was Saturday. She then began to weep bitterly and said she had hoped to be with Jesus and spend the Whitsuntide with the redeemed in heaven but now she would have to stay yet. She spoke also of her love to God and how dearly she loved that kind heavenly Father who had been so kind to her. It was indeed a source of great joy and comfort to the dear parents to know that she is safe in the arms of Jesus, and they look forward to the time when on that brighter shore they shall meet again. Many others follow the good example of the dear child.

SHELLY.—On the 20th of August, 1892, near Warsaw, Kosciusko Co., Ind., by drowning, in the lake, Clara Ellen, daughter of Michael Shelly, of Elkhart, Ind., aged 16 years, 11 months and 24 days. She left her home in the morning with an excursion to Warsaw to spend the day there. In the afternoon about four o'clock she took a boat-ride in a row-boat on the lake with a young man of her acquaintance, about her own age. They had only gone a short distance from the shore when by some unknown reason the boat capsized and they both fell into the water. After rising to the surface several times, they let go their hold of each other and Clara went down in 28 feet of water to rise no more, and the young man grasped an oar which was held out to him from another boat near by, and was saved. The body of Clara was found seven hours afterwards, and drawn to the surface with grappling hooks. When her father heard the sad news by telegram, he went to the scene of the accident by the next train, and met there a brother of the excursion, who had gone with his sister on the excursion, and on Sunday morning they returned home with the body. She was buried on the 22d, at the Olive church, where a large concourse of friends and relatives had gathered. Funeral services were conducted by J. P. Funk assisted by J. S. Lehman, from 1 Pet. 1:24, 25. The affliction was an especially sad one, and the young life stricken down so suddenly seems very hard, but God knows best, and if we can only have a true confidence in him and feel in our hearts that what he doeth is well done, it may prove a rich blessing to all of us. May God indeed comfort the sorrowing and bleeding hearts of father, mother and sisters and brothers, and bring them all to meet again in that bright home beyond.

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Vol. 29.—No. 18.

ELKHART, IND., SEPTEMBER 15, 1892.

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LIFE.

Into all lives some darkness will come,
Into all eyes the teardrops will start,
Whether they fall as the gentle rain
Or drop like fire from an aching heart.

Into all hearts some sorrow will creep,
Into all souls some doubts will come,
Lashing the waves of life's great deep
From the tiny ripple to the tossing foam.

Over all paths the shadows will fall,
'Neath all our feet some sharp thorns will
spring,

Tearing the flesh into bleeding wounds,
Or piercing the heart with their bitter sting.

Upon all brows the rough winds will blow,
Upon us all there will crosses be laid,
Bowing the soul to the very earth
In anguish that cannot be staid.

Into all hands solemn duties will press,
Up to all lips the bitter cup placed
Yet how it sweetens the draught to each soul
Who hath God's loving hand therein traced.

O then shall we not in our hearts and lives
Let the sweet sunlight of God stream down,
Gilding the ruins of life's great waste
And wearing for each an immortal crown.

ELLA GEISINGER.

Chicago, Ill.

For the Herald of Truth.

JESUS THE TRUE VINE.

"I am the vine, ye are the branches.
He that abideth in me, and I in him,
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for without me ye can do nothing."—
John 15: 1, 2.

This parable of the vine beautifully exemplifies the forbearance and long-suffering of God, through the intercession of our merciful Savior. Blessed be God, his thoughts are not as our thoughts, neither are his ways as our ways; he delighteth in mercy, and willeth not the death of the sinner, and is ever ready to spare, though we justly deserve his wrath and indignation. In this vine, beautiful to behold, we see an apt emblem of a professed Christian. A man may make a respectable profession of religion for a season in outward appearance, and be compared to this beautiful vine; but, if a saving change has never really taken place, and his heart be destitute of the grace of God, he will be found at last to be without fruit, and thus prove that he was never truly grafted into Christ the living Vine.

Friends, do you know of this union of soul to Christ? Examine yourselves, whether ye be in the faith. Are you depending solely on Christ? Are you looking to Christ to bless the word to your souls, and praying to him for grace to forsake sin, and to live to his glory? Are you fruitful branches of the Living Vine? For fruitfulness is one of the surest proofs of our union and interest in Christ. If you have not this proof you are not yet in the kingdom of God, and without hope in the Savior's all-sufficient atonement. Seek him now, who came to seek and to save lost sinners. Pray for grace to believe and obey, that you may work the work of God, by believing in his only begotten Son. May we never forget this gospel of truth, that no work is accounted good in the judgment of God, but what springs from faith in Jesus Christ; therefore, till united to Christ by faith, and justified through his righteousness, all our boasted good deeds avail us nothing. It is both awakening and alarming to reflect how far a man may go in outward profession, and yet have no real love to God in his heart. How, then, ought we to examine into the motives and principles of our actions, lest, after having made a profession before men, we should be rejected in that day when the fire shall try every man's work of what sort it is. Out of Christ we are dead branches; in Christ we become fruitful; then high and holy principles will be abundantly implanted; we shall live for Christ and his glory; we shall earnestly pray, not to be satisfied with mere barren knowledge and outward profession, but, that the love of God may rule in our hearts, and shine forth daily in our words and actions, that through the mercy of our God we may become "trees of righteousness, the planting of the Lord, that he may be glorified." All forms of religion, without conformity to the will of God in the heart and in the life, are like faith without works—dead, and of no value. God looketh at the heart, and requireth truth in the inward parts. If any reader has lived forgetful of God, trusting in his own righteousness, let me now warn him to flee from the wrath to come. "Prepare to meet thy God!" The Judge, for whom you are wholly unprepared, may be at

the door. "Awake thou that sleepest; arise from the dead, and Christ shall give thee light." Come then to Christ, the bright and morning Star; and may he shine in your heart with all his heavenly light. His mercy knows no bounds. Turn unto him who calls you with the voice of love and mercy; and may Christ by his Holy Spirit quicken your souls, renew your hearts, and make you fruitful branches of the living Vine; that you who were once dead in sin and far from God, may be made alive by the Holy Spirit of God; and, watered by his heavenly dew, that you may bring forth fruit unto holiness, and that your end may be life everlasting—remembering that, though faith without works is dead, works without faith are also dead. May we all be as the tree "planted by the rivers of water, that bringeth forth his fruit in his season!" J. A. ZOOK.

West Liberty, Ohio.

For the Herald of Truth.

AN APPROVED MINISTRY.

The gift of ministry is by many wonderfully neglected. No calling or profession receives so little attention as does the ministry, i. e., when the worth of the calling is taken into account. A farmer can go about his work from break of day till late at night and nobody thinks him out of place. It is his business to pay close attention to his stock and crops, to study out the best methods of cultivating the soil and keeping up the buildings and fences. If he fails to do this, his crops will begin to fail, and before he is aware of it, he will be forced to give up his position. The mechanic, merchant, school-teacher or doctor too are governed by the same principles. The fact that a man, who does not pay strict attention to his business, prospers not, is an admitted truth. True, he may make one thing his vocation, give to that his closest attention, take up another line of work, as a side issue—an avocation—and be successful in both. Longfellow, Finney, Benjamin Franklin and many others might be sighted as examples. But as a rule a successful man pays strict attention to his work. A business man knows his business. He devotes himself to it and,

if he is honest, and a Christian professor, no one doubts the sincerity of his religion.

But how about the calling of the ministry, prophecy, or teaching? Do these need no attention, no effort on our part, if we are to be successful? Are they an exception to the rule? When these questions are met in the light of the Scriptures and common sense they become comparatively easy. There is no necessity for that grinding of the nerves, and twitching of the shoulders to take place, whenever the spiritual aspect of our nature is under consideration. The inner man—the soul—and man's physical nature are subject to the same law. The ironclad rule holds good in both cases, namely, Labor is the grand highway to success and prosperity. Study and work strengthen the soul as well as the body, and a lack of proper exercise in either case means stupidity and defeat. The faculties of the mind must be used if they are to serve their purpose well. Idle and untrained faculties are the indices of a wasted and ruined life. Study, reflection, and meditation are the safeguards to ministerial success. David distinguishes the godly man from all others in this that "his delight is in the law of the Lord; and in his law doth he meditate day and night." The Holy Spirit, which was promised by Christ, never was intended to give to man what he otherwise would have to get through study. Knowledge is not to be received by any such proceedings. God never promised to give knowledge to any one more than he did bread or daily food. That comes through labor. "In the sweat of thy face shalt thou eat bread," and "much study is a weariness of the flesh." Yet, in spite of the difficulty of getting knowledge the Preacher "still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. . . . he sought to find out acceptable words." Wisdom, of course, comes from God direct, and unless He gives it, it is not to be had from any other source. But there is a great difference between knowledge and wisdom. "Knowledge" means to know; learning; a cognition; a clear conception of truth and duty, but "wisdom" means "knowledge, and the capacity to make due use of it."

Knowledge and wisdom, far from being one, Have oft-times no connection. Knowledge dwells

In heads replete with thoughts of other men; Wisdom, in minds attentive to their own. Knowledge, a rude, unprofitable mass, The mere materials with which wisdom builds, Till smoothed, and squared, and fitted to its place,

Does but encumber whom it seems to enrich. Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more. —Conover.

The Holy Spirit will direct you to use your knowledge wisely, but you need not

depend on the Spirit to give you what you are able to get yourself. After you have gathered your material and know what you are going to teach, or preach, then you are safe and it is your privilege to depend on the Spirit to tell you how to say it. Some religious instructors glory in telling their auditors how little they have been thinking of God and His plan of salvation during the past week, and consequently, if anything is said by them, it must all come directly by way of inspiration. Usually, very little worth listening to passes the lips of such instructors. But even under such pretense there is after all more studying being done than what is acknowledged. Many a good preacher enters his pulpit without knowing what text, or line of thought, he shall present, but when the Spirit does reveal to him a text it is usually one which he had some time previously pondered over much and, in fact, thoroughly discussed. Study and meditation are of no use after the Word is to be applied; wisdom and the Spirit then enter to do their part. But this does not discourage a good, thorough preparation on any subject.

The preacher, who gives little time and attention to the study of God's Word and God's people, is obliged to take a back seat in the Christian ministry. God cannot use such ministers or teachers successfully. When Christ employs a man, he wants his heart, body, mind, soul and all, and he would have him pay special attention to his calling. Rom. 12:7. Paul's advice to Timothy, which I think a good one was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. From this reading I infer that there were some teachers and preachers in Paul's time who did not "study to show themselves approved unto God," and the consequences were, they had to be ashamed of what they taught and how they taught it. There is room for growth and development in the religious world. The minister has something to do and something to think of just as well as the tradesman or the professor. And in looking over the ministerial force and Christian people in general you can readily see for yourself that he who gives most of his time and attention to his Christian work is the one that is blessed most. This holds out in spiritual just as well as it does in worldly interests. They that wish to prosper must work. A great and successful Christian worker was once asked what his business was. Said he, "To preach the Gospel: I farm for a living." He had the right notion of the Christ life. It is as much the Christian's business to preach the Gospel as it is for a worldling to make it his primary object to serve himself and the world.

I do not wish to be understood to teach that any salvation rests in works, that is

not the case. By the grace of God alone man is saved, but after he is saved, he unconsciously busies himself with the planting and watering of Christ's vineyard. He pays attention to his Master's interests and studies to become more useful to him. The Christian works because he is saved, not to be saved. He serves God as Father, not as a hireling for the wages, but as a child.

I would that the leaders and pastors of Zion would pay more attention to their calling, would study the Word of Life more, and would feed especially the tender plants entrusted to them for instruction with more nutritious food. Thousands of them are starving for want of proper care and attention.

M. S. STEINER.

For the Herald of Truth.

EVANGELISTIC EFFORTS.

Do the work of an evangelist.—2 Tim. 4:5.

The work of an evangelist is not for every one, but it may be for very many of us who are not in the work, and some of us who are doing something in the work are probably not accomplishing as much as our heavenly Father desires that we should. Why is this? Possibly because we do not accomplish more is the reason why we are not in the work more. When Paul gave Timothy this charge he gave more in the same connection, viz: But watch thou in all things, endure afflictions do the work of an evangelist, make full proof of thy ministry. Probably some of us want to "do the work of an evangelist" but we are not willing to "watch in all things," or to "endure afflictions," or our life does not give "full proof of our ministry." We can not prevail with God unless we are willing to bear the hardships connected with his commands, and it we can not prevail with God, our efforts as evangelists will not amount to much. At the Amish Mennonite conference held at the Howard Co., Ind., church June 2nd and 3rd 1892 the question, "what are some of the greatest essentials to success in the evangelizing work," was discussed. That body adopted the following answer: "To accomplish the greatest results a minister must be saved, filled with the spirit, definite, prayerful, humble, earnest, full of faith, conscious of the importance of his work and persevering. The laity must be humble, prayerful, liberal, earnest, and self-sacrificing."

In fact, these are all necessary to a Christian in any calling, and are all within reach of everyone.

No Christian should be satisfied with his work in the vineyard of the Lord unless it is the very best that he could do with all the help and blessings in store for him. Much less an evangelist. He should visit as many as possible (short visits are often

the best) while in the neighborhood and especially those out of Christ. His conversation should be such as will show to those visited that he is interested in the welfare of souls and in the upbuilding of the church. Thus, he will get the confidence of the people without which an evangelist can not do the greatest possible good. This is not all. He may have the confidence of everyone, and if he has not the power of God, the guidance of the Holy Ghost and the love for souls at heart, he will be but as a tinkling cymbal. Therefore a good deal of his time should be spent in reading the Word of God, meditation, and prayer. Prayer and faith in God brings power from heaven and fits him for his work.

To ask all this from one man is a great deal, but the true evangelist will find all these indispensable to good work. May God help those who are called to this work, live in new zeal, and help them to labor more earnestly in their calling.

We may think, if the minister would do all this, it would be about all that would be necessary to accomplish the best results, but not so. If sinners are to be awakened and the careless are to be aroused, it can not all be done by the minister. Every brother and sister in the church has some part of the work resting on them. O how they should be pleading with God for those dear souls which are worth more than all this world! How they should tell them of the love of Jesus and persuade them to accept Him as their Savior! If we are interested as we should be, we will see that the evangelist gets around in the neighborhood, and especially where his help is most needed.

Some one will go with him, and if necessary, aid in turning the drift of conversation in that way which will be the most likely to leave a lasting impression for good. Then, oh how we should be praying for him! Paul needed the prayers of the saints; how much more do the evangelists of today! Hear Paul; "Brethren pray for us," "Strive together with me in your prayers to God for me," "Pray for us that the word of the Lord may have free course and be glorified even as it is with you." Let the church be thus engaged in prayer today and great results would follow.

A church is seldom revived unless some one is burdened in prayer in its behalf.

Our life ought always to be such that will bespeak a good influence to those we meet. Give no one an occasion to say, "Oh, yes, he is very good now since there is a strange preacher here," "I would not do such things as he is guilty of even though I am no professor of religion, or something of this kind." Of course such things can only give off an evil influence, and they certainly are as effectual helpers to harden the sinners hearts as Satan could desire.

We said what the evangelist's conversation should be, and the true evangelist does not want to hear any thing of the weakness of some other brother, sister or minister, or hear you discuss some church rule, which you may not chance to like. Such things are like throwing cold water upon his work. Paul says, Let your speech be always with grace. He even tells us what we should think. Phil 4:8. At no time is this more necessary than at such times. In reality when all is summed up there is as much depending on the laity as upon the minister, and if the evangelist has labored in our midst with no direct results manifesting themselves, let us all feel that something was lacking on our part, and let us pray for a will and an earnestness and a watchfulness that with God's help we will be effectual workers for Jesus. Pray Him to pardon us for not making proper use of the many unheeded privileges. A BROTHER.

For the Herald of Truth.

SOME THOUGHTS AND REMARKS ABOUT LIFE INSURANCE.

Of late it has been said—and also personal mention made to me several times—that it is rumored that I get my life insured when I go traveling, and that this should have been the case last February when I took a trip to Elkhart, Ind. In short, this is an infamous untruth.

As this rumor is going its rounds far and near, and the expression is made that it is very unbecoming for a man in my place, I thought it my duty to make a response and set the matter forth as it is, and what I think of it.

This rumor may have taken rise from an instance occurring three years ago; when myself and part of my family, with some others, made a journey to Pennsylvania, namely: After purchasing our through tickets in Muscatine, Iowa, the assistant agent wanted to sell me "Travelers' Accident Tickets." I refused in the first place, but after listening to him awhile, how, on a long trip a person might easily meet with an accident, and that in such cases the injured are well cared for by the company, and that the fees were only a trifle (\$1.00 for me and family),—after the subtle enemy had pictured off this matter so nicely, I finally agreed to take the "Accident Tickets," but I did not read the contents until later on our journey.

Had the agent offered me a Life Insurance ticket, I would have refused and rejected it, as I have frequently done before this. But the subtle enemy knew how to bring up the matter so as to ignite a spark of censure and calumny, even if it would lie dormant and not break out in flames till after a lapse of nearly three years.

Another brother who traveled with us part of the way observed that I had some dealings with the assistant agent, and afterwards spoke to me and inquired if I got my life insured. I told him, No, I took an accident ticket; it was no life insurance. He thought it was unbecoming for us to have our life insured. I thought so myself; and think so yet.

After reading the tickets with terms and exceptions, I wished I had not taken them, but I had them and it could not be changed. I resolved, however, to have nothing to do with such affairs any more; this was the first and the last time. Until this summer I thought too that there was no one who knew of this matter except this brother, myself and the agent. It appears, however, that this brother spread the matter, but surely with no good intent, as there is now an evil rumor going the rounds about it. Several brethren that heard of it first spoke to me about it. I told them how the matter was, and that I did not justify it; and had done wrong in doing so, and did not intend doing so again, that this was the first and last time. They were satisfied and said they would be quiet and say no more about it. I respect them for their manner of doing; and if every one had done so after hearing such a report, this calumnious fire would long have been extinguished. But the enemy wanted it to burn, and made use of all possible agencies to keep it ablaze.

It appears that the brother who knew about this matter was cautioned about some matters that were an offense to the church, etc. He wanted to justify himself by remarking that it was not worse than if a brother got his life insured; and tried to cover his own faults with other people's faults. It is bad principle to wash off his faults and sins with other people's faults and sins. A man who does this becomes very filthy, spiritually. A true Christian that seeks the welfare of his fellow-men in all respects, as the Gospels and the Epistles of the apostles teach us, will, when he heareth an evil report of a brother or sister, go and investigate the matter and try to show them wherein they have failed, and get the matter reconciled again, instead of spreading it and making an evil report.

I am a person encompassed with imperfection, and liable to err as well as all others, but I am always willing to accept reproof founded on the Word of God. I confess also that I failed in this, and long before I heard of this rumor I concluded to have nothing to do with the aforementioned matter any more, but we are always liable to be tempted in all manner of ways.

I think it is just and right that a person should have his life insured, but not in a worldly insurance company, but in the Supreme Insurance Company, as it may be termed, in which Father, Son and

Holy Spirit form the corporation, God himself being the President and Jesus Christ the General Agent. The Policy book is the New Testament, and the policy conditions are written and prescribed in the Gospels and the Epistles of the apostles. The premium fees that we have to pay to secure the premium of everlasting life is to repent of our sins, believe on the Son of God and his gospels, and be baptized on the confession of our faith, for the remission of our sins, and to walk faithfully in the footsteps of Jesus Christ our Redeemer. These are the simple policy conditions specified in the New Testament. They are unchangeable, uncontradictable and just. In order to renew our policy from time to time, it is unmistakably necessary that we renew our baptismal vow by walking faithfully in the footsteps of Jesus Christ, and taking part at the communion table at every opportunity that we may have thereto, with a sincere effort by God's help to better ourselves and to strengthen our faith in Christ.

Now, dear reader, consider well, in the depths of thy heart, if every one that lives faithfully in accordance with the aforementioned policy conditions, cannot feel assured of enjoying the happiness and blessing of eternal life through the grace and merits of Jesus Christ our Redeemer. Amen.

S. D. GUENGERICH.

Amish, Johnson Co., Iowa.

WHERE YOUR TREASURE IS THERE WILL YOUR HEART BE ALSO.

These are the words of Jesus, and we know that they are true, not only from personal experience, but from the word of God. No man can serve two masters. God says by the mouth of Isaiah that he will "keep him in perfect peace whose mind (or heart) is stayed on me, because he trusteth in me."—Isa. 26:3. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 Jno. 2:15.

The religious professors of to-day are so much like the world it is a hard thing to tell the two apart. They talk and dress and do like the world almost in every way. But Jesus says his disciples are not of the world, even as he is not of the world.—Jno. 17:16. So we have a plain way to tell who are the true disciples of Jesus. Not every one who says Lord, Lord, has entered into the kingdom. Again Paul says "Set your affections on things above; not on things of the earth, for you are dead and your life is hid with Christ in God.—Col. 3:2, 3. "This I say therefore and testify in the Lord that you walk not as other Gentiles walk."—Eph. 4:17.

Well, praise the Lord, for the word that cuts to the line and shows up error. There is nothing that the people need like they do the plain truth. My prayer is that the Lord will send forth workmen into his vineyard that will cry aloud and spare not, and lift up their voices like a trumpet and hold up a standard for the people. Again—"Be not conformed to this world, but be ye transformed by the renewing of your minds, that you may prove what is that good and acceptable and perfect will of God."—Rom. 12:2.

Conform means to be alike, hence Paul says, be not like the world. Transform means to go across, be entirely different.

We see that the majority of professors do not measure up to this standard, hence must conclude at once that the love of God is not in them. But the devil has got them deceived and they think that they are children of God when they are serving the devil, and will receive the wages of sin, which is death.—Rom. 6:23. This may seem like plain talk, but Jesus always talked plain. He did not tell those wicked Jews that they were good honest people, but had the carnal mind in them; but he told them that they were of their father the devil, and his works would they do.—Jno. 8:24. And, "Because I tell you the truth, ye believe me not."

I know what it is to be a worldly-minded professor and be conformed to this world, and I know what it is to forsake all for Jesus and follow him through evil as well as good report. I do not speak to condemn any only those whom God and his word condemns. The word of God says that his people are a peculiar people, zealous of good works, but the pretending professors are zealous for the devil and his works, for they say that they serve him every day. And you cannot see any peculiarity about them, but I praise God that in these last days of perilous times to know that there are a few who are peculiar and separate from sinners, who do not love the world, neither the things that are in the world.

Who love to follow Jesus;
Gladly counting all but dress,
Worldly honors all forsaking,
For the glory of the cross.

THOS. H. CURRY.

For the Herald of Truth.

HELP IN TIME OF NEED.

There are certain periods in human experience when help is most needful and most welcome. There are times of physical weakness, when a little assistance will enable us to turn a dangerous corner, and take the high road to health; and a lack of that assistance in time of need might cost health and life itself. There are times of mental and spiritual need,

when misfortunes and sorrow and sin have weighed down the soul; when persons seem forsaken of God and man; when they need, oh, so much, a hand of help stretched out to them. Just at that point the erring may be won, the wanderer brought home, the broken heart bound up, and the soul that trembles on the verge of ruin, turned from the ways of darkness to the paths of peace. How important that Christians be watchful in such times of need! Around us may be breaking hearts; we must find them and pour balm upon them. Around us may be sliding feet; we must stretch out our hands and save them ere they be utterly gone. Around us may be those who have fallen, and who, unaided, may never rise; our words of kindness, our looks of love, our timely help, may bring them up again and lead them in the paths of safety and blessing. But how often we allow precious opportunities to escape us, and mourn at last over the sad consequences of our neglect.

Thanks be to God, there is one eye that never sleeps; there is one Helper who is never beyond our cry. We may seek His aid, and we shall find in Him a present help in time of trouble. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

MINNIE STAUFFER.

Salunga, Pa.

REPORT OF OUR NORTH- WESTERN TRIP.

(Continued.)

On the morning of July 2d, Bro. Funk also arrived there; in the afternoon Bro. and Sister Hepners conveyed us to Pre. Franz Sawatsk, where we filled an appointment that evening and then went home with Bro. Wm. Harms.

Sunday, July 3d, we had services both forenoon and afternoon, at Hoffnungs-feld. The congregations were large and very attentive. Bro. Jacob Toews, at whose house we were entertained that night, took us to Bish. John Wiebe on the 4th, where many ministers and members had already assembled, at which we were greatly delighted, because we thus had the pleasure of forming and renewing many acquaintances. Our conversation was on religious topics, and, although we could not share some of the opinions of our brethren on minor matters, we could still, at parting, tell our dear brethren that those things on which we did not fully agree belonged to the outward shell only and did not touch the actually vital part. Our deliberations closed with a substantial repast and at parting with the brotherly greeting. In the afternoon we returned again with Bro. Jacob Toews to Greta, where we called on

Bro. Wm. Esau and lodged at Edenburg with Bro. Henry Wiebe, one of the Russian delegates.

Next morning Bro. Jacob Toews again accompanied us to Greta, to Bro. Esau's with whom Bro. Funk completed some arrangements in connection with the Printing and Publishing work. In the afternoon we took the train for Morris to visit there and to look up my traveling companions, Jacob Fast and wife, and to decide on the time of our return to Minnesota. David Theissen and A. Warkentin met us at the depot and conveyed us to David Klassen's, Rosenhot, another one of the Russian delegates. Next morning his son-in-law took us first to John Dueck, who conducts a branch store of the Mennonite Publishing Co., and then to Franz Froese, an old school-mate of mine, in Rudnerweide, Russia. In the afternoon we went to David Thiesen's where we found Bro. Fast and wife, and we decided to leave Manitoba on the 7th. From there we went to Pre. John Friesen's and to the school where we had a little meeting in the evening.

On the 7th we were taken to Morris by Bro. Abram Eidson. Bro. Fast also came, and at 2:10 P. M. we started on our homeward journey.

We arrived at St. Paul, on the 8th at 7 A. M., and 35 minutes later we were again on our way toward Mountain Lake. We arrived there at one P. M., and at once went to Bish. Gerhard Neufeld's, Bro. Funk also arrived at Mountain Lake 12 hours later, he having stopped off at St. Paul on business. As I had previously informed the brethren of our coming, Bish. Aaron Wall had appointed a meeting for the evening in a school house.

On the morning of the 9th we went to Gerhard Neufeld's, at noon we were at Aaron Thiesen's and in the evening we visited an afflicted brother who for three years has lain speechless and helpless. Yet, thanks be unto God, he has found grace, he rejoices in his Savior, he has the blessed assurance that in eternity his affliction will be changed into everlasting joy, where God will wipe away all tears from our eyes; where there shall be no more weeping or pain or sorrow. In the evening we had another meeting in a school house.

Next morning, Sunday, Bro. Fast and wife conveyed us to Bro. Neufeld's meeting-house, where we had the privilege of preaching to a large congregation. In the afternoon the brethren Neufeld and Fast took Bro. Funk to the so-called Berghalers, and I went with H. Nickels to Bro. Theo. Nickels' meeting-house, where I had the pleasure of meeting many old acquaintances and neighbors from my Russian home, and also of preaching the word of the cross with my cousin Dietrich Peters, who was ordained to the ministry last year. In the evening a meeting was held in Bro. Aaron Wall's

meeting-house. Arrangements had been made for Bro. Funk to be there also, but on account of the great distance he did not reach the place until at the close of the services. He promised, however, to fill an appointment on Monday for the Austrian Mennonites, so he went back with Bro. Fast, who took him there next morning. As I had intended to visit my cousin D. Peters, Bro. Hy. Wall conveyed me there the same morning. On the way there we made many calls, renewing old acquaintances, first with Hy. Dueck, then with Nickolai Hiebert, where I found our dear old brother and sister, Jacob Wiens and wife, who had but recently come from Russia. Then we called at Hy. Fast's, Jr., and also at the home of Bro. Aaron Reimer, who has been a sufferer for ten years. We arrived at my cousin's house after dinner time. In the afternoon we visited our afflicted brother Balzen. In the evening we filled an appointment at a school house near my cousin's home, where a large congregation assembled. There I met many old acquaintances from almost all of the villages of our old home. It was a meeting, a re-recognizing and greeting that caused one to think of the happy reunion on the other shore. May all who have loved one another here be so happy as to meet there. How much greater will the joy of meeting be there, knowing that there will be no more parting forever.

On the 12th my cousin first took me to my former neighbors, Abram Wiebe's and Dietrich Waoldle's and then to Hy. Fast's. They, in turn, took me to Andrew Flaming's for dinner, according to arrangements made the day before. In the afternoon we went to Jacob Friesen's and this brother conveyed me to Theodore Nickel's for the night, where I again met Bro. Funk.

On the 13th we filled an appointment at a school house near Bro. Nickel's home. In the afternoon we were at Bro. John Becker's home, where a number of brethren and sisters assembled, and old acquaintances were renewed. Bro. Funk had promised to preach in the new meeting-house of the Brethren (Hutterite Brethren), and on going there we found quite a large congregation assembled. Bro. Becker and his children accompanied us thither. Here also acquaintances were renewed, and I also met some of my former pupils whom I was greatly delighted to see. After meeting we went with Dietrich Thiessen, Bro. and sister Andrew Flaming, parents of sister Thiesen, accompanying us. Next morning Bro. Thiessen conveyed us to Hy. Reiger's, who took us to Aaron Wall's in the afternoon, at which place a conference was held. An appointment had been made for us for that evening in Bro. Henry Reiger's meeting house in Mountain Lake. We accepted Bro. Henry Wall's kind offer to convey us there, and again had

the pleasure of meeting a large congregation and preaching the word of the cross to them. We went home that evening with David Everts.

Friday, the 15th, we made several calls in town, and at noon Bro. Funk took the train for Iowa and Dakota, to visit the churches there, accompanied by Bro. John Becker. Fasts and I remained until after midnight, then took the train and arrived at Henderson safe and sound on the 16th. In Manitoba we preached twelve times and made forty two visits; in Minnesota we preached eight times and made twenty-five calls. With thankful heart toward all the dear brethren and sisters and to the Lord above all for the many kindnesses received, I close.

Greeting to all in the name of Jesus.

ISAAC PETERS.

Henderson, Neb.

SERMON.

Preached at the Ordination of a Bishop in the Ebenezer Meeting-house, Henderson, Neb., on the 1st of May, 1892, by Bish. Isaac Peters.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." 1 Pet. 5:1-5.

These words induce us to set forth four thoughts; first the trials and difficulties connected with the office of a bishop if he properly provides for his flock; Secondly, what connotes the proper feeding of the flock of Christ; thirdly, the glorious reward of an elder if he has properly cared for the flock of Christ, and fourthly, the duties which the church owes to the elder in order that he may be able to properly care for the flock of Christ.

The apostle admonishes all the elders as a co-laborer and a witness of the sufferings of Christ to feed the flock of Christ, from which it is evident that he had had many wonderful experiences in his labors as bishop. The ministry of the word of the Lord and especially the work of a bishop, when he seeks to feed the flock of Christ properly, is associated with many trials and difficulties. For to feed the flock of Christ properly means not to please man, but in all things to do according to the teaching of the Word even as Paul wrote to Timothy, 2 Tim. 4:1, 2

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," and nothing in the service of the Lord is done with greater reluctance than when one has to personally reprove another for his disorderly walk, but which duty can not, according to the teaching of the apostle, be overlooked. Jesus himself prophesied this to the apostle as we can see in Matt. 10:16, 22, 24, 25 and 23:34, where he says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." "The disciple is not above his master, nor his servant above his lord." "If they have called the master of the house Beelzebub, how much more shall they call them of his household." "Wherefore, behold, I send unto you prophets and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." And the apostle Paul speaking to the Ephesian elders, Acts 20:29, 30, says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." This was also made manifest in the case of the apostle Peter, for during the thirty seven years in which he preached the gospel he was thrice imprisoned, and at last, in his seventy first year, he was crucified in the reign of the heathen emperor Nero. And this persecution continued until the sixteenth century, in which time thousands upon thousands followed our Savior and his apostles to the martyrs rack and the stake.

Notwithstanding this the words of our Savior to his believers have been fulfilled, when he says (Matt. 16:18), "And the gates of hell shall not prevail against it" (the church of God which is founded on the rock-grounded faith, "Thou art Christ the Son of the living God.") Although since the sixteenth century martyrdom has ceased, yet the true church of God still has at all times had to battle with many adverse things, even as the apostles, in prophetic language often foretold them. Paul says (1 Tim. 4:3, 4), "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap upon themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." And to the Thessalonians (5:3) he writes, "For when they shall say, Peace and safety; then sudden destruction cometh upon

them, as travail upon a woman with child; and they shall not escape." These therefore are omens or indications of the last times, in which we now live, and admonish us to watchfulness, since many credulous and lightminded people have fallen into such errors. Here is where work must be done, but this very condition often seriously hinders the proper feeding of the flock of Christ, and this is therefore what brings trials into connection with the work because many would rather follow destruction than turn and enter the way of life. Hence the ministry of the gospel of Christ is at all times associated with trials and adversities, and for which the bishop must from the very beginning be prepared, and must be determined in all his experiences not to lose his right relation with his Lord and Savior, but in full confidence of the great reward labor on, as the apostle says in the text that he shall be a partaker of the glory that shall be revealed to him. With this we will proceed to the second thought and consider what constitutes the proper feeding of the flock of Christ.

"Feed the flock of God which is among you, taking the oversight thereof." Our Savior calls himself the Good Shepherd (John 10), and those who believe in him he calls his sheep. The first duty of a natural shepherd is to secure pasture for his flock so that the sheep may not suffer hunger. Spiritually it is the same. The bishop as the chief shepherd has the supervision of the church. He must see to it that all the members—each individual one—are supplied with the teaching of the word of God in every respect, not only in the public services, but also in cases where the members cannot well attend public services as in case of sickness etc. It is also the duty of a natural shepherd to see that his flock is supplied with sufficient pasture and nourishment and remain alive and in good condition. It is the same spiritually. It is not sufficient simply to have the members appear at church on Sunday morning to hear the sermon; they must also be personally spoken to regarding the salvation of the immortal soul, and that one's aim must be to devote all time not devoted to labor in our temporal calling necessary for the sustenance of the body to "working out our salvation with fear and trembling," according to Phil. 2:12. Furthermore it is the duty of the natural shepherd to secure *healthful* pasture. It is the same spiritually. The duty of the bishop is to see that he himself as well as the ministers given in his charge preach the pure and unadulterated word of God, both in its sense and its spirit as it is given them of God, so that they can at all times say with the apostle, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of

God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:1, 2.

Again, a natural shepherd must watch his sheep, so that none go astray or are injured or killed by ravenous beasts. In a spiritual sense it is likewise the duty of the bishop to be watching that the church be not influenced by false doctrines, and led away from the gospel truth, for the apostle says, Heb. 13:17, "They watch over the souls," (according to the German), and Eph. 4:12, that they have been chosen "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and Heb. 13:9, he says, "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." In this consists the sanctification of those who are in Christ of whom Paul speaks 1 Cor. 1:2, "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

And all this is to be done by the bishop, as the text says, "not by constraint, but willingly." Ah! who of us ministers is not here constrained to lay his hand on his breast and say with the apostle, "Who is sufficient for these things?" (2 Cor. 2:16). It is here that flesh and spirit comes into sharp conflict. In such instances one must do as the apostles did when he wrote to the Galatians (1:11, 15, 16) "But I certify you, brethren, that the gospel which was preached of me is not after man." "But when it pleases God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." And in writing his second letter to Timothy he says (2 Tim. 1:8, 13, 14), "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us," and 1 Cor. 9:17, "For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is nevertheless committed unto me."

Now, the text says further, "Not for filthy lucre." The Savior, in sending out his twelve disciples gave them the commission, "As ye go, preach, saying, The kingdom of heaven is at hand.... freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet

staves; for the workman is worthy of his meat" Matt. 10:7-10. Luke 10:3, 4, he gives the seventy disciples the same injunction. However this command must not be considered as if the church owed no duty whatever, in temporal things, toward her ministers, in cases of necessity, where for instance the minister, and especially the bishop on account of his many arduous duties toward the church suffers want in temporal things, that they are then not in duty bound to give him support or aid. For Paul writes in his first letter to Timothy, 5:17, 18 "Let the elders that rule well be counted worthy of double honor especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labour is worthy of his reward." The Lord however does not want the ministry of his word to be made into a lucrative business. This is everywhere shown in the teaching of Paul. In 1 Cor. 9:18, 19, he writes, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all that I might gain the more."

The text further says, "But of a ready mind," that is, all labor in the service of the Lord is to be preformed with uprightness of heart, from the ability which God gives. For, not the amount or the difficulty of the work performed, but the faithfulness with which it is performed, shall be rewarded. In his first epistle to the Corinthians, 4:2, Paul says, "More-over it is required in stewards, that a man be found faithful," and this he testifies, and calls upon God as a witness, in Rom. 1:9, that in his spirit he serves God in the gospel without ceasing, and calls upon the witness of his conscience in the Holy Spirit, Rom. 9:1, and shows in Acts 23:1, how he at all times lived in all good conscience before God until this day."

(To be continued.)

GEMS OF THOUGHT.

"When a church is faithful and its life warm and earnest, the Lord adds others to it."

"Christian life should be characterized by simplicity, joyfulness and praise."

"Christians should dwell together in fellow-ship as members of the same family."

"Whate'er is done for God alone, Thy God acceptable will own."

L.

FOR THE SUNDAY-SCHOOL CHILDREN.—No 12.

For the Herald of Truth.

Life is a struggle from the cradle to the grave. The intensity of the struggle varies according to the course in which we direct its turns as they approach us. The important question for us to solve is, How can we govern our actions and direct the passing incidents so they will work for our good?

It is said, "Life is what we make it," though many unavoidable incidents meet us which we cannot change, and which make great changes in our plans, often trifling and seemingly unimportant occurrences change the course of our lives. It is not so much, through the occupation we are engaged in that crowns our efforts with success, as it is in the degree of excellence and perfection in which we conduct it.

Sunday-school children, then strive for the highest pinnacle whatsoever enterprise you engage in; for this is the main avenue to success. Commence now, and draw on all the resources at your command, to rise up to the uppermost step. In whatever you are engaged, endeavor to do the best and to be the best; carry this out all of your lives, and failure will be a stranger to you. There are enough in the lower walks of life, and many are needed in the upper.

Children, think how much better it would be for all mankind if every person would strive to be the best, and to do the best in the business world. How it would improve your Sunday-school and your day-school if every scholar would aim at being the best one in every branch of study. How much better the church would be if every member would strive to be the best Christian. How much better the world would be if every person would strive to be the best citizen.

No one can be so blind as not to see the difference,—so far as our welfare is concerned—between the good work and the poorly done work. No one can be so blindly biased as not to decide in favor of a struggle for the best. Children, stretch your energy to the utmost tension to reach the upper strata in life. It will pay you.

UNCLE HENRY.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—SEPTEMBER 25.

THE LORD'S SUPPER PROFANED.—1 Cor. 11:20-34.

NOTE.—This lesson has been selected by the International Committee for a temperance lesson at the close of this quarter. But as it has so little connection with the subject it may be best to present simply the meaning of the text without any special reference to temperance.

Golden Text.—Let a man examine himself, and so let him eat of that bread and drink of that cup.—1 Cor. 11:28.

INTRODUCTION.—Circumstances.—Cornith was a wealthy city, yet there were in it a large number of extremely poor people. There was a custom in this city of forming guilds, or clubs, in which the rich and poor were alike members. These clubs dined together daily, each member contributing his portion of food to the common meal. The rich would send more, and the poor would send less; but a common distribution was made so that all fared alike at the meal. It was in connection with this feast of charity that the Lord's Supper became profaned and lost its significance.—Condensed from *Pentecost*.

Lesson Review.—Four accounts have been given us of the institution of the Lord's Supper: Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; and 1 Cor. 11:23-25. It is notable that the "cup" was given after the passover meal, so that "the last supper" was not a part of the Jewish ceremony, but a new institution. All four writers unite in declaring that through the blood of Christ a new covenant has been made of which this writ is a symbol.—*You Burger*.

DAILY READINGS.

| | |
|--------------------------------|------------------|
| M. The Lord's Supper. | 1 Cor. 11:20-34. |
| T. The last Supper. | Matt. 26:20-30. |
| W. True Fellowship. | 1 John 1:1-10. |
| T. True Sincerity. | 1 Cor. 5:6-13. |
| F. Take heed to yourselves. | 1 Cor. 10:1-13. |
| S. Unworthy Sacrifice. | Mal. 1:1-9. |
| S. Communion one with another. | 1 Cor. 10:16-24. |

Fourth Quarter.—From Oct. 2, to Dec. 25, 1892.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON I.—OCTOBER 2.

SAUL OF TARSUS CONVERTED.—Acts 9:1-20.

Golden Text.—Except a man be born again, he cannot see the kingdom of God.—John 3:3.

Time.—Nearly all the authorities place Paul's conversion about the year 37. Probably about midsummer.

Place.—About 140 miles northeast of Jerusalem near Damascus.

Parallel Scriptures.—Paul's account of his conversion, Acts 22:6-11; 26:12-19. His reference to it, Gal. 1:13-24.

INTRODUCTION.—It is not too much to say that the conversion of Saul of Tarsus was the most important event in connection with the founding of the Christian religion, after the resurrection of Christ and the outpouring of the Holy Spirit at Pentecost. He was suddenly converted to the faith of Christ and became the chiefest and greatest apostle of the crucified and risen Lord. Through the preaching of the faith he once sought to destroy, he founded churches and labored among them for a period of 30 years.

DAILY READINGS.

| | |
|-----------------------------|----------------|
| M. Saul converted. | Acts 9:1-20. |
| T. Paul declares his cou. | Acts 22:6-16. |
| W. Paul before Agrippa. | Acts 26:12-20. |
| T. Paul refers to his cou. | Gal. 1:13-24. |
| F. Paul saved by grace. | Gal. 2:11-21. |
| S. Paul saved from the Law. | Gal. 3:19-29. |
| S. Riches of grace. | Eph. 2:1-10. |

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN } ASST. EDITORS.
A. B. KOLB }

September 15, 1892.

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GOD KNOWS our hearts better than men know our faces.

GOD has but one color for lies; in his sight they are all black.

SLANDER is one of Satan's best poisoned arrows. Gossip is like an arrow without a feather.

LOVE wins more battles and conquers more foes than cannons, and makes more lasting peace than any blood bought treaty ever made.

THE THOUGHTS and ways of some people are like the flight of a butterfly. The usefulness of such people about equals that of their winged representatives.

THE BRETHREN J. S. Coffman and Samuel Yoder, of Elkhart, are at present on a visit to the churches in Ontario. The work over there seems to be prospering.

J. F. FUNK was called to Cullom, Ill., Saturday, Sept. 10, to preach the funeral sermon of sister Susanna Grabil, who had been called to the spirit world several days previously. Bro. Funk's time has been well taken up in preaching funeral sermons and attending to his pastoral duties ever since his return from the Northwest.

BRO. KEHR and wife of Sterling, Ill., several young people of the Clinton Amish church, near Goshen, Ind., and members of the Yellow Creek and other churches, spent Sunday, Aug. 28, with the brethren at Elkhart. Their presence increased the spiritual interest of our services. We hope to see them with us again.

JOHN G. WHITTIER, the noted Quaker poet, died on the 7th of September, after a short illness, at an advanced age. His poems are known far and wide.

DURING the month of August 107,656 deaths from cholera were reported in the Russian Empire. The actual number of deaths from the scourge is believed to be far above the number reported.

NEW MEETING HOUSE.—The brethren near White Horse, Lancaster Co., Pa., opened their new meeting house for public worship on the 6th of September. Bish. Isaac Eby, of Buyerstown, conducted the services.

MINISTER ORDAINED.—Friday, the 2d of September, ordination services were held at Hess's meeting house, Lancaster Co., Pa. The lot fell on Bro. John Bucher. God bless our brother in his calling and grant him grace and strength to labor earnestly in his Master's vineyard.

THREE MONTHS FOR NOTHING.—All persons subscribing for one year for the HERALD between now and October 15, will receive the HERALD until December, 1893, for ONE DOLLAR, or three months free. Show this offer to your neighbors and friends and induce them to subscribe for the HERALD. Remember, ONE DOLLAR pays for FIFTEEN MONTHS.

TREASURER OF THE EVANGELIZING FUND.—Through the death of Bro. Summers the office of Treasurer of the Mennonite Evangelizing Fund was rendered vacant. Bro. George L. Bender, of Elkhart, Ind., has been appointed to fill the vacancy for the unexpired term. All monies intended for the Evangelizing Fund, if sent direct to Bro. Bender, will insure prompt acknowledgment of receipt.

F. W. BRUNK, Pres.
A. B. KOLB, Sec'y.

FAMILY ALMANAC FOR 1893.—Our Family Almanac for 1893 is now ready for delivery, and orders will be filled as they are received. We have made special efforts to make the Almanac for 1893 better than all previous editions, and have added "a list of ministers and their addresses." A list of this kind cannot fail to be useful for reference, and interesting to examine. Our Family Almanac will be delivered as follows:

| | |
|-------------------------------|--------|
| 1 copy by mail..... | \$.08 |
| 3 copies by mail..... | .25 |
| 12 copies by mail..... | .60 |
| 22 copies by mail..... | 1.00 |
| 100 copies by mail..... | 4.25 |
| 100 copies by express..... | 3.50 |
| 1 gross (144) by express..... | 5.00 |

When sent by express the purchaser pays express charges.

OUR LESSON HELPS for the Fourth Quarter are ready for delivery. The demand for our Lesson Helps during the Third Quarter was so much greater than we had anticipated, over and above the allowance we had made for increase in orders, that we ran short several hundred copies. We have printed an edition for the Fourth Quarter that we think will be large enough to supply all demands. The Lessons are especially interesting, following up the missionary labors of Peter, Paul and Barnabas, making them full, not only of historical interest, but showing us an excellent example of earnest, persistent effort to spread the gospel among all people. In fact, we believe that the lessons themselves will be a strong inducement to continue the Sunday-schools, wherever at all possible, until the end of the year. Sample copies sent free.

"CHARITY THINKETH NO EVIL," much less will it speak evil. Nine tenths of the gossip (and the larger part of social conversation in the world is gossip) is of such a kind that, though perhaps unconsciously done, it has more of evil than of good in it. Evil rumors spread faster than good report, and it is a sad commentary upon Christian society in many localities that even there it is not an exception. And the results there! Evil reports have caused divisions in churches, driven large numbers away from church, and hindered and hampered church work to an enormous extent. No wonder then that the apostle in prophetic language tells us of the dangers that lie in the path of the church, and admonishes us to charity.

MAIL ROBBER CAUGHT.—Our readers will remember that we have reported the loss of letters in the mails on different occasions, and expressing a belief that the mails were being tampered with by some one in the postal service. The authorities have been on the lookout for some time, having received complaint from other parties in town. Suspicion at last settled upon a young man employed at the post office here, and detectives from Indianapolis, by means of decoy letters placed in the post office here, were at last rewarded by catching the young man in question in the very act of opening one of the decoy letters. He was taken to Indianapolis, and as his guilt is a settled fact, he will doubtless be placed in a position where he will have ample time to reflect over his past course and the circumstances which first led him into wrong. It is rather sad to think that a young man must spend the best years of his life in a prison, and yet his own acts brought him there. Sadder still to think of those who, with open eyes, and knowing that they are transgressing the laws of God, are going down to eternal punishment where the worm dieth not and the fire is not quenched.

THE GREAT GAMES of our day are pronounced to be an injury rather than a benefit to society. Many able writers and speakers are beginning to expose the evils resulting from the modernized "arena." Says Dr. Berger:

"The London *Sunday School Chronicle* deplors the effect of the great football games in the injury they work to the young by their intense fascination, and especially because of the gambling element so closely associated with them. The attention given to college boat racing, and to baseball and football, in our own country, may have contributed something to improve muscular development, but can hardly be said to have had a healthy influence in the development of morals. But the best medical authorities regard the extreme physical exertion required in the contests as injurious rather than beneficial in the effects upon the physical nature."

Joseph Cook of Boston, in one of his recent lectures made the following statement: "I believe in exercise for students and those who need it, but I don't be-

lieve in that kind of exercise where a dozen or two take all of it, while the remaining hundreds look on." The physical nature is not the only nature that suffers from such over-taxation. There is a spirit in man which is greatly influenced by the condition of the body. If the body suffers, the spirit too suffers and becomes less active. For all such carrying on, man must some day give an account.

"HOW CAN TWO WALK TOGETHER EXCEPT THEY AGREE?"—Paul asks this question. Recently we noticed in a daily paper the program of the "Labor Day" exercises. The exercises were to be opened by prayer by a certain pastor of the city, after which followed speeches, music by bands, climbing a greased pole for a two dollar bill, catching a greased hog, etc., and the proceedings were advertised to wind up with a grand dance. Can a minister who believes in the Word of God, or even in the fundamental principles contained therein, conscientiously ask God's blessing to rest upon such proceedings? We rather think that if he can he could also with perfect propriety take part in all the exercises upon which he invokes divine blessings. Shameful! If the minister participates at all in such doings, where can we expect his flock to be? Such abominations must surely be doubly displeasing in God's sight, for he distinctly requests Christians to keep themselves unspotted from the world. But the craze for popularity is one with which large numbers of men who bear the title of minister are so badly afflicted that they seem to forget their place entirely, and place the standard of religion, in the eyes of sensible people, below even decency and morality. May God preserve us and our ministers from falling into line with such abominations. K.

IN VIEW of the pending danger of cholera which is at present threatening our country it may not be amiss to offer a few suggestions that may be of value to our readers. Anything that breeds disease germs, such as stagnant water, slops, refuse from the kitchen, should not be allowed to stand near the house; the house itself should be thoroughly aired every day, especially the sleeping rooms and living rooms. During epidemic cholera, it has been the most destructive in its rav-

ages among those who live in damp and filthy places; hence the necessity of cleanliness in the house and of the person. Chloride of lime should be freely used as a disinfectant about the house; a thorough bath should be taken every three or four days; all green fruits, also fats, pickles, nuts, tobacco, intoxicants of all kinds, and all foods not easily digested, should be entirely dispensed with. The diet should be light but nourishing. The clothing should be warm; sleep should be regular, the mind should be kept calm and cheerful. Fear has produced more cholera than any other single cause.

These are the suggestions of an eminent physician, and we give them believing they are fully in accordance with reason and medical science. While we hope our country will be spared from the dreadful scourge that has caused such misery and suffering, it may still be wise to observe the sanitary measures suggested above. Typhoid fever is in many cases the direct result of overwork or uncleanly surroundings, and it and a great many maladies might be avoided by simply following out a few simple rules of health.

THE SUCCESSFUL TEACHER necessarily needs to possess a great amount of patience. He explains a problem to his class very ably, meets all the difficulties fairly, overcomes the same satisfactorily to his own mind, but when about through one of the class, who did not grasp the point, snaps his fingers, asking, How did you say you got the second statement? Then the teacher is obliged to go over the entire explanation again and again, until every scholar understands every statement made. The teacher who cannot do this with good grace is not a proficient.

The same is true of the ministry. The good preacher tells the old story again and again, until every one present gets a clear idea of what is preached. His patience is often tried, but his zeal and conviction of the truth encourages him to go on explaining, illustrating, and restating the same thought in perhaps a somewhat different manner until every difficulty and unsettled thought has been removed from the mind of the auditor. It is not enough that the preacher's mind be satisfied, that is only the first step to success. He must persuade and convince the hearer, and to do that he is obliged to resort to moral

suasion and apostolic boldness prompted through the Holy Spirit. More patience is needed on the part of the teacher and preacher, if the young are to become established in the doctrine of Christ. If you are not able to defend your position, call for help, and if you can find no help, then it is altogether probable that you are the one who is in error. The truth has always been able to compete with falsehood and overcome the same, and it will today, if zealously and patiently presented.

S.

THE PROPHECY of John Q. Adams concerning secret societies is being fulfilled. Said he seventy-five years ago: "Secret societies are a dangerous element in any free government." The Homestead Amalgamated Associations of Pennsylvania, the convicts in the mining camps of Tennessee, the New Jersey coal miners' strike, and the Buffalo switchmen's strike have all been reminders of the evils and danger resulting from either organized labor, or capital, when these organizations amalgamate in oath-bound secretacies and in an unfair way aim to defend their position. We are living in a day when capital, labor, politics, and almost every trade and profession is monopolized. Societies of every description and kind organize themselves into secret bodies to promote their interests and advance their schemes. Says Dr. Mears of Worcester, Mass., "Society has sunk so low in sections, that even thieves have formed syndicates for their robberies. Our legislative halls are often ruled by the irresponsible lobby—the so-called Third House—managed by self-seeking men. Our great public school system has fallen very largely into the hands of politicians, rather than educators of merit. Just as Tammany Hall has swept the city that endures it corruption, has gotten the Empire State into its control, and dictates who shall sit in the Speaker's chair in our National Congress, so it is with every threatening evil in our social life."

Whatever good may be claimed for any secret society, whatever their motive be to protect their own interests, the very principle of secrecy still remains a great evil. They are not only a dangerous element in the Republic threatening the destruction of our liberty, but they are the foes of the Christian church and a ruin to

the families its members represent. The late Buffalo switchmen's strike cost Erie County \$120,000, the railroad companies about the same amount, and the 515 switchmen not less than \$50,000 in wages and many of them their position in the bargain. A loss all around is the result of all our late strikes and rebellions. The Government, the railroad companies, the home, the church, all save the devil, has suffered loss through the secret—unfair, unjust—combinations in our land.

The Christian method of settling difficulties is after all the cheapest and the best. The Christian is guided by the Gospel spirit in all his dealings with man and is blessed for it; the worldling takes his own course and reaps the evil consequences.

S.

CORRESPONDENCE.

FROM THE GARBER CHURCH, YORK CO., PA.—Our beloved brother Pre. Theodore B. Forry, of Stony Brook, was with us over Sunday. He preached a very impressive sermon from Matt. 18:3. Our prayers are that the good seed sown will take root and bring forth fruit abundantly. May the dear brother come again soon.

COR.

FROM DEGRAFF, O., AUG. 5TH, 1892.—The brethren, Bish. J. M. Shenk and Pre. Daniel Brunk of Allen Co., O., spent Sunday, Sept. 4th, with the brethren in Logan Co. May the Lord bless the dear brethren and the many words of admonition they gave us. Come again brethren and others likewise.

COR.

FROM CULLOM, ILL.—We had the pleasure, Aug. 12, to have with us Bro. Samuel Yoder of Elkhart, Ind., who preached a number of interesting sermons while with us. On the evening of Aug. 18, Bro. D. H. Bender from Somerset Co., Pa., came here and held a number of meetings. On the evening of Aug. 20, Bro. J. S. Coffman also came into our midst and stayed with us over Sunday. Bro. D. H. Bender remained with us until the 24th. Tuesday evening Bro. Bender and Bro. William Coffman, from Elkhart, Ind., who is here teaching singing, organized a young People's Meeting, which was appreciated very much by all that were present. We feel to thank the dear brethren for their kind admonitions, and words of encouragement. My prayer is that the Lord may abundantly bless the dear brethren in the efforts they put forth in doing the Master's will, and gathering souls into his kingdom. Come again brethren.

COR.

WALNUT CREEK CHURCH, HOLMES CO., OHIO.—On Sunday, Aug. 21st, twenty-nine precious young souls were received into the church by water baptism. The applicants were baptized in the stream by bishops Fred Mast and David Breechey. Many gathered to witness the joyful ingathering.

COR.

FROM PLEASANT VALLEY CHURCH, LA GRANGE CO., IND.—Our ministering brethren have been earnestly laboring and inviting those who were willing to forsake the world, with its allurements, and cast their lot with God's people, to make it known in consequence of which seventeen young souls came out on the Lord's side and were received into full church membership by water baptism Sept. 4th. Services were conducted at the church, by the brethren Eli Miller, Jonas Troyer, D. J. Johns and Jonathan Kurtz, of Haw Patch. Baptismal services were conducted by Bro. D. J. Johns in the presence of a very large concourse of people. May God be with them that they may be bright and shining lights, consecrated to the will of God, and zealous in bringing others to Him.

D. J. STAHLV.

FROM ELKHART, IND.—On the 1st of September, Bro. D. H. Bender, who was returning from his visit in Illinois, arrived at Elkhart and the same evening delivered a sermon in the Elkhart meeting house which was listened to with marked attention. After the meeting, a number of the younger brethren and sisters assembled at the Eden Boarding house (where a number of our young brethren who are employed in the Publishing House are boarding) where another hour was pleasantly spent in singing hymns. Bro. Bender also gave an excellent talk on the duties of young people toward each other and the church. Next morning he took the train for Ohio, where he expects to spend a week or more before returning home. Our prayers go with our dear brother in his responsible calling as preacher and pastor. May the divine Hand guide him in all his labors that blessings may follow to the honor and glory of God and the benefit of many souls.

COR.

STERLING, ILL., SEPTEMBER 7, 1892.—The Sterling Mennonite church has been richly blessed by a series of meetings conducted by Bro. D. H. Bender of Somerset Co., Pa. Brother Bender, while making a journey through the West found it convenient to stop with us nearly a week, during which time he preached a number of times, also speaking at the harvest meeting on Saturday Aug. 27.

All these meetings were largely attended and a great spiritual interest was awakened, not only in the meetings, but throughout the community. The clear

way in which the brother preached to us Christ filled us with new inspiration and a greater determination to work more for the cause of Christ and for the promotion of church work. Our earnest prayer is that Bro. Bender and other ministers may be blessed and spared by the good Lord, so that they may be able to visit us again and help to spread the gospel truth in this community. Next Sunday Bishop Emanuel Hartman of Tazewell Co., Ill., intends being with us and while here will receive into the church by water baptism three persons who have declared themselves subjects of Christ's kingdom.

COR.

CONFERENCES.

ANNUAL.

The Southwestern Pennsylvania District Conference meets at Masontown, Fayette Co., Pa., on the 3d Friday (21st) in October. A cordial invitation is extended to the brotherhood.

For Kansas and Nebraska in the Pennsylvania meeting-house, near Newton, Harvey Co., Kans., on the first Friday in October (7, 1892), at 10 o'clock A. M. The bishops and committee brethren will meet on Thursday the 6th at 2 o'clock P. M. to arrange the Conference work. All brethren and sisters are cordially invited to be present. Those coming by rail will write to Amos or Abraham Hess, or to the writer, Newton, Kans.

JACOB B. EBB.

The Annual Conference for Missouri, will be held in Shelby Co., on Friday, Sept. 23. Bishops and ministers are requested to meet on Thursday previous. Brethren and sisters from abroad are cordially invited to meet with us. The nearest station is Clarence, on the Hannibal and St. Joe R. R. Address Michael Hershey, Cherry Box, or John Brubaker, Leonard, Missouri.

The Annual Conference for the state of Indiana and Michigan, will be held on the second Friday in Oct. (Oct. 14th), in the Holdeman meeting-house, near Wakarusa. Bishops will meet at 9 o'clock on Thursday the 13th, and in accordance with a previous decision of the Conference, all questions that are to be brought before the Conference shall be handed in to the bishops in writing either personally or by letter on Thursday, or before, so that they may be considered and put in proper form. Ministers, bishops and deacons, brethren and sisters from the surrounding churches and from other parts of the country are cordially invited to meet with us on that occasion.

HENRY SHAUM,
JOHN F. FUNK.

SEMI-ANNUAL.

The Lancaster Conference meets on the 1st Friday (7th) in October at Mellinger's meeting house about 3 miles east of Lancaster city, Pennsylvania.

The Eastern District Pennsylvania Conference meets on the 1st Thursday (6th) in October at the Franconia, Montgomery Co., Pa., meeting-house.

The Conference of Virginia meets at the Spring Dale, Augusta Co., church on the 1st Friday (7th) in October. The nearest railroad station is Waynesboro; those coming by rail will be met at this place by some of the brethren. It is desired that many of the brethren visit us. Visits are profitable and encouraging.

Suler, Va. EMANUEL SUTER,

All the Delegates attending a conference should be filled with the spirit of service and an apostolic conviction of what is right or wrong.

For the Herald of Truth.

SABBATH-SCHOOL MEETING.

It is gratifying to be able to report that the third annual meeting of the brethren engaged in Sabbath-school work in Waterloo County, Ontario, held at Berlin on June 6, 1892, was even more instructive than the two preceding ones.

After devotional exercises, the programme, as it recently appeared in the HERALD OF TRUTH, was taken up. There were present two bishops, eleven ministers, nine deacons, and of the laity so many that the large church was comfortably filled the greater part of the day.

"The object of our Sabbath-schools" was the first subject. Matt. 24 was read as a foundation upon which the discussion could be based. In that chapter the destruction of Jerusalem is foretold and the end of the world announced. The latter is before us; the former was literally fulfilled. Wars and rumors of wars, and heavy persecutions and temptations are near at hand and will extend over the whole earth. Some learned men maintain that the most bloody wars the world will ever see are not far off. If we do not teach our youth the scriptural doctrine of non-resistance, and how to wield the sword of the Spirit, that is, the Word of God, then surely the world will allure and train them to fight their battles whereby nations are crushed never to rise again. The kingdom of heaven and that of the world have their workers. The world holds forth the honor, power, eminence to which one may attain, presenting the most attractive side to the young and offering every inducement to gain adherents, while the laborers in the

Lord's vineyard teach and warn that in reality there is no honor to be conferred by man upon man. True honor belongs to God only. The young; inexperienced in the delusions held before them, are prone to yield to what appears to them preferable, and so become ensnared. Non-resistance and the vanity of worldly affairs must be taught to them, and an early beginning made. For this purpose the Sabbath-schools offer great advantages, and these advantages should be used prayerfully and diligently.

A special line of the great work to be done is the teaching of temperance. There is still too much tobacco and liquor consumed by members of our own church. Let any one of forty years or upwards carefully note how many of his comrades of his early manhood are addicted to drinking to excess, or are lying in drunkards' graves, and he will be astonished to see that without much labor from ten to twenty per cent. are found in that category, and in many instances a still higher percentage. From the young the ranks of smokers and drunkards are recruited. Here is a vast field for Sabbath-school laborers. Children from five to ten years of age are more influenced by Sabbath-school teaching, if it be done in the right spirit, than by the preaching in our church services. Whilst it is acknowledged that early impressions are the more lasting, our church should rise in her strength and take hold of the privilege of teaching the young wherever opportunities offer. The good that might be accomplished with the time and money squandered for liquor and tobacco, exceeds our comprehension. Not one of God's blessings is promised for indulgence in these practices. Much of the crime committed in civilized countries has its origin in the use of intoxicating drinks. Depredators, in their earlier career, shrink from engaging in their nefarious work until their sense of right and wrong is seared. How many of the most cruel and destructive wars, that the world has seen, had their inception in champagne, is not known to us. True it is that the destiny of nations is held in the hands of comparatively few men. If those men have their minds unsettled or biased by liquor or other stimulating causes, language fails to depict the scenes of misery and the suffering that millions have to undergo in consequence thereof. Access can be had to statistics, where they may be required, to substantiate before our pupils the evils resulting from intemperance.

Although much stress has been laid upon the evils of intemperance, it does not follow that there are not many more aspects of life requiring just as careful and thorough teaching. The ultimate object of all teaching is, or should be, to gain the children for heaven. Conversion must be taught, the new life explained, honesty

and truth inculcated, the necessity of avoiding the use of profane language impressed. In short, there is no limit to what ought to be taught in Sabbath-schools where "Christ and him crucified" is the first and only thought of all those engaged in carrying on the work.

It is evident that many precious souls have been lost to our church through lack of teaching the tenets of our faith. Delay is dangerous. The work is pressing home to our hearts. During the last several years the increase in membership in our church has been owing, in part at least, to the instruction imparted in our Sabbath-schools. Let all aid the blessed work. Let those who do not feel so strong an interest in the work calmly and prayerfully meditate upon it, and compare it with the injunctions given by Christ.

"Should Officers and Teachers be elected Annually, and by Whom?" was next discussed. The opinion of the meeting favored election annually at a special meeting of the church-members of the district in which the school is conducted. Each class might be permitted to choose its own teacher from those elected at the special meeting. The officers should be well versed in the doctrine we maintain. It is generally conceded that the lowest classes require the best teachers. The good will of the pupils must be secured and maintained, if the school is to prosper. An efficient Superintendent is required, and the assistant officers should be well qualified for their respective duties, and those duties should be clearly defined. It is not always an easy matter to choose wisely. The circumstances of the school may need special consideration.

Third subject: "Is it sufficient to teach the letter merely?" This was answered negatively. "The letter perisheth but the spirit quickeneth." It is self-evident that the letter also must be learned if not already known by the pupil; but the primary object is to familiarize the young with God's Word. In this country some attention is paid to learning to read German, since in our public schools no instruction is imparted in that language; and it is found very beneficial to have a fair knowledge of both languages. The rich German literature should not remain a sealed book (translations are always inferior to the original) to our people, and it is strongly recommended that, where practicable, the German be taught.

Fourth subject: "How to study the Sabbath-school Lesson." One great object of the teacher should be so to study the lesson that the spirit of it is understood and that it can be presented to the class in a manner that appeals to their understanding. "Lesson Helps" and books of reference are good in their place, but they are frequently misused. After all it is the Bible, and that chiefly, that must be used thoughtfully and with

prayer. One cannot fail to draw from it all that the class needs. Continually ask God for aid, for guidance, for wisdom, and thereby one cannot fail to realize the need of a full consecration to the Lord's work. The doctrine of non-resistance will then be taught forcibly and impressively. The preparation of the lesson should be a continuous work. It will not do to defer it until Sunday morning. Think and read it daily, and while at manual labor many new thoughts will arise. Parents should assist their children in the work of preparation. The asking and answering of questions should be encouraged. If teachers have their meetings, mutual explanation of difficult passages of Scripture will do much to enlighten their minds.

Fifth subject: "Should visiting Teachers be asked to Teach?" Teachers visiting other schools generally do so with a view of learning something about the organization and teaching of the school visited. If they be asked to teach, the object of their visit, except in the case of old and experienced teachers, is not accomplished. Besides, the class not being accustomed to the method of presenting the lesson, may not show the interest required for successful work.

The method of teaching may be the chief point of attention, not the substance of the lesson. There are many zealous Sabbath-school workers, somewhat inexperienced, who are desirous of learning all they may about this work, and therefore go to other schools to improve themselves. Would it be just to them to be asked to teach? Certainly not. Should it so happen that a teacher be unprepared for his own class through negligence, and for that reason go visiting, it might do him no harm to be asked to teach, for he might thus practically learn the wisdom of careful preparation—a valuable lesson at times. Where new schools are organized competent teachers from other schools should kindly aid in organizing and teaching, so far as their services may be required.

Sixth subject: "Is it advisable to give Prizes for committing Scripture verses to memory?" It is a difficult matter to give prizes justly. Talents differ so greatly. One pupil has less trouble to learn several verses than another has to commit one to memory. When only two or three prizes are given to a class, it soon becomes apparent that only a few are exerting their elves to obtain them. A spirit of jealousy may be engendered. The hardest workers fail to obtain them. Whilst it is eminently proper to encourage pupils to commit some of God's Word to memory, it is very difficult to reward the most meritorious. In some schools rewards are given to all those committing verses to memory. The fact must not be overlooked that the thoughts contained in the verses are to be appreciated by the

learner. Some may learn many verses and know very little about their meaning, while others may learn but few and have a fair understanding of them. Encouragement in some way seems called for. The great prize for all—heaven—should be dwelt upon.

Seventh subject: "The successful Sabbath-school Teacher." The first consideration is that the teacher be a Christian, if he wish to teach successfully. Reading and studying the lesson in advance are an aid in the work. Thorough preparation during the week is necessary. The more like a child the teacher becomes, the better is he able to adapt his teaching to the capacity of each individual pupil. Love for the pupils and confidence in the work should be the principal propelling forces. "Actions speak louder than words," is a maxim applicable to Sabbath-school work. Let the teacher be filled with God's Word and Spirit, and he will not fail to sow good seed that will take root and grow. But let him remember that he is sowing, and that he must not look for the harvest too soon. In God's own time the fruit will appear. The world stands in need of more earnest laborers who by supplication and prayer bring their pupils before the throne of grace individually and collectively. Such teachers will not fail to leave the impression upon the minds of their pupils that they are doing a work not second to that of the ministry. Some people devote their lives to the study and interpretation of Scripture. Let the teachers avail themselves of whatever help they can obtain in such a way, but the main work will after all be to find Christ in every lesson and to teach nothing but Christ. A personal acquaintance with each pupil, and an interest in his welfare manifested, will be a means of winning his confidence. Where mutual confidence prevails success will follow.

Eighth subject: "What can we do to induce our Young People to attend Church?" In order to get them to attend church it is essential that the habit of going there be early formed. It therefore follows that parents must see to it that their young children are taken along whenever it can be done. They are sometimes left at home to do the necessary chores which might easily have been done before church-going time, had the family risen at a proper hour in the morning.

Although the adage, "Morgenstunde hat Gold im Munde," is acted upon during the six working days of the week, it is sad to think that on the seventh day—the day blessed and sanctified by God—it is altogether too loosely applied. Why should one so exert his bodily strength on Saturday that he is physically almost incapacitated to enjoy the sweetness of communion with God on the Sabbath? But when the children and young people are at church, do they understand the preachers? Is the preaching so plain, so

instructive, that they desire to come often and hear more? Are they noticed by the preachers, and do they at opportune times associate and converse with them and go after them as Christ in his infinite love went after us? When the Superintendents and teachers of our Sabbath-schools are in full accord with the preachers—and they ought always to be—and when they are in union with the great work of winning souls for Christ's kingdom, the children and young people will be almost unconsciously drawn to church, whether it be for the preaching or the teaching. But where they are not attending church, it is certain that there is something wrong somewhere, and the sooner that wrong is ascertained and rectified, the better it will be for the prosperity of the church.

Lastly: "An Address on Sabbath-school Work." Experience and observation have shown us that Sabbath-schools are regarded as necessary and beneficial by other denominations. If rightly conducted they cannot fail to be a benefit to our church. Here is an opportunity to sow good seed in the unbiased minds. Tares are being sown continually. The receptivity of childhood should be utilized for instilling in their minds that life is a reality not to be viewed lightly. We pass but once through this world. We do not want our children to associate with mockers of God's people, nor that they should roam about in bad company on the Lord's day. Should they not learn much at school, they will certainly be taught morality. What causes so many people to be immoral? How much have bad associates to do with it? By whom have they been taught to dishonor father and mother? What consequences necessarily follow? Ask of the convicts in our prisons, penitentiaries, reformatories, etc., what was the beginning of their downward career, and the answer will almost invariably be, (1) disobedience to parents, (2) disregard for the Sabbath, (3) bad associates leading on from bad to worse until they became almost moral wrecks. From these and similar evils the Sabbath-schools try to protect their pupils.

The variety of topics under consideration and the animated discussion evoked, made it apparent that the Sabbath-school work is yearly increasing in interest, and that these annual meetings are doing much in bringing about a better understanding of the necessity of it, of the methods to be employed to make the school successful. It may be stated that when the first meeting was held there were six schools in the county. At the present time there are ten. Let us be thankful to God that the work is in a prosperous condition.

It is hoped, too, that all the brethren from a distance, who kindly favored us with their presence, whether or not they took part in the discussions, received

some benefit. Such visits have a tendency to bring the brotherhood into more intimate relations with respect to this important work. May it be often repeated.

It was unanimously decided that on Whit-monday, 1893, the next meeting shall be held at the same place, and a committee representing all the schools was chosen to prepare a programme; but that programme will be submitted to the Semi-annual Conference for approval, alteration or rejection.

MONEY AND THE KINGDOM.

The door of opportunity is open in all the earth; organizations have been completed, languages learned, the Scriptures translated, and now the triumph of the kingdom awaits only the exercise of the power committed to the Church, but which she refuses to put forth. If she is to keep step with the majestic march of Divine providence, the Church must consecrate the power which is in money.

"During the year 1889-90 contributions in the United States for foreign missions were \$3,977,701. A total of \$10,695,259 for home and foreign missions sounds like a large sum. But great and small are relative terms. Compared with the need of the world and the ability of the Church it is pitiable indeed. Look at that ability.

"The Christian religion, by rendering men temperate, industrious, and moral, makes them prosperous. There are but few of the very poor in our churches. The great question has come to be, How can we reach the masses? Church membership is made up chiefly of the well-to-do and the rich. On the other hand, a majority of the membership is composed of women who control less money than men. It is, therefore, fair to say that the church member is as well off as the average citizen. In 1890, one in every 4.7 of the population was a member of some evangelical church, that is 21.02 per cent. of the people. We may reasonably infer, then, that this percentage of the wealth of the United States, or \$13,076,300,000 was in the hands of evangelical church members at that time; and that takes no account of the immense capital in brains and muscles. Of this great wealth, one thirty-second part of one per cent., or one dollar out of 3287, was given in 1890 to foreign missions for the salvation of the seven or eight hundred million heathen.

"We do not know what the income of our church members is, but if in 1890 they had spent every cent of wages, salary and other income on themselves, and had given to home and foreign missions only one one-hundredth part of one per cent. of their real and personal property (which would have been unspeakably mean and unchristian) their contributions

would have been \$130,763,000 instead of \$10,695,259.

"From 1880 to 1890, the average annual increase of the wealth of church members was \$434,790,000. And this, remember, was over and above all expenses of living and all benevolences. That is, the average annual increase of wealth in the hands of professed Christians was forty times greater than their offerings to missions, home and foreign.

"If the members of our Sunday-schools in America gave each one cent a Sabbath to missions, it would aggregate about one-half as much as is now secured, with endless writing and pleading and praying, from all our church members. If each of these professed Christians gave five cents—price of one cigar—once a week, it would amount to \$35,000,000 a year. If each gave one cent a day to that which he professes is the object of his life—the building of the kingdom—it would amount to \$49,202,000.

"It is estimated that the liquor bill of the nation in 1889 was \$1,000,000,000. As comparatively few women and children use intoxicating drinks, and many men do not, it is safe to say that this bill was paid by one-fifth of the population. That is, in 1889, about 13,000,000 people paid \$1,000,000,000 for liquors and a like number of professed Christians gave \$10,695,259 for missions. Any one who did not know better might naturally infer that the one class loves beer and whisky better than the other loves souls." (One class gives \$77 each for beer and whisky, and the other class, that is, 11,889,427 of them, give fifty-six cents each annually for home missions.—Ed.)

John Wesley said in one of his last sermons, "After having served you between sixty and seventy years, with dim eyes and shaking hands, let me add one word more. I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God entrusted you with money for His work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do then?' Lord, speak to their hearts else I speak in vain. Leave them enough to live on, not in idleness, but honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes? Haste! haste! Send all you have before you go to the better world!"—From the Revised Version of "Our Country."

ITEMS.

LAST year's contributions of the Women's Missionary Societies of the world to foreign missions amounted to \$1,785,001, this being one-sixth of the whole sum raised. By the Presbyterian women \$336,244 was given; by the Methodists, \$306,299; by the Congregationalists, \$157,364; by the Baptists, \$153,858; and by the women of the Episcopal church, \$129,085.

ALARMING statistics are given by the Main Bible Society of non church going families in some counties of the State. In Waldo County out of 6,987 families, 4,850 report themselves as not attending any church. In Oxford County 2,711 families are attendants and 4,577 non attendants. The combined statistics of fifteen counties show 133,445 attending families, and 67,842 non attending.

AN INFIDEL'S SUDDEN DEATH.—During a rain storm a few days ago at Denver, Colo., an infidel was standing on the porch admiring the "forces of Nature" as the lightning flashed and the thunder rolled. "Why should a man fear such things as these? There is no God. It is Nature!" Scarcely had he uttered these words when there was a vivid flash of lightning and the bold scoffer lay dead on the floor.

Married.

FREY-KORNAHAUS.—On Sept. 1st, 1892, in Jordan Twp., Whiteside Co., Ill., at the home of the bridegroom's parents, by Pre. Philip Nice, Bro. John Frey and sister Sarah Kornhaus, both of Jordan township.

HERMAN-ULRICH.—On the 21st of Aug., 1892, in the Fairview church, Seward Co., Neb., by Joseph Shlegel, Gustave Herman to Anna Ulrich, both of the above mentioned place. They have the best wishes of their friends.

KLAHN-WENGER.—On the 10th of Aug., 1892, at the residence of the bride's parents, Pre. C. G. Wenger, Kent Co., Mich., by I. Mourer, Fred Klahn, of Iowine, and Ina Wenger, of Caledonia.

JOSEPH SUMMERS,

son of Jacob and Leah Summers, was born on the 11th of October 1823, in Lancaster Co., Pa. He began to teach school in his 17th year. He attended the Strasburg Academy for two years and then resumed his work as teacher in which vocation he achieved much success. On the 8th of December 1846 he was united in matrimony to Barbara Souders by Bish. Christian Herr. On the 15th of March, 1847, he moved to Holmes Co., Ohio, settling on a farm near Millersburg. He lived there 17 years dividing his time between farming and teaching. He also made two trips to California. In the spring of 1850 he and twelve other men from Zanesville, Ohio, organized the Zanesville Mining Co., and on the 28th of March he left home with teams and

wagons, going by way of Cincinnati, St. Louis, Salt Lake City and San Francisco. He arrived at Dry Town, Cal., Oct. 23. A great part of this journey was performed on foot and through a country inhabited by the Indian and the buffalo. His anecdotes of this journey and the valuable lessons he drew from his observations, afforded many an hour's profitable entertainment.

On the 12th of December he started homeward, going by way of Sacramento and San Francisco. He took passage on the steamer Chesapeake on the 30th of January 1851. On account of contrary winds he was on the sea eleven days. At Trinidad and Salmon he remained several months. On the 22d of October he left Trinidad for Panama, thence to San Juan, New Orleans and Havana, Cuba. After enduring many privations and hardships he reached home in December 1851.

In the spring of 1853 he left home on his second trip to California, remaining there six years. After his return he lived one year in Ohio and then moved to LaGrange Co., Ind., where he lived one year, moving to Elkhart Co., five miles south of Elkhart. In the fall of 1870 he moved to Elkhart, entering the employ of the Menonite Publishing Co. (then F. Funk & Bro.), on the 19th of September, remaining in the employ of the same until his death, serving as proof reader and editor of the "Words of Cheer." His exactness and carefulness in details eminently fitted him for the work in which he was so long engaged.

Two years ago he was afflicted with lagrippe, from the effects of which he never entirely recovered, being continually harassed with a cough, and gradually his almost iron constitution gave way, rheumatism also setting in at times. His clock-like regularity at his post continued however, and his genial "good morning" to the employees as he passed them on his way through the building up to his desk, as well as his sociable qualities, endeared him to all. About New Year's the employees combined and presented him with a fine office chair as a token of their esteem for "Uncle Joseph," as he was called. That he was deeply susceptible of such kindly recognition was shown by his emotion as he expressed his thanks and good wishes to the donors.

On the morning of the 11th of August he was stricken with palsy, rendering his left side helpless and insensible to pain or feeling. From the very first the physicians entertained but little hope of his recovery, although after the first few days he seemed to rally so that there were hopes that he might at least be spared for some time. But there seemed to be a constant pain at the back of his head, appearing as it were by clogging of the blood, besides he experienced some difficulty in breathing, as he had not enough strength left to rid himself of the phlegm that kept gathering on his lungs. When not delirious his mind was upon spiritual things, and when his mind wandered he spoke mostly of his work at the office, especially that in connection with the "Words of Cheer." A few days before his death he desired his Sunday-school class to come to him, which request was gladly complied with. It was an affecting scene as he took by the hand one after another of the boys whom he had so faithfully taught and gave them kind advice and admonished them to live and labor for God that their lives might be useful and their labors a lasting benefit to themselves and others. He also sent a message to all the readers of the "Words of Cheer," for whose welfare he seemed at all times to be deeply interested. He desired every one that came to see him, to come up to his bedside, shake hands and speak to

him. He expressed an implicit confidence in God and his only hope and trust was in Jesus Christ as his Savior. Bro. J. F. Funk was sent for just as he was closing the services at the church on Sunday August 21st; when he came to him and he asked him if he should pray with him, he answered in the affirmative, and when the prayer was concluded he responded with a hearty "Amen." About an hour later he calmly fell asleep. He was a faithful and devoted Christian and a member of the church in Elkhart ever since its first organization. He also was a zealous worker in the Sunday school, and a faithful helper in every work to promote the cause of Christ and his church.

He was buried on the 24th at the Olive meeting-house. Services were held by J. S. Coffman and J. F. Funk at the meeting-house in Elkhart, and by J. F. Funk at the Olive meeting-house from the text Rev. 14:13, selected by himself. He leaves a sorrowing companion and nine brothers and sisters to mourn his departure. Peace to his ashes.

DIED.

GREENWALT.—On the 24th of July, near Haw Patch, LaGrange Co., Ind., from the effects of a tumor, Jane Lowe, wife of Joel Greenwalt, aged 52 years, 2 months and 16 days. She professed faith in Christ and on her death bed said she was ready to go. Funeral services at the Beulah church by J. S. Hartzler from Rev. 7:13-14.

HOLDEMAN.—On the 23d of Aug., 1892, on the state line, in Mason town, Kent Co., Mich., of cancer, of which she suffered very severely for more than a year, Elianna Bishop, wife of David B. Holdeman, aged 45 years, 5 months and 15 days. She was married to her surviving husband on the 10th of Sept. 1874. She was the mother of four children all of whom with her sorrowing husband survive her. She was a member of the Baptist Church, a faithful and devoted wife and a kind and loving mother. She bore her severe sufferings with patience and was frequently engaged in prayer. God gave her to drink the bitter cup of affliction and with much sorrow and bodily sufferings she was led down to the grave, but we trust that these afflictions may also have worked in her a far more exceeding and eternal weight of glory, and that she fought the good fight and finished her course in peace. She was buried at the Olive Menonite church on the 25th. Services were held at the house by J. F. Funk and at the meeting house by Amos Munaw and J. F. Funk from 1 Cor. 5:1; Heb. 9:27 and 1 Cor. 15:57. May God comfort her sorrowing husband and the dear children in their sad bereavement.

MESSERLY.—On the 2d of August, 1892, in Beaver township, Mahoning Co., of dropsy, Geo. George Messerly, aged 77 years, 6 months and 9 days. Interment at the Paradise (Reformed) church, where services were held by J. M. Kendig.

MECKLY.—On the 8th of August, 1892, in Lancaster Co., Pa., of dropsy, Benjamin Meckly, aged 76 years, 9 months and 29 days. He leaves four sons and three daughters. Services at God's Menonite meeting house. Buried in the graveyard near by. Services by Peter Ebersole, Martin Rutt and John Wolgamuth. Shortly before his death he was baptized and received into the Menonite church.

NEWCOMER.—On the 8th of August, 1892, in Buckhama Co., Ind., Mary (Polly) wife of Christian Newcomer, aged 85 years, 4 months and 2 days. She was the mother of eleven children, five of whom have passed to the spirit world, the six living were present. She was grandmother of 23 children and great-grandmother of 8 children. Sister N. was born in Columbiana Co., O., moved to DeKalb Co., Ind., in 1849, where ever since 1872 she was left alone to bring up her children and provide for them as best she could. On being moved from her son George's place to Christian's she fell from the buggy and was fatally hurt. She was buried on the 9th. Many friends and relatives followed her to the grave. Services by Eli Stofer from 1 Thes. 4:18.

RISER.—On Aug. 11th, 1892, Mary Riser, in Lancaster Co., Pa., aged 76 years, 8 months and 28 days. Her remains were laid to rest at Riser's meeting-house, followed by a large congregation of friends. She was a faithful member of the Menonite church. Text, Rev. 14:13.

GROFF.—On the 22d of August, 1892, in Smoketown, near Bird-in-Hand, Lancaster Co., Pa., suddenly of cholera infantum, Lillie Blanche, only daughter of Jacob H., and Martha E. Groff.

The little crib is empty now,
The little clothes laid by,
A mother's hope, a father's joy,
In death's cold arm doth lie.
Go little pilgrim, to thy home,
On yonder blissful shore,
We miss thee here,
But soon will come
Where thou hast gone before.

EICHER.—On the 17th of Aug., 1892, near Milford, Seward Co., Neb., Lydia Eicher, aged 5 months and 21 days. Services by Joseph Goshg from Matt. 18:1-3.

CULP.—On the 20th of August, in Harrison Twp., Elkhart Co., Ind., of kidney troubles of which he suffered a considerable time, Bro. Anthony Culp, aged 78 years and 1 day. He was born in Beaver Co., Pa. He was married to Susannah Bixler, Jan. 17th, 1839, and united with the Menonite church in 1841. He lived in Fayette Co., Pa., 4 years; in Mahoning Co., Ohio 12 years and then moved to Elkhart Co., Indiana, on the farm where he died, having lived there 37 years. He was the father of 12 children, ten of whom, with his aged companion survive him. He leaves also 46 grandchildren and 7 great-grandchildren. His funeral was very largely attended. Services were held by Peter V. Lehman in German and John F. Funk from 2 Tim. 4:6-8. He was a man of vigorous mind, a man who read and knew his Bible, and a fearless advocate to what he believed was right. He trusted in Jesus and with an unwavering faith looked forward to the hour of his departure. We believe he has gone to his rest. May we all meet him there.

HAINES.—Aug. 23, 1892, in Clinton Twp., Elkhart Co., Ind., of consumption, John Edward, son of William and — Haines, aged 18 years, 9 months and 21 days. Several weeks before his death he was converted, baptized and received into the church as a brother. He showed great zeal to serve the Lord in the few days that he was here yet. It was his earnest desire that his sister and other young friends, who are not converted, should give themselves to their Master and not wait till they were stricken down with sickness as he had done. Young friends, let this be a warning to you. He was buried at the Menonite church, where a very large concourse of sympathizing relatives and friends were assembled. Services were conducted by D. J. Johns and D. D. Miller, from Luke 12:40. May the Lord comfort the bereft family.

BOSHART.—On the 31st of July, 1892, near Milford, Nebraska, of dropsy, Chas. E. Boshart, aged 73 years, 9 months and 13 days. Bro. B. was born in Upper Alsace, Europe, in 1818, emigrated to America in 1834 and in 1844 was married to Jennie Burkey, by whom he had 12 children. His wife, 10 children and 27 grandchildren survive him. He was a faithful member of the Amish Menonite church. He was buried on the 2d of August. Services by Joseph Schlegel and Joseph Gasho from Jno. 5:21-29.

HIRSTAND.—On the 29th of August, 1892, in Buckingham Twp., Bucks Co., Pa., of dropsy, from which he suffered over two years, Bro. Samuel Hirstand, aged 63 years, 8 months and 9 days. He leaves a sorrowing widow, two sons and four daughters to mourn their loss. He was a member of the Menonite church some forty years. Buried at the Doylestown church. Funeral services by S. Godshall, John Walter and John Gross. Text Rev. 14:13. Bro. Hirstand suffered much during the last few years of his life, but he bore them patiently and with Christian resignation. Peace to his ashes.

JOHN WALTER.

CONRAD.—On the 3d of August, 1892, near Orrville, Ohio, Martin Conrad, aged 77 years, 3 months and 15 days. Brother C. was born in France and emigrated to America in his youth. In 1841 he was married to Anna Conrad. He lived in matrimony 51 years, 6 months and 24 days, leaves a sorrowing widow, three children, and ten grandchildren. On the 6th he was buried in the Oak Grove cemetery. Services by J. K. and D. Z. Yoder.

LUND.—On the 25th of August, 1892, in Decatur Co., Kas., of consumption, sister Mary Lund, aged 31 years, 2 months and 20 days. During her sickness she desired the Lord's supper to be administered to her. In her last days she tried to show others that we need Jesus to live happy and die happy. Services by J. C. Birkey. May God comfort the mourning parents, brothers and sisters, and guide them into the way of holiness.

ESCHLEMAN.—On the 4th of September, 1892, near Striker, Williams Co., O., Sylvanus, son of L. and Mary Eschleman, aged 2 years, 5 months and 19 days. Services by D. Wise and Chr. Fryenberger in German and Chr. F. Stuckey in English.

STUCKEY.—On the 26th of June, 1892, near Archbold, Fulton Co., Ohio, Peter Stuckey, aged 83 years, 6 months and 8 days. A year ago his wife, with whom he lived 52 years passed away. He was father of 12 children, grandfather of 73 and great-grandfather of 30 children. He was a member of the Amish church. Services at the home of his son John's by D. Wise and Chr. Fryenberger.

BACHMAN.—On the 29th of July, 1892, near Roanoke, Woodford Co., Ill., Albert, son of John and Barbara Bachman, aged 4 years, 8 months and 16 days.

MUSSER.—On the 7th of April, 1892, in Wayne Co., O., Anna, wife of John Musser, aged 73 years, 8 months and 3 days. Services on the 9th by J. K. and D. Z. Yoder from Heb. 4:9. Buried at the Oak Grove church.

HAINES.—Aug. 23, 1892, in Clinton Twp., Elkhart Co., Ind., of consumption, John Edward, son of William and — Haines, aged 18 years, 9 months and 21 days. Several weeks before his death he was converted, baptized and received into the church as a brother. He showed great zeal to serve the Lord in the few days that he was here yet. It was his earnest desire that his sister and other young friends, who are not converted, should give themselves to their Master and not wait till they were stricken down with sickness as he had done. Young friends, let this be a warning to you. He was buried at the Menonite church, where a very large concourse of sympathizing relatives and friends were assembled. Services were conducted by D. J. Johns and D. D. Miller, from Luke 12:40. May the Lord comfort the bereft family.

EASH.—On the 20th of August, 1892, near Shipshewana, Ind., of cholera infantum, Earl, son of Jacob and Sarah Eash, aged 9 months and 11 days. Funeral services on the 21st at the Dunkard church, by Eli Miller in German and D. D. Miller in English, from Matt. 6:10. "Thy will be done."

YODER.—On the 16th of August, 1892, near Pashan, LaGrange Co., Ind., of consumption, Joseph Yoder, aged 41 years, 9 months and 28 days. He leaves a sorrowing wife and three daughters to mourn his departure. He was a faithful member of the Amish Menonite church, and will be sadly missed in the church and neighborhood. His remains were followed to their resting-place by a large concourse of sympathizing relatives and friends. Funeral services at Forks church by John Hostetter, Jonathan Troyer and D. D. Miller, from Rom. 14:12.

ROTH.—On the 10th of August, 1892, Reuben; son of Joseph Roth, aged 5 months and 1 day. Services by J. K. and D. Z. Yoder, and Isaac A. Miller, from Mark 10:14.

JAUSI.—On the 6th of August, 1892, near Milford, Neb., Fannie Jausi, aged 1 year and 10 days. Services by Joseph Rediger and Joseph Schlegel, from Luke 12:19-21.

AMSTUTZ.—On the 24th of August, 1892, in Wayne Co., Ohio, of cancer, Mary Ann, wife of Daniel Amstutz, aged 46 years and 18 days. She leaves a husband and six children to mourn their loss. She was a beloved sister in the Menonite church. Funeral services in the Chippewa church by C. Steiner, Adam Breneman and D. Z. Yoder, from 2 Tim. 4:7, 8.

YODER.—On the 15th of July, 1892, near Pottsville, Fulton Co., Ohio, daughter of Abr. and Mary Yoder, aged 1 month. Buried on the 17th. Services by Chr. Fryenberger and Chr. F. Stuckey.

YODER.—On the 26th of July, 1892, near Pottsville, Samuel, son of Jacob and Sarah Yoder, aged 3 years. Services by D. Wise and Chr. Stuckey.

Letters Received.

WITH MONEY.

B—B W Bare, A H Burkholder, I Brumbaugh, E J Berkley, J D Brumbaugh, Wm Burkholder, Jonas H Blosser, W H Brubaker, Jacob Beller.
C—C C Epp, Elias Ebersole, J S Ernst.
F—F S Friesen, J V Fortner, Abm Fast, D W Forry, and Beul Gehr, Stella Gutrich, Jacob G Good, Noah Gerber.
H—Levi Hooley, J A Hartzler, J N Hartzler, B Hostetter, Fannie Hershey, A Holsopple, Abel Horning.
K—K S Keim, Peter Kroecker, J S Kaufman, John E King, J D Keefe.
L—J S Lehman.
M—Mary Marron, Geo Markley.
O—Olenger, Moses H Overholt.
P—A Penner, Nancy Peachy.
S—S J Speicher, Ch. Shoemaker, Peter Schnitz, Daniel Souder, J D Schroeder, Jacob Schillinger, Jacob Shaub, Levi Sharp, Catharine Stutzman, N B Stuckey, Phoebe Sears.
T—T Thiesen.
U—George Ulrich, F F Urub, B C Urub.
W—M I Weaver, Monroe Welkel, G D Willems, G W Wiley, Elias Walter, G Wiebe.
Y—John K Yoder, Rudolph Yoder.
Z—Z Mary A Zook, D H Zook.

MISSION FUND.

T L Miller, \$1.00; L A Horning, \$1.00; D S church in Franklin Co., Ohio, \$6.00.

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|------------------------------------|-------------|
| No. 21, Toledo Express..... | 3.00 A. M. |
| No. 9, Pacific Express..... | 3.45 " |
| No. 13, Chicago Mail..... | 6.13 " |
| No. 27, Chicago Acc..... | 7.30 " |
| No. 15, Boston & Chicago Sp'l..... | 12.01 P. M. |
| No. 3, Chicago Express..... | 3.05 " |
| No. 5, Fast Chicago Ex..... | 5.55 " |

| GOING EAST—MAIN LINE, leave | |
|--|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
| Carries Passengers Has chair car daily, and day coach Chicago to Buffalo Sunday only | |
| No. 16 Night Express..... | 3.30 A. M. |
| Train A Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| Train C Grand Rapids Express..... | 1.35 P. M. |
| No. 8, Fast New York Ex..... | 6.15 " |

| GOING EAST—AIR LINE, leave | |
|---------------------------------------|-------------|
| No. 2, Special New York Express..... | 11.30 A. M. |
| No. 6, Chicago & Boston Sp'l..... | 1.35 P. M. |
| No. 12, (Lim.) Pass. for Buffalo..... | 3.30 " |
| No. 24, To Goshen only..... | 8.40 " |
| No. 14, Atlantic Express..... | 11.40 " |
| Train E to Goshen only..... | 7.45 A. M. |
| Train G to Goshen only..... | 3.10 P. M. |

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol. 29.—No. 19.

ELKHART, IND., OCTOBER 1, 1892.

Whole No. 476.

IF WE KNEW.

If we knew when walking th'less
Thro' the crowded noisy way
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade that we should fling,
If we knew what lips were parching
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say good-bye,
Which among the lips that kiss us
First should reach their arms around them,
We would clasp our arms around them,
Looking on them through our tears,
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had ever lain upon them
Like the frost upon the flowers,
O with what sincere repentings,
With what anguish of regret
While our eyes were overflowing,
We would cry "forgive," "forget."

If we knew, alas! and do we
Ever care or seek to know
Whether bitter herbs or roses
In our neighbors' gardens grow?
God forgive us! lest hereafter
Our hearts break to hear him say,
Careless child! I never knew you,
From my presence flee away!

Set. by LYDIA HOOVER.

FOR THE HERALD OF TRUTH. LIKE DEVILS, OR CHRISTIANS: WHICH?

My attention was, not very long ago, arrested by the different construction put upon the term devil or enemy. I used to be of the opinion that wicked men, robbers, thieves, drunkards, and those of like reputation had no devil to resist since they are in his service at least from our point of view, but I find they too claim to have devils to resist and antagonists to fight. This led me to consider more fully the nature of the human heart, and the construction put upon different terms by the same. The result is I have gained quite a different idea of the term, "enemy."

I find that those we are accustomed to call Christians are by an other class called devils, and they whom the Christians call the enemy, the children of the devil consider themselves to be "friends of personal liberty", such as struggle for "the life of their liberty." To illustrate the statement made permit me to quote from an organ of the Liquor Traffic—*The Bar*.

The editor of this paper in speaking of the temperance workers and warning his readers not to be overcome by them makes use of the following language, "These fanatics have, with the tenacity of devils, held their forces together and made gains for the last twenty years, that bids ill to our trade. Let them increase in like ratio their numbers a few years to come, and our business will be swept from existence. Every distillery, every brewery and every saloon will be closed or compelled to operate as an outlaw. No! let not the splendid achievements of the past pull us into a sense of security, for as sure as God rules, there is an enemy in our camp that neither slumbers nor sleeps. They are laying the foundation for their diabolical plans broad and deep, and unless their devilish designs are speedily thwarted all is lost. There is but one safe course for us to pursue, and every friend of personal liberty, as well as every member of the trade, should put a willing shoulder to the wheel and aid in this struggle for the life of our liberty."

It is natural for man to place the devil and his kingdom farthest from him, and the "God who rules", nearest to him. In short, antagonists are as a rule placed in the lines of the adversary even by Christian men, regardless of how good or bad the ideas they advocate may be. It naturally follows that our opponents, our antagonists, those who advocate ideas different from our own, are our enemies. It is in this sense that Christ addressed himself to his disciples and commanded them to love their enemies. The distinctive feature whether we be children of the devil or Christians, largely depends on our position toward our enemies. According to Christ's teachings His followers love even their enemies, but the men of this world cannot do that. Can it be possible, that human nature be so changed

as to love even what once it hated with a bitter hatred? Yes, in the sense that as persons we love them, do good to them, pray for them, help them when in need and teach them the way of Life, light and true happiness, but in the sense of supporting them in their evil deeds, in the sense of justifying them in advocating their false conception of the truth, we can do no such thing. As persons we love them and are ever ready to do them good and deal kindly with them, but as thieves, robbers, saloon-keepers or incestors, we are their bitterest enemies, because they practice either willfully or through ignorance what God in His message to us is minded to call the works of darkness.

With the worlding the love element in the divine sense drops out altogether. They hate not only the Christians as Christians, they not only try to suppress their teachings, but they despise them as persons, and shun them as if they were devils. It behooves us to deal with men as men regardless of what they are or advocate. Let prejudice and enmity sink into the depths of oblivion, if you wish to be a child of God. Have an open ear to the cry of the forlorn and a heart full of compassion to the erring ones.

It frequently occurs that bitter enemies are members of the same church. The reason may be because of some misunderstanding, or it may result from the home training which inculcated different opinions of what is right or wrong. Often some new enterprise is proposed by some member who means to revivify the church, but his motives being misinterpreted by other members, the effort is opposed and the plan brought to a lull. If the brethren who proposed the enterprise do not possess the Gospel principle of forbearance and love towards the parties who interfered with their work, the bitterest enmity arises. In such instances love usually is expected to be exercised only on one side of the house. The opponents set their minds and if there is any "give" it frequently has to come from the one side. Sometimes the aggressive leaders do not feel it their duty to give in altogether and the consequence is a division. How did this occur, by loving your enemies? No, by taking the course of nature—non-forbearance with the opponents, by condemn-

ing both the antagonists and their principles.

I have heard brethren oppose and speak against some new enterprise in the church in stronger terms than they ever used against the worldly amusements of almost any description, the intemperance traffic not excepted. To judge from their talk and actions the brethren were engaged in the devil's work, and he was at the bottom of it all. The idea of such brethren, of course, seems to be that the enemy of souls is in every thing that does not harmonize with their views or correspond with their notions of right. And if the brethren thus approached would not give way to the spirit of love, if for instance the brethren would look upon their opponents with the same critical and superstitious eye, then the enmity would result in what the true Christian is forced to believe to be the workings of carnal nature instead of the spirit of love.

To those of you who have opponents or even enemies in the church, the message comes, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, that ye may be the children of your Father which is in heaven. There is room for growth and development in this channel. Though men speak evil of you and condemn you and your efforts for good, "bless and curse not," the result will be on the side of right.

Some time ago I was in a community where a church division had taken place, and while with the people of both parties I was somewhat surprised to hear the accusations all raised by the one party. The other party, though they had much reason for complaint, said not a word against any of their opponents as persons. If they said anything at all it was about the principle that separated them. I have reason to believe that they loved their enemies. Again if the other party would do the same, the two parties would be one within six months. The way it is, the virtuous congregation, the one that abides by the Gospel principles, will outlive, yes, will overcome and reign triumphant over the other.

True love is powerful. It is the strongest of the Christian virtues. When the weapon love is skillfully used everything is conquerable by him who uses it. The human definition of love is the one that is practiced by the world. The world loves her friends and hates her enemies, and reaps the rewards; the Christians love their friends, love their enemies, and use every man as a human being. Herein lies the secret of the Christian's success. *Love conquers!* I might add that the world at large knows what kind of material our love is made of. He who exercises little love knows little what it means to love.

Whenever you use the word love, (or any other word for that matter), your

hearers will interpret it to mean exactly how they know you to exercise the same. If they know you to be an open-hearted loving Christian, your word means much; the idea conveyed is a good one; if on the other hand, they know you to be a selfish, narrow-minded person, the word conveys to them a low and mean idea. It is the character of man that speaks as loud as the trumpet of Gabriel to the inhabitants of the earth. The name devil itself would become a pleasant and agreeable word, if applied to the true Christian, and the name Christian would become mean and low if that name would convey to us the traits of the devil.

It is the character that makes the man. It matters not what our enemies call us, it matters not if they have ventured to liken us to devils, that does not change facts. The fruits of vice speak out misery and woe, and the fruits of virtue bring forth joy and happiness. Christ was said to have a devil, yet His unspotted, holy, and noble life stands out as a living monument even today by which thousands of weary souls are encouraged to live the life of Christians.

In conclusion, it takes a staunch character to be a Christian. He must be well established, if he is to meet and overcome the trials and temptations of this life. His life is a life of service and devotion. His love goes out to the whole world. He converses with, and prays for friend and foe alike. He forgives, and pardons, he helps those who need help, and yet he stands firm as the Rock of Ages, for the principles which Christ has committed into his care. M. S. STEINER.

AS HE WENT AWAY!

"This same Jesus shall so come again in like manner as ye have seen Him go into heaven." This was Christ's last message to the world as He ascended. Like some voyager sailing away from New York, and then at Sandy Hook sending back a messenger from the outgoing steamer to convey to his friends his very last good-bye, and, we may be sure, his very tenderest and most important word; so Jesus, on His ascension pathway, just as He was passing out of view of the dear earth for which He died, stopped for a moment on the borders of the cloud realm to send back one more message to the men He loved better than all the celestial beings that were thronging around Him and welcoming Him home. And this was the message, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go up into heaven."

How did He go? So will He come again. How did He go? He went visibly and personally before their eyes; so will He come again in visible and per-

sonal form. We shall see Him and recognize Him as this same Jesus. How did He go? He went away upon the clouds of heaven; so shall He come again "with clouds." How did He go? He went away with hands extended in blessing on their heads; so He will come again with blessing and hands extended to welcome us to His bosom. How did He go? He went unheralded by the world and his very ascension unknown to any but the few waiting disciples that had been with Him during the forty days after His resurrection. So He will come again as a thief; the great world will know nothing of His arrival—a few waiting ones will receive Him and ascend with Him on high. How did He go? He went, having finished all His work on earth for the time to begin in heaven His mediatorial reign; so He will come again, after He has completed His mediatorial work, to sit down upon another throne, and reign over the kingdoms of this earth as King of Kings and Lord of lords. His enemies thought He was still in His tomb, and so the world will rush on and say, "Where is the promise of His coming?" and ere they know the door will be shut, and it will be too late to enter to the marriage feast.

Once more, his coming was preceded by no great demonstration of the world in His favor, but just behind lay the cross and the tomb as the marks of His rejection; so, when He comes again, a millennial world will not be waiting to welcome its King, but earth will be in array against Him, and, "as it was in the days of Lot, so will it be when the Son of Man is revealed." And so the age is waiting for the parallel to be completed. The Master has had His time of love and rejection until He passed out of sight. His true Church will follow His footsteps; and, when she shall have finished her testimony, she in turn will pass out of sight to be with Him in the air, and then the next age will begin.

And so we are waiting like the men of Galilee and steadfastly gazing up into heaven, for this same Jesus to return. And while we gaze with ardent hope, we are busy preparing for His advent by fulfilling the command which we find just a few verses before. "It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost has come upon you and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." These are Christ's two last messages. The one respecting His coming, and the other, the world's evangelization, and they must ever lie nearest to the heart of the Church, and contribute at once her grandest hope, and her most solemn and responsible trust. A. B. SIMPSON.

For the Herald of Truth. A SERMON.

(Concluded.)

Peter continues in the text, "Neither as being lords over God's heritage." We have nothing to order or command. Our Chief Shepherd in no way wants sheep forced into his fold; none but willing ones are wanted there, and therefore our duty is simply to invite and entreat as Paul teaches, 2 Cor. 5:20, "Now then are we ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Still we must not understand by this that the ministers and bishops must in any respect shut their eyes and according to the liking of every member permit things to go on in the church as they can. By no means. The Lord speaks through the prophet Ezekiel, 34:2, "Should not the shepherd feed the flocks?, and through the prophet Isaiah 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The bishop must therefore apply the rod and staff in feeding and caring for the flock even as our Chief Shepherd, Christ, has entrusted to us their use. He says, (Jno. 20:21), to his disciples, "As my Father hath sent me, even so send I you." And again he says to his disciples (Matt. 18:15-18), "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." And the apostle Paul, in his second letter to the Thessalonians, 3:6, says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And in verse 14, "And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed." Hence these are the two rods which the Savior puts into the hands of his ministers, whereby the flock of Christ may be properly pastured.

From here the text continues, "But being examples to the flock." In this respect Paul gave Titus a remarkable and beautiful admonition when he wrote him (Tit. 2:7, 8), "In all things show thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity,

sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you," and to the Philippians the apostle says, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example," Phil. 3:17. Of all these things the bishop must take notice if he would feed the flock of Christ properly.

This brings us to the third part, in which we will consider the glorious reward which awaits the bishop if he feeds the flock of Christ properly. In connection with this text says, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." O what a glorious reward! We read, Matt. 25:14, and further of a man who went into a far country and entrusted different parts of his possessions to his servants to trade with the same. To one he gave five talents, to another two and to another one. These represent the different gifts which the Lord bestows on his servants whom he needs in his service. The first two had shown faithfulness, each one having doubled that which their master had entrusted them, and both received glorious rewards, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." The third, on the contrary, appeared and excused himself saying, that because of his fear of his master's sternness he had buried his own talent into the earth, so that at any rate it might not be stolen. He did not think that he had done wrong by simply giving back to his master his own. But the talent had been given him to trade with, to which he paid no attention whatever, and therefore the sentence was pronounced upon him, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Read likewise Luke 19:16. Hence there is ample compensation for the sacrificing of all bodily comforts and conveniences (which many Christians and even many a servant in the ministry of the Word, often choose for themselves) in the service of the Lord, and make a complete consecration to the Lord, and, where it is necessary, even sacrifice the body, mortal life and possessions; for every act of faithfulness, even in small things, will be rewarded, while spiritual laziness, on the contrary, will be terribly punished. Yea, and what a glorious reward awaits the faithful servant there! The text says, "A crown of glory that fadeth not away."

We will now briefly consider in the fourth part what the church owes the bishop, in order that he may feed them, the flock of Christ, properly. The text says, "Likewise ye younger, submit yourselves unto the elder." This applies primarily to the other ministers of the

Word to submit themselves to the bishop, upon whom rests the chief responsibility of the church in all things which are not contrary to the word of God. Our God is a God of order, and as, in the family, he has made the man to be the head and has entrusted to him the charge and the discipline of the family, so also in church discipline, he has placed the bishop at the head and committed to him the charge and supervision of the church. A beautiful example is afforded the ministers in Aaron and Hur, as we read in Exodus 17, where the Amalekites fought against Israel. The Lord had given the people Moses for their leader, but Aaron and Hur were placed into positions of ministers or servants under Moses, which we learn, Ex. 24:14. When Moses sent the army of Israel against the Amalekites, he and Aaron and Hur went to the pinnacle of a mountain, and when the battle began Moses lifted up his hands. As long as he did this Israel prevailed; but when he became weary and his hands sank down, Amalek prevailed. So Aaron and Hur stood by Moses, one on each side, and held up Moses' arms supporting them thus until Amalek was vanquished.

Spiritually, we too, are warriors and have many foes to fight, and God's Word and our prayers are the weapons with which to conquer the foe, therefore the ministers should at all times stand faithfully by their bishop, for the bishop like them, is only a mortal man, encompassed with weaknesses, and when the whole work of the church falls upon him alone, he is liable to faint, as we have just heard of Moses. Right here, my beloved fellow-ministers it becomes you to take to heart the words of the apostle (Eph. 4:1-3,) to "walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

The text further says, "yea, all of you be subject one to another." Here it becomes you, dear people, to consider the apostolic injunction, 1 Thess. 5:12, 13, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves;" and 1 Cor. 4:1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God;" also 1 Thess. 5:11, "Wherefore comfort yourselves together, and edify one another, even as also ye do," further also Heb. 10:24, 25, "Let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Then only, beloved brethren and sisters, will your

bishops and ministers become able to feed you, the flock of Christ, *properly*, that is, when all are thus bound closely together by the bond which is entwined by the spirit of Christ, by the spirit of love and prayer, and labor together; then only can the ministers joyfully minister unto the people, as Paul says to the Hebrews, 13:17, "Obey them that have the rule over you ('your teachers,' German rendering,) and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Then can we, as we have to-day again heard from the apostle, work "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then, when the time comes that there is a want of laborers in the church the church will not be compelled to look to the advanced schools, as is already often done in our Mennonite churches; but when the church, at the time when the selection of a man is to take place, comes before God in earnest prayer and supplication, and all the brethren have truly consecrated themselves to God, then God will surely hear their prayers and will show them those men whom the Lord—and not they—finds qualified for the place as laborers in his vineyard. Neither will such men doubt any longer, whether the call is from the Lord or only from men, as is so often the case; but, on the contrary, they will gladly and joyfully, though recognizing and acknowledging their own weakness, be used, in obedience to God and the church, believing that their Lord and Savior is mighty in those also who are weak, and that we need only give ourselves into his hands as instruments without will or power of our own. Above all it is the duty of us all never to lose sight of the admonition of the apostle in the closing words of the text, when he says, "Be clothed with humility," for this is the virtue of virtues. Then the Lord will at all times fulfil his promise, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:15)

May God, in his grace, grant this, Amen.

For the Herald of Truth.

WHAT CAN WE DO?

The quotation from Dr. Barry, by Bro. Steiner, in the *HERALD* for Aug. 15th, again brings up before us the question, What are we doing for the converted poor of our large cities. During the meetings held in the large cities by Moody and Sankey, B. Fay Mills and others, many are converted. These as a rule, from various causes cannot go into the large and popular churches, and therefore do not find a church home, and having

no one to direct and encourage them, being but babes in Christ, they fall an easy prey to the enemy of souls and are led back again into the world.

If we as a plain people were to labor among this class of people, and show them that we are interested in the salvation of their souls, and not seeking temporal gain, and show them from the word of God, that this doctrine of non-conformity to the world is the doctrine of the word of God, we have reason to believe that many of them who would otherwise fall back into sin and vice, might be kept in the vineyard of the Lord.

Thus a church home might be provided for them, in which it would not cost all their earnings to keep up with the extravagance and vanities of the popular churches.

A work of this kind would however require some sacrifice, but with the blessing of God the pure principles of the Gospel might be planted into many hearts that would otherwise never be brought under the influence of the Gospel and many homes might be made glad with the blessed influence of Gospel truth, and the question, Why is this not done? presents itself again and again to our minds.

One may say: Who shall go? It would be a great pity and show a great lack of Christian zeal if among the large number of ministers in the Mennonite church not one or more could be found who would be willing to give themselves up to this work.

Another might bring the objection that it would require means, in order to get the use of the building suitable for the purpose and there would be other expenses connected with it. This is true, but we have the confidence to believe that the Lord would also provide for this, and that it would be no impediment in the way of the work.

But the man should be a man able to preach and to teach. He should be a man well established in the doctrines of the church and the principles of the Gospel, and one that had a definite purpose before him to build up a church in conformity with the teachings of Christ and the apostles.

This is a work which our people should consider and may the Lord so direct that in his own good time it may bring fruit to the glory of God and the upbuilding of his kingdom. A BROTHER.

ON EVERY SIDE.

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| Deliverance, | { Judges 8:34. |
| | { 1 Sam. 12:11. |
| Rest, | { 1 Kings 5:4. |
| | { 2 Chron. 14:7. |
| Guidance, | { 2 Chron. 32:22. |
| Protection, | { Job 1:10. |
| Comfort, | { Psa. 71:21. |

INCIDENTS AND REFLECTIONS.

UNSPOTTED.

The scrupulous care which an upright judge will feel to avoid anything that might improperly bias the mind in deciding between man and man, is well illustrated in an anecdote preserved of Judge Sewall, of Massachusetts, who died in 1760. He went one day into a hatter's shop, in order to purchase a pair of brushes. The master of the shop presented him with a couple. "What is your price?" said the judge. "If they will answer your purpose," replied the other, "you may have them and welcome." The judge, upon hearing this, laid them down, and bowing, was leaving the shop, upon which the hatter said to him, "Pray, your honor has forgotten the principal object of your visit." "By no means," answered the judge; "if you please to set a price, I am ready to purchase; but ever since it has fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving to the value of a single copper, lest at some future period of my life, it might have some kind of influence in determining my judgment."

When a man has yielded to the power of Divine Grace, and by it has been enlisted in the Lord's army, he must feel a tenderness of conscience, which will lead him to avoid everything which can bring reproach on his profession. G. F. Penicost relates an incident of a man who was brought under the power of religious conviction at a meeting in America. He was a commercial traveler. The day after this meeting, he was standing in front of one of the large hotels in Boston, when he was accosted by one of his fellow commercial men.

"How are you, old fellow?" said his friend, in the style of an old acquaintance; "come in and have a drink," and started at once toward the bar-room.

Here was a crisis. Instantly it occurred to our newly-converted friend, who was going to keep his conversion a secret, that to go into a public bar with an ungodly friend, and hold fellowship with him over a glass of whisky, would be utterly inconsistent with his new life in Christ. What was he to do? He thought he would excuse himself; so he said:

"No, thank you; I think I will not drink to-day."

This did not satisfy his friend.

"Why, what's up? I never knew you to refuse a drink before."

"Well, I don't feel like drinking to-day; that's all."

"Well, come and have a cigar, then."

But this also was declined. He was unwilling to go into the public house and fraternize with his friend over the bar. Again the astonished questioner asked:

"Why, what's the matter with you? Come along."

"No, I can't go to-day," said our secret convert, in great confusion, and then stammered out, hardly knowing what he said; "I have a Friend with me."

"O, that's all right. Bring your friend with you; any friend of yours is welcome to drink at my expense."

"No, I cannot bring him in; in fact, he would not go in there," said the young convert, things beginning to clear a little in his mind.

"Then come without him; it will take you but a moment."

"No, I will not go without Him."

Looking about among the by-standers, the inviter said:

"Where is your friend? and who is he, that he won't come and have a drink, and that you can't leave for a moment to have a glass with an old friend?"

There was nothing for it now but to confess; and so, with some trembling, and yet with perfect frankness, he said to his acquaintance:

"The fact is, I only last night became a Christian; I did not mean to say anything about it, but you compel me to speak. My friend is the Lord Jesus Christ. He would not go into that bar-room and take a drink, I am sure; and, by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."

It is said of that upright judge, Sir Matthew Hale, that he would never receive any private addresses or recommendations from the greatest persons in any matter in which justice was concerned. One of the first peers of England went once to his chamber and told him, "That having a suit in law to be tried before him, he was there to acquaint him with it, that he might the better understand it when it should be heard in court." Upon which Sir Matthew interrupted him, and said, "He did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike"—so he would not suffer him to go on. Whereupon the Duke went away not a little dissatisfied, and complained of it to the King, as a rudeness that was not to be endured. But the King bade him content himself that he was no worse used, and said, "He verily believed he would have used himself no better, if he had gone to solicit him in any of his own causes."

In one of his circuits, a gentleman who had a trial at the assizes had sent him a buck for his table. When he heard his name, he asked, "If he was not the same person that had sent him the venison?" And finding he was the same, he told him, "He could not suffer the trial to go on, till he had paid him for his buck."

To which the gentleman answered, "That he had never sold his venison, and that he had done nothing to him which he did not do to every judge that had gone that circuit"—which was confirmed by several gentlemen then present; but Matthew would not suffer the trial to go on till he had paid for the present. At Salisbury the Dean and Chapter, having, according to custom, presented him with six sugar loaves in his circuit, he made his servants pay for the sugar before he would try their cause.

A beautiful testimony to the unspotted life of Archbishop Ussher was borne by Bishop Burnet, who said of him: "In free and frequent conversation I had with him, for twenty-five years, I never heard him utter a word which had not a tendency to edification; and I never saw him in any other frame than that in which I wish to be found when I come to die."

The influence which true religion exerts over a man in all the relations of life, is well shown in a conversation between two workmen, over a piece of work which one of them was doing:

"Are you going to let that pass?" said one workman to another, a shade of surprise in his voice.

"Why not?" was the answer, "it will never be seen."

"Would you buy the article if you knew just how it was made?"

"No."

"Why not?"

"Because it might give out in a year, instead of lasting five years."

"And are you going to let that job pass, when you know that whoever buys it will be cheated?" said the fellow-workman.

"Oh, you're more nice than wise," returned the other, with a toss of the head.

"You draw things too fine."

"Suppose Mr. Gray, down at the store, were to sell you stuff for pants that he knew would drop to pieces in less than six months; wouldn't you call him a swindler?"

"Perhaps I would."

"Is there really any difference in the cases? Whoever buys this article that you are making, will be cheated out of his money. You will not deny that. As much cheated as you would be if Gray sold you rotten cloth."

The journeyman shrugged his shoulders and arched his eyebrows.

"We must draw things fine," resumed the other, "if we would be fair and honest. Morality has no special bearing, but applies to all men's dealings with their fellow-men. To wrong another for gain to ourselves, is dishonest. Is not that so?"

"You slight this job, that you might get it done in a shorter time than would be possible if you made it strong in every part. Thus in order to gain a dollar or two more than honest work will give, you let an article leave your hands that will prove a cheat to the man that buys it. I

tell you it is not right! We must do as we would be done by in our work, as in everything else. There are not two codes of honesty—one for shoppers and one for workmen. Whoever wrongs his neighbor out of his money, cheats him."

The other journeyman turned away from his monitor, looked half offended and bent over his work-bench. At first he went on finishing his job; but after a while his fellow-workman saw him take out a defective piece of wood and then remove another which had not been properly squared and jointed. Observing him still, he saw him detach a piece which had simply been driven into place and which gave no real strength, and after selecting another, three or four inches longer, set it by mortise and tenon firmly into the article he was making.

All this was done at an expenditure of time not exceeding half an hour. "There," said he, in a tone of satisfaction, speaking to his fellow-workman, "if that does not last forever, it will not be my fault."

"A good honest job," remarked the other, "and you feel better about it than you would have done had it left your hands to cheat the purchaser out of his money?"

"Yes, I do," the answer came frankly. "How much more time has it cost you to do this work well?" was asked.

"Oh, not over an hour or two."

"And the thing is worth ten dollars more to the buyer. In other words, it is a well made article, as it should be, and will cheat nobody. Now you have done as you would be done by; have acted as a Christian man should."

"Oh, as to that, I don't profess to be a Christian," said the other, "I'm no hypocrite."

"A Christian profession is one thing and a Christian life another," answered the fellow-workman. "All professors are not Christians. Religion is a thing of daily life, and unless it comes down into a man's work and business, it is not worth a copper. No amount of church-going or praying or singing will save a man, if he is not honest in his dealings. He must do as he would be done by—must begin just as you have begun—by refusing to wrong his neighbor, though tempted to do so that he may get an advantage for himself."

"A new kind of religion that," remarked the journeyman.

"As old as Christianity," said the other, "and the only kind that will save men. As ye would that men should do to you, do ye even so to them, for this is the law and the prophets." He who said this knew all about it. And I am sure that if we begin to be just to our neighbor, to try all things, to do as we would be done by, our feet will have entered the way that leads heavenward—and we shall surely get there in the end."—*The Friend*.

THE HISTORY OF JOB.

A recent issue of the *Christian Standard* contains a very interesting essay on the life of Job, and as our Sunday-school lessons for a part of next year will be taken from the book of Job, the article in question may furnish valuable data for our readers.

THE DESCENT INTO EGYPT.—In the forty-sixth chapter of Genesis we learn that the "sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him." In the thirteenth verse is named Issachar, the ninth son of Jacob, and his four children—Tola, Phuvah, Job and Shimmon. In 1 Chron. 7:1, this same Job is called Jashub; and in Num. 26:24, we learn that he was the founder of "the family of the Jashubites." The line of descent from Abraham is familiar to all—Abraham, Isaac, Jacob, Issachar, Job. The Septuagint version of Job, made about 280 years before Christ, concedes this Job to be the patient man.

THE CHILD JOB.—I assume that Job, being next to the younger in Issachar's family, was about four years old at the time of going to Egypt. I conclude, too, that at an early age he married and removed to Uz.

THE LAND OF ISHMAEL.—The land of Uz, to which Job removed, was that occupied by the descendants of Ishmael, east and south east of Palestine, and is now known as Arabia. Ishmael was a descendant of the same stock as Job—from Abraham through Hagar. Here Job lived among the descendants of his great-grandfather, Abraham. This common ancestry was no doubt known, and it gave to Job a prestige among the Ishmaelites that at once placed him in the highest rank. Familiar with the traditions current in the family of his ancestors, with some probable knowledge of records, and possessing the merits of true manhood, he rapidly accumulated wealth; his 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 she asses made it necessary for him to have a "very great household" to look after the details of his estate and business. His seven sons and three daughters had grown out of childhood, for even the three sisters were called to feast with the sons (Job 1:4). So devoted was Job that after these feastings he sanctified them with burnt offerings "according to the number of them all." "For it may be," said Job, "that my sons have sinned" (Job 1:5).

JOB'S FIRST AFFLICTION.—In those days of prosperity and devotion, Job probably was about sixty years old. Joseph was ruler in Egypt and an age of prosperity rested upon God's people everywhere. But in one of those days of prosperity, when the sons of God came to present themselves before the Lord, "Satan came also among them" (Job 1:6).

Then came the arrangements to test Job's sincerity, resulting so grandly in the most glorious triumph that humanity ever achieved. Satan was first given permission to do as he wished with Job's substance, but was not to touch his person. As a result, in rapid succession, his oxen were stolen by the Sabeans, the sheep were burned up, the camels were stolen by the Chaldeans, and all the attendants, save the messengers alone, were slain. Then came the crowning, crushing intelligence that while all his children were feasting, a great wind came, crumbling the house in which they were assembled, and killing them all. But after all this he "worshiped," and exclaimed: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord" (Job 1:21).

JOB'S SECOND AFFLICTION.—Having failed in his efforts to cause Job to sin, Satan made another effort, and this time got permission to touch his person, but to spare his life. Job was promptly smitten with "sore boils from the sole of his foot unto his crown (Job 2:7), so that he took "a potsherd to scrape himself withal, and he sat among the ashes." His wife reproved him for still holding fast to his integrity, and urged him to "renounce God and die" (Job 2:9). To this Job replied in scorn: "What! shall we receive good at the hand of God, and shall we not receive evil?" In all this affliction he sinned not.

HIGHWAY TO RESTORED PROSPERITY.—He must have been at least sixty years old. "And after this Job lived 140 years, and saw his sons, and his sons' sons, even four generations" (Job 42:16). "And the Lord gave Job twice as much as he had before" (Job 42:10). He had the full and practical sympathy of his friends and neighbors, and they gave him presents, and comforted him, and he was blessed more than formerly, for he acquired 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses. He also had seven sons and three daughters; "And in all the land were no women found so fair as the daughters of Job" (Job 42:15).

JOB AND MOSES.—Joseph died in Egypt, 1635 B. C., when Job was about seventy-five years old. Prosperity continued, wealth accumulated, children were born; but in Egypt had arisen a ruler, who "knew not Joseph," and the children of Israel were serving under task-masters. When Job was 139 years old (1571 B. C.) Moses was born; and for the next forty years, while Job was prosperous, Moses was being educated "in all the wisdom of the Egyptians, and he was mighty in his words and works" (Acts 7:22). At forty, Moses fled to the land of Midian, at which time Job's age was about 179 years, yet a year younger than was Isaac at his death. The land of Midian was about midway to the land

of Uz. If we suppose that Job was but sixty years old at the time of his affliction, and we add the 140 years of prosperity, then for 21 years he lived while Moses was in Midian. Moses may have visited Job during this time, but Job may have lived longer. Had he lived until the Exile, he would have been but 219 years old. These extra years may have been given him because of his affliction, as he is especially mentioned as "being old and full of days" (Job 42:17).

JOB THE AUTHOR.—I believe that Job is the veritable author of the book of Job. No other person known to history could so feelingly and exhaustively treat the subject. Those only who have passed through sad afflictions can bring out the deep leads that the book contains. A portion of the first chapter only would seem to contradict this conclusion by pointing to a later date than the lifetime of Job; but the "Chaldeans" referred to as making a raid and driving away Job's camels, were not the nation which first appears in Hebrew his story about 800 years before Christ, but reference is probably made to the name of Cheshed, the ancestor of the race, who were then probably called "Chaldeans" in a local or family sense.

When Moses passed through or near this land during the pilgrimage in the wilderness, he either saw Job, or if dead, some one in charge of his effects, and obtained the record, and learned the later particulars, and added them, preserving the record in its simplicity and patriarchal style.

EARLY WRITING.—But was the art of writing known in those days? says one. It is not clearly known when the art of recording events was first used, but certainly at a very early date. Job and Moses lived about 1,400 years before Christ, and it is generally conceded that Moses wrote the Pentateuch. I do not claim that the alphabet system was, or was not then known, or that it was necessary; but that a system of some kind was in use that answered the purpose seems to be well established. Josephus, Eusebius and other writers early in the Christian era refer to works that mention Moses. Cyrillus Alexandrinus says: "Now that Moses was well known to the Greek historians may be easily seen from those things which they have written." Tradition of various matters, not from Hebrew sources, so closely coincides with Mosaic records that they cannot be considered mere chance.

The Pentateuch itself bears testimony. God told Moses to "write" (Ex. 17:14). Moses "wrote" the words of the law (Ex. 24:4). He "read" the "book of the covenant to the people" (Ex. 24:7). He "wrote" the journeys of the people (Num. 33:2). Made an end of "writing" the "words" of the law in a "book," etc. (Deut. 31:24). He commanded the

"book of the law" put in the side of the ark, etc. (Deut. 31:26). "Ye shall not add unto the word, neither diminish aught from it" (Deut. 4:2).

YET EARLIER WRITINGS AND RECORDS.—But I am inclined to believe that writing of some kind—possibly very rude and bungling—was known even as far back as Abraham, who lived about four hundred years before Job and Moses. There is evidence that when Abraham came from Ur, about the 19th century before Christ, he brought with him a system of record, by some claimed to have been alphabetical. Ur was probably the "primeval capital of Chaldea." It gives many evidences in its ruins of learned inscriptions, though built before the days of Abraham. It is taught even in the text-books of our public schools that the "Chaldean priests were astronomers and their temples observatories." It is also taught that when "Alexander took Babylon (B. C. 331), he found a record of their observations reaching back nineteen centuries." This would be about three centuries before the days of Abraham.

In Nineveh's ruins were discovered about seventy-two volumes, called the "Observations of Bel," the earliest of which are thought to date even several hundred years beyond Babylonian records.

The Chinese claim astronomical knowledge dating back to the 25th century before Christ, and actually produce records of an eclipse of the sun that took place B. C. 2128.

Do not such evidences conclusively point to some system of writing beyond the days of Job and Moses, and corroborate the Bible in all its claims?

The Abrahamic system may have been rude, and was no doubt modified and improved during the sojourn in Canaan, and especially in Egypt, and finally assumed a settled shape in the days of Moses, who refers to books that are "lost" to us, to which he no doubt had access; and as the system had by this time been improved, and in Egypt had become the best known record of events, surpassing those of Abraham, Isaac and Jacob, and their generations, it is a case of the "survival of the fittest." To this system, while maturing in Egypt, Job no doubt had access, and took with him the elements of knowledge which served for the records of his wonderful life-history in the land of Uz.

SCRIPTURE CORROBORATES.—The mention of Job in other portions of Scripture would not be probable, were he a myth. Aside from Gen. 46:13, we find it in Num. 24:24, as being the founder of the "Jashubites," as he is called in 1 Chron. 7:1. He is also named in Ezek. 14:14—20, and in James 5:11. The "patience of Job" would not be referred to by inspiration, were he a mythical character.

SUNDAY SCHOOL LESSONS.

LESSON II.—OCTOBER 9.

DORCAS RAISED TO LIFE.—Acts 9:32-43.

Golden Text.—This woman was full of good works and almsdeeds which she did.—Acts 9:36.

Time.—Probably about A. D. 40.

Place.—The city of Lydda, 25 miles slightly north-west of Jerusalem; also Joppa, on the sea coast, 10 miles north-west of Lydda.

INTRODUCTION.—After the conversion of Saul the hot spirit of persecution cooled off, and gradually ceased altogether. In Acts 9:31 there is a reference to this rest from persecution. This may have been in part occasioned by the fact that the Jews had so much else to contend with that they had no time to engage in persecuting the Christians. In 39 and 40 A. D., Petronius, the governor of Syria, was causing great consternation among the Jews by attempting to set up the statue of the emperor Caligula in the temple at Jerusalem.

Paul had spent nearly three years in retirement in Arabia (Gal. 1:17-21), but returned to Damascus and Jerusalem, preaching the gospel. He was driven away by persecution. He was probably at this time in his native Tarsus.

The Church had now been about ten years in existence, and had spread so widely and increased so rapidly that it needed some supervision. It was at this time that the churches began to take form. Each congregation became the center of Christian activity in the town, or village, or city where it was. This period may be reckoned as the beginning of the second epoch in the history of the Church.

DAILY READINGS.

M. Dorcas raised to life. Acts 9:32-43.
T. Good works of Cornelius. Acts 10:21-31.
W. Doing good to all men. Gal. 6:1-10.
T. Doing good to the poor. Job 29:11-16.
F. Care for the poor. Deut. 15:7-11.
S. Trust not in riches. Luke 12:13-21.
S. Rich in good works. 1 Tim. 6:17-21.

LESSON III.—OCTOBER 16.

PETER'S VISION.—Acts 10:1-20.

Golden Text.—Of a truth I perceive that God is no respecter of persons.—Acts 10:34

Time.—A. D. 40. After the raising of Dorcas, while Peter was preaching at Joppa.

Place.—Peter at Joppa, in the house of Simon the tanner; Cornelius at Caesarea, about 30 miles to the north.

Parallel Scriptures.—Acts 11:4-14, 30-32.

INTRODUCTION. Undoubtedly the main object for which Luke wrote the Acts was to show forth the grace of God towards the Gentiles. The previous chapters all lead up to this point. In the ten years that the Gospel had been preached, thousands of converts had been gained, but chiefly among the Jews. The Gentiles that had become Christians were compelled, up to this time, virtually to become Jews, conforming to the Jewish rites and ceremonies. The visions in this lesson appear to be intended to give the church a broader view of Christianity; showing to Peter that salvation is for all alike simply upon believing. The prophecies indicating that in the fullness of time the Gentiles should also enter into the benefits of God's mercy were now about to be fulfilled.

THREE GREAT SIGHTS.

Past, 1 John 4:14.
Present, Heb. 2:9.
Future, 1 John 3:2.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLL, }

October 1, 1892.

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THE FEAR of the Lord is to hate evil.

DARKNESS can only be where light is not; sin can only be where Christ is not.

OUTWARD APPEARANCE, without inward cleansing, is but the whitened sepulchre full of dead men's bones.

D. G. SWARTZENTRUBER, is our agent at Kalona, Iowa. All subscriptions and orders for books entrusted to him will receive prompt attention.

CONFERENCE REPORTS.—While we are at all times glad to receive full reports of our conferences held in the different states and districts, we think that ordinarily it would be best to send the report in for publication as soon as possible. We would also suggest that every report be plainly and carefully written so that the copy sent us may be free from errors and omissions.

THREE MONTHS FOR NOTHING.—All persons subscribing for one year for the HERALD between now and October 15, will receive the HERALD until December, 1892, for ONE DOLLAR, or three months free. Show this offer to your neighbors and friends and induce them to subscribe for the HERALD. Remember, ONE DOLLAR pays for FIFTEEN MONTHS.

ALTHOUGH THE ASIATIC CHOLERA has at last gained a foothold upon our shores, it is not likely that the scourge will spread much beyond the few vicinities in which the disease has been discovered, since the cold weather of winter will aid in stamping it out or at least keeping it in check until spring. The scourge seems to be decreasing in violence in Russia and other countries afflicted by it.

IN OUR LAST ISSUE we stated that Bro. G. L. Bender has been appointed Treasurer of the Evangelizing Fund, to fill the vacancy caused by the death of Bro. Summers, and that money for the fund, if sent direct to Bro. Bender, would insure prompt acknowledgment of receipt. We wish to add that, as heretofore, money intended for the fund may also be sent to the Mennonite Publishing Co., as Bro. Bender is employed in the office of the Company.

WHO WROTE IT?—Some one writing from Shipshewana, Ind., requests us to stop his paper, but does not give any name. As we are sending quite a large number of papers to that office, we do not know whose paper we are to stop, so we will be obliged to keep sending the paper until we are again informed. If the writer of the letter referred to sees this, we would ask him to kindly send us his name and we will comply with his request.

MENNONITES IN HOLLAND.—The "Zondagsbode," organ of our Mennonite or "Doopsgezinde" brethren in Holland, gives the following table showing the statistics of the church for the thirty years preceding 1889:

| Province. | 1859 | 1869 | 1879 | 1889 |
|---------------|--------|--------|--------|--------|
| North Brabant | 55 | 71 | 115 | 227 |
| Gelderland | 484 | 660 | 848 | 1,258 |
| South Holland | 952 | 1,047 | 1,655 | 2,643 |
| North Holland | 15,654 | 17,420 | 20,200 | 23,631 |
| Zeeland | 336 | 345 | 379 | 524 |
| Utrecht | 343 | 464 | 570 | 754 |
| Friesland | 15,881 | 15,518 | 17,553 | 15,865 |
| Overijssel | 2,894 | 2,929 | 3,101 | 3,271 |
| Groningen | 4,901 | 5,347 | 5,739 | 4,936 |
| Drenthe | 299 | 411 | 515 | 394 |
| Limburg | 16 | 15 | 30 | 69 |
| Grand Total | 41,815 | 44,227 | 50,705 | 53,572 |

This shows a total increase of membership, from 1859 to 1889, of 11,757, and a total membership in 1889 considerably larger than the total membership given in the United States census of 1890.

ALL MATTER intended for publication should of course be carefully prepared, yet such matter as reports, which contain items and data should receive special care, for, while we might in an ordinary article be able by the context to supply a missing word, we could not always correct a date supply a missing name, or the name of a subject deliberated upon, and any attempt on our part to correct or supply might result in a blunder, annoying most of all the careless writer of the item or report.

LESSON HELPS FOR FOURTH QUARTER.—It is gratifying to us—and it must also be to all Sunday-school workers when they hear it—that we are receiving numerous orders for Lesson Helps for the Fourth Quarter from Sunday-schools that have hitherto not continued their work beyond the Third Quarter. The beautiful lessons to be drawn from the examples and experiences of the apostles in their missionary labors furnish grand material from which to store the mind of both old and young with the importance of working for, the difficulties in, and the glorious reward awaiting those engaged in, the cause of Christ.

FAMILY ALMANAC FOR 1893.—Our Family Almanac for 1893 is now ready for delivery, and orders will be filled as they are received. We have made special efforts to make the Almanac for 1893 better than all previous editions, and have added "a list of ministers and their addresses." A list of this kind cannot fail to be useful for reference, and interesting to examine. Our Family Almanac will be delivered as follows:

| | |
|--------------------------|-------------|
| 1 copy by mail |\$.08 |
| 3 copies by mail |25 |
| 12 copies by mail |60 |
| 22 copies by mail | 1.00 |
| 100 copies by mail | 4.25 |
| 100 copies by express | 3.50 |
| 1 gross (144) by express | 5.00 |

When sent by express the purchaser pays express charges.

IT IS WISE to investigate a matter before we condemn it, or at least not to interfere with it unless the very nature of the matter plainly shows that it is evil. Gamaliel gives us a good example, Acts 5:35-39. Though the apostles brought "new things," and many called their teachings blasphemy, works of the devil, sin against the law, Gamaliel counseled

with those prejudiced, narrow-minded men in a way not to be despised, and well would it have been if his advice had been heeded then and ever since, even in our own day, "If this counsel or this work be of men it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." To fight against or to discourage a work, the object of which we do not even know, nor take the trouble to inquire into, is stepping upon very dangerous ground, and not at all where Christ wants his followers to be. Every effort made for the promotion of Christ's cause demands investigation as to whether the means employed are in accordance with the spirit and teaching of the Word. If they are, then we are safe in supporting and encouraging the work; if they are not, the means employed will themselves be the hardest blow the effort can receive.

CHRIST'S PREACHING, or preaching Christ, there is a difference. The preaching in the Gospels and that in the Acts and the Epistles differs not only in the way of putting things, but it differs in subject matter. In the Gospel's when Christ speaks the main topic is about *the kingdom*, in the Acts and Epistles the subject is *Jesus the Christ*. The Son of God preached not about himself, but He came "preaching the Gospel of the kingdom," "preaching the kingdom of God." His whole life was devoted to teaching the world the true idea of the kingdom of God. The Jews' idea of the kingdom was too narrow, and the Gentiles' idea was too broad and without depth. To reconcile these two extreme notions it cost the energies and life work of the Son of God and in later years the earnest pleadings and powerful revelations of the Holy Spirit.

The preaching of the apostles was different from that of Christ in this, that they preached *Christ*, leaving the subject of *the kingdom* for the time being. "They ceased not to teach and preach Jesus the Christ;" "he preached Christ unto them;" "he preached Christ in the synagogues," and they "spoke unto the Grecians preaching the Lord Jesus," are the expressions employed by those who describe the preaching of the apostles. Before Christ suffered and died, before He had fulfilled his mission, he could not be preached, but after His death every

word spoken of him as the Redeemer not only confirmed and strengthened his Messiahship, but it actually established His teachings. The doctrine of the kingdom was in this way riveted in the minds and hearts of Jews and Gentiles alike.

The unbelief and even disbelief of today is largely due to the lack of having Christ preached and taught. The subjects of and arguments in present day discourses are largely characteristic of self, or of human efforts and achievements. So much is this the case that the needs and wants of the human soul are not at all satisfied. Thousands of them are starving for want of spiritual food, which accounts for the lack of interest, the falling away from the faith, and the empty pews in many churches. Even the heathen world pleads and craves for the apostolic teaching and preaching. When Prof. Drummond, the great English religious instructor, left Japan for his mother country, the natives sent this message to Europe: "Send us no more doctrines; we are tired of them. Send us Christ." S.

CONFERENCES.

SEMI-ANNUAL.

The Lancaster Conference meets on the 1st Friday (7th) in October at Mellinger's meeting house about 3 miles east of Lancaster city, Pennsylvania.

The Eastern District Pennsylvania Conference meets on the 1st Thursday (6th) in October at the Franconia, Montgomery Co., Pa., meeting house.

The Conference of Virginia meets at the Spring Dale, Augusta Co., church on the 1st Friday (7th) in October. The nearest railroad station is Waynesboro; those coming by rail will be met at this place by some of the brethren. It is desired that many of the brethren visit us. Visits are profitable and encouraging.

Suter, Va. EMANUEL SUTER,

ANNUAL.

For Kansas and Nebraska in the Pennsylvania meeting-house, near Newton, Harvey Co., Kans., on the first Friday in October (7, 1892), at 10 o'clock A. M. The bishops and committee brethren will meet on Thursday the 6th at 2 o'clock P. M. to arrange the Conference work. All brethren and sisters are cordially invited to be present. Those coming by rail will write to Amos or Abraham Hess, or to the writer, Newton, Kans.

JACOB B. ERB.

The Southwestern Pennsylvania District Conference meets at Masontown, Fayette Co., Pa., on the 3d Friday (21st) in October. A cordial invitation is extended to the brotherhood.

The Annual Conference for the state of Indiana and Michigan, will be held on the second Friday in Oct. (Oct 14th), in the Holdeman meeting house, near Wakarusa. Bishops will meet at 9 o'clock on Thursday the 13th, and in accordance with a previous decision of the Conference, all questions that are to be brought before the Conference shall be handed in to the bishops in writing either personally or by letter on Thursday, or before, so that they may be considered and put in proper form. Ministers, bishops and deacons, brethren and sisters from the surrounding churches and from other parts of the country are cordially invited to meet with us on that occasion.

HENRY SHAMU,
JOHN F. FUNK.

All the Delegates attending a conference should be filled with the spirit of service and an apostolic conviction of what is right or wrong.

CORRESPONDENCE.

MINISTER ORDAINED.—Sept. 8 a minister was ordained at "Habecker's" meeting house, Lancaster Co., Pa. There were five brethren in the lot. Bro. Abm. M. Wittmer was chosen. May the good Lord grant the dear brother grace to prove himself a faithful servant, rightly dividing the word of the Lord.

STERLING, ILL., SEPT. 13, 1892.—Last Sunday we had an interesting meeting. The day was rather unpleasant from rain, still a goodly number had assembled, and three precious souls were received into church fellowship by water baptism. May the good Lord bless and strengthen them that they may be as shining lights to lead others out of the darkness of sin into the light of Christ. PHILIP NICE.

NEW STARK, OHIO, SEPT. 13, 1892.—Our dear brother, D. H. Bender of Somerset Co., Pa., came to New Stark, Hancock Co., Ohio, on Sept. 3, and labored with us in the cause of Christ. He preached a number of sermons in which he very vividly held up before us the relation we owe to God and his kingdom, described consistent subjects of the kingdom, and why and by whom called into it, what to do when there. Ten souls became willing to leave the kingdom of Satan and take up the grand work of the Lord, esteeming the reproach of Christ greater riches than all the pleasures of

sin. Let every one that is interested in the cause of Christ that reads this, remember the dear souls at a throne of grace that they may be bright and shining patterns of the Christian religion.

COR.

FROM ELKHART CO., IND.—Communion services will be held at the different places of worship in Bish Shaum's and Funk's district, Elkhart county, as follows: Olive, Sept. 25; Salem, Oct. 2; Elkhart, Oct. 9; Holdman's, Oct. 16; Yellow Creek, Oct. 16.

The brethren D. Burkholder of Nappanee and Noah Metzler of South West will leave during the latter part of September for a visit to some of the churches in Ohio and Eastern Pennsylvania. We wish our dear brethren a rich measure of grace and the Spirit of Christ, that their visit may be productive of much good.

The brethren, Bish. H. Shaum of Elkhart and Peter Y. Lehman of Clinton expect to spend Sunday Sept. 25 with the church in Kent Co., Mich., and to attend the Michigan home conference, to be held the following week. May the Holy Spirit direct all the efforts made for the advancement of the cause of Christ.

COR.

FROM ELKHART, IND.—Communion services will be held D. V. in our church on the 9th of October. Inquiry meeting was held on the 11th of September, on which occasion peace and unity was expressed by the brotherhood.

The brethren A. E. Ebersole of Sterling, Ill., and Henry Siemens of Gretna, Man., were with us over Sunday, Sept. 11. Bro. Ebersole addressed the Elkhart Sunday-school in the morning and the South Side school in the afternoon, and both brethren took part in the Young People's meeting in the evening, all of which was greatly appreciated by young and old. On Tuesday they left us, Bro. Ebersole going to Hillsdale, Mich., and Bro. Siemens to Oberlin, Ohio.

Sunday Sept. 18 Bro. D. Burkholder and daughter of Nappanee, Ind., were with us, Bro. Burkholder preaching an earnest sermon at the morning services from Rom. 12:1, 2. We would be glad to have the dear brother repeat his visit often.

COR.

SHORE CHURCH, IND.—We as a brotherhood have agreed to enlarge our church house, and while the work is going on we hold our meetings in the Brethren (Dunkard) meeting house. We will hold our first meeting again in our church on the 9th of October at 10 o'clock A. M. Brethren and friends are heartily invited to meet with us.

Bro. D. Burkholder of Nappanee, and Bro. Long of the Yellow Creek church were with us on the 11th of September. Bro. Burkholder held two meet-

ings, one at the Dunkard church at 10 A. M., and one at the Shore school-house in the evening. Both meetings were well attended. May the good Lord bless the dear brethren for giving us such welcome visits. My prayer is that the seed sown by the beloved brethren may fall upon honest and interested hearts, that more may become willing to follow the meek and lowly Lamb of God.

G. L. M.

WINESBURG, HOLMES CO., OHIO.—Sept. 10 Bro. C. B. Brennenman and wife of Allen Co., Ohio, and Bro. A. Kornhaus and wife, with others from Wayne Co., Ohio, came into our midst. Sunday the 11th they attended our Sabbath-school, where Bro. Brennenman spoke on the importance of the Sabbath-school, and exhorting us to be diligent in the work. Bro. Kornhaus also made appropriate remarks on the same subject. After Sabbath-school was over we held our examination meeting. All the members expressed unity and love. Bro. C. B. Brennenman preached a very interesting sermon, which was highly appreciated and highly edifying. May his words never be forgotten, for we all needed them very much. The same evening at 7:30 we again met for worship, when we were again addressed by Bro. Brennenman. We all enjoyed the sermon. May we all accept the privilege of worshipping God in spirit and in truth.

COR.

FROM BAD AXE, MICH.—One of the most shocking accidents we have ever been called upon to record happened to our neighbor, Isaac S. Woolner, of Sheridan Twp. Early Monday morning while engaged in cutting hay a man came out from the bushes with a black waterproof coat over his head and shoulders, near off on a run. They were uncontrollable, and being near the fence that divided his own from his neighbor, Noah Gingrich's land, Woolner turned the team in that direction, hoping to stop them. Instead of stopping, however, the horses sprang over the fence, whereupon Woolner tried to jump or throw himself outside of the drive wheel, but his right foot was caught between the two levers, and the mower, in going over some logs at the bottom of the fence, threw him forward in front of the wheel, bending his leg over the tongue of the machine, the machine itself going over his body, bruising him considerably but not breaking any bones. But after the machine had passed over him his leg was still held fast. His clothing was wound round the axle dislocating his knee joint. Woolner with great presence of mind caught hold of the seat, thus keeping his head from the ground. In the meantime the lines became entangled in the machine, finally bringing the

horses to a stand still after running nearly 200 yards, but not until Woolner's leg had been literally torn off at the knee. The horses started up again, but Woolner called "Whoa," stopping them again. By this time his neighbor, Gingrich, and another man, who, when they saw the horses run and started after them, came up and caught the horses by the bridles, and after cutting Woolner's clothing loose from the machine and putting a strap tightly around his limb to stop the flow of blood, they hastened to Uby and summoned three physicians. They met at Gingrich's house whence Woolner had in the meantime been taken by the neighbors. They amputated the limb between the knee and the hip, but with little hopes of their patient's recovery. He survived the shock, however, and is now slowly improving, and may recover. He was living alone at the time, his wife having died three years ago. Had it not been for Gingrich's presence of mind in putting the strap around the lacerated limb, the unfortunate man would have bled to death in a few minutes.

COR.

FROM RAINHAM, HALDIMAND CO., ONT.—We have enjoyed blessed times this summer, having had regular services here in our midst since about June 20, Bro. David Garber from Goshen, Ind., being with us. He was also a great encouragement to our Sunday-school and Bible Reading. We feel the need of a minister greatly here, and are always very grateful to the Lord when he prompts one to come and work with us, the same as Philip enlightened the eunuch. We heard many good lessons from dear Bro. Garber. I trust we will profit by them and cherish them in our hearts, and thereby live acceptably before God, which is required of Christian professors. The brother visited several of the churches while here, South Cayuga, Twenty, Bertie and Mosa. He was joined by Bro. J. S. Coffman while at Mosa, Aug. 25, and remained there until Aug. 27, then came to Rainham, where Bro. Coffman held meetings until Sept. 4. The meetings were well attended and with unusually good interest. Some vivid truths were brought out, and the Scriptures were illuminated in a manner that our eyes were opened. A young person who was almost persuaded to become a Christian said, he never knew so much about true Christianity as he learned here in a few sermons. As a result five souls were willing to forsake sin and return to Christ, as he is able to seek and to save that which has wandered far from the fold. On the morning of the 5th Bro. C. left for Bertie. Our prayer is that, by the help of Providence, he may awake many more souls to a sense of their duty. Rom. 13:11 Paul says: "It is high time to awake out of sleep." The same even-

ing Bro. Garber preached his farewell sermon to us. It may indeed be a farewell to some of us, as it is not likely we will all meet as we did then. But if we live up to what we heard we will meet in heaven. Two more souls confessed Christ. Accompanied by Amos Weaver, he left for home the following day, Sept. 6th, via Buffalo, to Toledo. We wish them a pleasant voyage and God speed.

Sept. 10 Bro. Yoder came to our locality and intends to remain here several days. We hope our meetings here together will be for good. We are here only a short time, therefore let us try to help one another and not feel suspicious of other people's religion but let us have charity for one another. Rom. 15:1 says: "We then, that are strong ought to bear the infirmities of the weak, and not to please ourselves."

COR.

SUNDAY-SCHOOL ITEMS.

FROM RAINHAM, HALDIMAND CO., ONT.—Our Sunday-school is doing fairly well this summer. There is not much increase in the attendance. It is a place where I love to spend my Sundays, but I love a very orderly Sunday-school. I like to see every child in the house before the opening exercises begin, so that they can all take part from opening to close. It causes a great disturbance when a number of the scholars come sauntering in about the time the lesson is being read over or considered. Order is heaven's first law, and unless we have the best of order we cannot accomplish much in the school. Let those who, in the discharge of their offices, have to walk about, do it very carefully and quietly, so as not to disturb any of the classes.

What every Sunday-school needs is the papers. I have been in schools where no papers are distributed. In our own school it is somewhat neglected. Let us spend a little more money in this blessed cause, say by giving a prize to each faithful scholar at the close of the year. It is much more elevating and beneficial to the young people than to spend money for toys, tobacco or other useless and hurtful things.

COR.

FOR THE SUNDAY-SCHOOL CHILDREN.—No. 13.

Life is comparable to a thread. A thread aimlessly and carelessly thrown together becomes twisted and knotted. So with our lives. If we have no aim, no purpose, and no care to direct us aright, our life will be a knotted and tangled skein; the longer, the harder it will be to unravel.

There are duties which are given us and which are bound to us, and make us

debtors here in our earthly career. These we owe to ourselves, to our fellow-beings around us and to our God. If we do these with studied methods as they come to us, if we catch the little moments and make use of them for our good, then we can expect that peace of mind belonging to a just and perfect life; but if we are careless in this, our life is a tangled maze of useless work.

Sunday-school children, make it an unalterable rule to have an aim in life. Make that aim high; aim to reach the highest life there is on this earth, for it is worth all the study and labor you can bestow upon it. You have but once to live here, then make the best of it you possibly can grasp. Seek after the knowledge that will show you the way.

Children, don't stand idle and say you have nothing to do. Those who say this are the ones who do not want anything to do. There is so much to do, and so very much that ought to be done, that no one need say, I have nothing to do. "Do what thine hand findeth to do." Do something that is useful and good, learn something that will make you better. In this way you will prepare yourself to meet your duties as they come to you, and then, when they fall more heavily upon your pathway, you can do them with pleasure. Don't shirk duty; when you can do good, or see something that will do you good, don't say, it is not your duty, for you are the one who will suffer the greatest loss if you leave it undone.

Children, aim to make your life useful. Live so the world will be the better for it; your works will follow you, and live after yourselves have ceased to live. Aim to live for God who gave you life. He also demands an account of it when its thread is run out; then fill it up with work aiming wholly to his glory.

UNCLE HENRY.

REPORT OF OUR NORTH-WESTERN TRIP.

(Concluded.)

As Bro. Isaac Peters of Henderson, Neb., who in company with Bro. J. F. Funk of Elkhart, Ind., on a missionary tour in Manitoba and Minnesota, intended to return home from here, and Bro. Funk did not wish to continue the trip alone, he expressed a wish that some one from here would accompany him, I was looked upon to do so, because, it being just at the beginning of haying time, I was best able to do it.

Friday the 15th of July, after commending my family to God's care, and besought the Lord for a prosperous journey, we left Mountain Lake with the afternoon train and reached Sibley, Iowa, about 3 o'clock, where we left the train to visit the little settlement of Mennonites from

Pennsylvania and Canada about 22 miles from Sibley. As there was no prospect of reaching the settlement by train before next day about noon and not having any desire to let all this time pass by unimproved, we decided to make this distance by conveyance. Fortunately for us we soon met a farmer, who lived twelve miles on the way there, and was willing to take us there for \$2.50. We left at 5:30 P. M., and at 10 P. M. we reached our friends Jacob Brubachers safe and sound. We were very kindly received and well cared for. Next day we visited several families. Bro. Brubacher took us to Pre. Joshua Martin, and after making some more calls we lodged at the house of Bish. Jesse Bowman, where we were very hospitably entertained. Next morning we all went to the school house in which they hold their meetings, and where a large congregation assembled, to whom we preached the word of the cross. We with many others took dinner with Bro. Elias Gingerich and family. At 3 o'clock we went to another school house in which we had the privilege of visiting an English Sunday school, at the close of which Bro. Funk preached an impressive sermon in the English language on Matt. 11:28-30. After calling upon Bro. Elias Bowmans we went for the night to Amos Bowmans.

Monday was a very warm day. We visited the following families:—Henry Gregory, whose wife died not very long ago, Elias Reist, Daniel Weber, Abram Weideman, Daniel Stauffer, at all of which places we were very hospitably received. We remained all night with our friends Henry Groffs, who kindly conveyed us next day to the little town of Hartley, nine miles away. Here we took the train at 8:40 for Dakota. May God reward the dear friends we met in Iowa for their kindness to us, and may his kingdom be more established and built up.

At 1 P. M. we arrived in Marion S. D., where we were met by Bro. Abram Willms and taken to his home, arriving there at 3:30 P. M. The day was very warm. In the city we saw lying on the street an ox that had been prostrated by the heat.

Appointments for services at the different places were at once made upon our arrival at Marion, however the word was in some instances not given in time to give all the people an opportunity to attend, and we could not fill all the appointments as we had intended. During the night of the 19th there was a violent storm, though accompanied with but little rain, and although it was somewhat cooler next morning it became very warm again during the day. Bro. Willms conveyed us to the meeting house, where a considerable number had assembled, notwithstanding the warm weather. I rejoiced at having the privilege of seeing and

greeting many old friends, and bringing to them the blessed gospel. Bish. Peter Becker opened the services by reading the 32d Psalm following with prayer, after which I spoke from Matt. 7:13, 14. Bro. Funk afterward spoke from Col. 2:6. After the services we visited at Bro. Peter Fast's. Their aged parents are still living, but have a desire to depart and be with Christ. In the evening we went to the home of Bish. Frederick Scharnter. Next day we visited several families and in the afternoon also preached in the meeting house.

On the following day Bro. Charles Scharnter conveyed us to the meeting house of the congregation under the care of Bish. Becker, where we had the privilege of speaking to a large concourse of people. After the meeting we went home with Bro. Becker. In this family death had made its appearance but a few weeks before, claiming their beloved daughter of eighteen years. Yet they had the consolation that she had only gone before to that bright home above where we all want to go. Bro. Becker accompanied us to the bishop of the Huterite Brethren, Paul Tschetter, where we remained that night. Our intention to preach in their meeting house had not become known, so we spent the time visiting. The dear brother was very kind and conveyed us to the superintendent of the Huterite Society, Darius Walters, where we were very kindly entertained. We met a man there who, though he had already passed the 92d milestone of his life, was still quite robust. The wife of the Superintendent speaks the Low German language well, and it seemed to me as if she would enjoy a conversation with me in that language. We were formerly members of the same church and had been baptized by the same bishop, namely, by Bish. Benjamin Ratzlaff who died in Nebraska. She also remembered my father, Pre. John Becker of Franzthal, Russia, and my father-in-law, Dea. David Nickel of Rudnerweide, Russia, now both dead.

We spent some time here with these brethren, looking over their buildings, stables, mils etc. It is a large "family," but with love and peace among its many members all is well. From here we went to Pre. John Wipf, also other Huterite brethren living near Freeman. Bro. Wipf was not at home, but as it was near evening I remained there awaiting his return. Bro. Funk accompanied Bro. Tschetter to preach in their meeting house. Toward evening Bro. Wipf and family came home. A friendly greeting, though we had never seen each other before, and a comfortable night's lodging were accorded me. Sunday morning we had a light thunder shower, which however at some places may have been heavier, preventing many from attending church. Bro. Wipf preached from Luke 10:17-21 and I from Acts 10:33-36. In the afternoon the

brethren Funk and Tschetter came over, and in company with several other brethren we went to the meeting house of the congregation in charge of Bish. Joseph Kauffman, where we found a large congregation awaiting us, to whom with the help of God we spoke. Bro. Funk from the text Rom. 1:16 and I from Luke 10:25-28. At Bish. J. Kauffman's home we were very hospitably received. Next day we made calls, as the appointment for services in Bish. Chr. Kauffman's church had not been made known. We visited Bish. C. Kauffman and family, my old friend Daniel Unruh and family, and from there Bro. Kauffman conveyed us to Bro. Chr. Mueller's, Childstown.

The day following, our aged Bro. Andrew Schrag conveyed us to Freeman, where we took dinner with our old friends, Henry Goertz's and their children. At 5 P. M. we took the train for Springfield, Bon Homme Co. We reached Tindal at 9 P. M. and were met by Bish. Benjamin Smith's son, Tobias, and conveyed to Bro. Cornelius Everts for the night arriving there at 11 P. M.

Next day, after enjoying bodily and spiritual refreshment we went to the meeting house, where we had the privilege of preaching both morning and afternoon to a large congregation. At Bish. Benjamin Smith's home, where we took dinner a number of friends assembled, we had the pleasure of conversing with one another of things pertaining to the spiritual life. How pleasant it is to meet with old friends! After the afternoon services we visited at Pre. Henry Unruh's, and in the evening we returned to Bro. Cornelius Everts' who took us early next morning to Tindal, from whence we took the train back to Freeman. We arrived there after midday and were very hospitably received and entertained by Bro. Henry Goertz and family. After enjoying a good rest we went over to a meeting house that was built this summer and opened on the 31st of July for worship by the Reformed church. A large congregation assembled here, to whom we preached the word of God as the Spirit gave us power. After meeting we accompanied Bro. John Wipf, to his home near the town, where we met our friends Jacob Tschetter and wife who had waited for us several hours. Sister Tschetter is a relative of mine, and we had a very pleasant visit, and it was a late hour when they started for home. Next day we visited Pre. William Tschetter, with whom we went in the afternoon to Pre. John Hofer about a mile farther on. In the evening we preached in a school house that is used by them for holding meetings, not having a meeting house of their own as yet. We found the hearers very attentive and we endeavored to preach to them the word of God. Bro. Funk from the text 1 John 2:1, 2 and I from 1 Pet. 1:15-19.

Bro. Hofer, at whose house we lodged that night, conveyed us next morning to the house of Bish. Peter Becker, with whom we went the same afternoon to the Missouri river. At Bro. Tobias Smith's we found comfortable lodging, and next morning, on going to the school house we found a large congregation waiting to hear the word of God. Bro. Peter Becker opened the services by reading from John 12, followed by singing and prayer. Bro. Funk spoke from the text, Rev. 22:17 and I from 1 Tim. 1:15-17. After dinner at Bro. John Engebrecht's we again went to the school house, where a large concourse of people assembled to hear the word of the cross. After meeting we visited Bro. Peter Unruh's and in the evening we went to Fredrick Kunkels. We felt thankful to God for the many privileges and blessings of the day, and after a night's refreshing rest we were conveyed by Bro. Kunkel to Parker, where we boarded the train at 1:40 P. M. to continue our journey together to Alton, at which place we separated, Bro. Funk going to Nebraska to continue the work there, while I went home. After waiting nearly six hours the train came which took me to the loved ones at home. My children were at the depot awaiting me and at 4 A. M. we reached home safely. May God bless our labors together in the cause of Christ, to his glory and the salvation of souls.

In looking back to the many kindnesses accorded us by the dear brethren and sisters whom we met on our journey, our hearts are full of thankfulness toward them. The Lord reward you is my prayer. The cordial greeting of Heb. 4:1 to all the readers. JOHN BECKER.
(The above was translated from the "Rundschau," to which paper the report was originally sent. Ed.)

A VISIT.

Having a desire to visit a number of my friends as well as brethren and sisters, I left Telford, Montgomery Co., Pa., on the 15th of June 1892, going to Reading. I visited friends there until the 18th. From there I went to Bowmansville, Lancaster Co., where I filled two well attended appointments, one at Bowmansville and one at Lichtys M. H. I visited friends in this vicinity during the week, and on the 24th I went to Lebanon Co., where I sought to proclaim the Word of Life to an attentive congregation. I visited the brethren and sisters in Lebanon and Dauphin counties, and on the 1st of July I proceeded to Harrisburg, where I visited friends. On the 2d of July I left Harrisburg accompanied by Benjamin Horning and wife of Bowmansville. We went to Snyder county, where I remained until the 12th visiting brethren, sisters and friends in Snyder, Perry, Mifflin and

Juniata counties. From there I proceeded to Huntington county to visit my cousins. On the 18th I went to Clearfield Co. to visit friends who were living in the mountains in that county. I admired the beautiful scenery and the beautiful streams gushing from the sides of the mountains. On the 27th of July I left Penfield, Clearfield Co., for Findlay Hancock Co., Ohio, which place I reached on the 28th, finding my friends all well. I remained here until the 7th of August, when I proceeded to Bluffton, Allen Co., accompanied by Samuel Rosenberger and wife. At Bluffton Bro. Fred Geiger took us to the meeting-house where I filled appointments both fore and afternoon. I also visited friends in Putnam and Hardin counties. On the 11th of August I left Bluffton for Medina county, and after visiting there until the 24th of August, I took the train at Wadsworth for Wilkes Barre, Pa., where I visited for two days. I arrived at home on the 27th and found my family in good health. I feel grateful to God for his protecting care and to the brethren and sisters for their hospitality.

ABEL HORNING.
Telford Montg. Co., Pa.

AN ERUPTION WHICH DESTROYED AN ISLAND AND KILLED THOUSANDS OF PEOPLE.

Not since the volcanic upheaval of Krakatoa, several years ago, has anything occurred so destructive of human life as the recent disaster on the island of Sanguir near Borneo. The report of the total destruction of the island and its inhabitants, was recently brought to Borneo by the captain of a merchant-vessel that had passed large quantities of floating matter at sea, apparently cast forth by a volcanic eruption. Sydney J. Hickson, author of *A Naturalist in North Celebes*, gives the following account of this island:

"Sanguir, or 'Great Sanguir,' as it is more frequently called by the natives, is the largest of a chain of volcanic islands that connects the northern peninsula of Celebes with the southern point of the island, rising abruptly from the floor of the very deep Celebes sea—a depth of over two thousand fathoms was found by her Majesty's ship *Challenger* quite close to Great Sanguir, are very mountainous and covered by dense tropical forests.

"The islands, Ruang and Siau, are both little more than volcanoes standing in the sea, but Sanguir is a large island twenty-five miles long by about fifteen miles broad, with undulating hills and valleys occupying its southern half and the great Awu volcano and its slopes the greater part of its northern half. When I visited the islands in November, 1885,

the Ruang and the Awu were quiet, but the Siau was sending out dense volumes of smoke.

"It seems that the Siau volcano has never been very violently active, but both the Ruang and the Awu have a history full of most terrible and heartrending episodes. The last serious eruption of the Ruang occurred in 1871, when at least four hundred persons lost their lives either by the sudden rise of the sea, or by showers of stones and ashes. Of the Awu volcano we find recorded that a most terrible eruption occurred which lasted from the 10th to the 16th of December, 1711 Samsialam and his son, the Princess Lorolabo and her daughter Sarabanong, and over two thousand people of the kingdom of Kandahar were killed."

On March 2, 1856, there was another fearful eruption, which lasted until March 17, and destroyed nearly three thousand human lives. The streams of boiling water and of steam which poured down the mountain slopes rather than the flow of lava caused the enormous mortality of the second eruption. A great eruption came in 1856. The waters of the lake began to boil, burst their banks, and flowed down the sides of the mountain toward Tabukan and Taruna, causing immense destruction of human lives and property.

"The island is governed by five native Rajahs, who are advised by the resident Dutch Controleur. For many years there has been no war or other disturbance; but the island, notwithstanding the richness of its soil, is not in a very prosperous condition. The only produce of any importance is copra, but some good ebony and other timber is found in the island forests." Such sufferings as they must have endured cannot be realized by those who live in temperate latitudes.

For the Herald of Truth. ANSWERS TO GRANTSVILLE QUERIES.

DARKNESS.

"And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."—Ex. 10:21-23.

CHRIST'S CHURCH.

Christ is that rock on which he said he would build his church. Matt. 16:18.

WAR IN HEAVEN.

"And there was war in heaven: Michael and his angels fought against the dragon;

and the dragon fought and his angels."—Rev. 12:7.

KILLED BY A LION.

A prophet from Judah. The man of God came unto Bethel and had eaten bread and drunk water in the place of which the Lord did say to him, "Eat no bread and drink no water," and for his disobedience a lion slew him, and he was buried in Bethel. 1 Kings 13:19.

NORMAN E. MILLER.

Grantsville, Md.

Ques. 1. When was it dark longest, and how dark was it?

Ans. At the time of Christ's crucifixion it was dark all over the earth from the 6th to the 9th hour. Luke 23:44.

Ques. 2. What was the rock on which Christ said he would build his church?

Ans. Christ is the rock himself. Matt. 16:18.

Ques. 3. Was there ever war in heaven?

Ans. There was. Rev. 12:7.

Ques. 4. What man was killed by a lion? Why and where was he buried?

Ans. A man of God, for disobedience to God. Buried in the grave of an old prophet in Bethel. 1 Kings 13:1-30.

Smithville, O. M. B. MILLER.

THE CHURCH AND THE WORLD.

There are two classes of professed Christians in every church. One class is composed of those who are trying to live as near God as the infirmities and frailties of the flesh will let them, while the other class is made up of those who live as near the world as the most liberal construction of church vows and church regulations will allow them. The first make their religion a part of themselves the other are conformed to the spirit of the world and their religion is a thing apart. The earnest Christian wears the world as a loose garment, ready to be thrown off at any time; the mere professor wears his religion as a regalia, to be seen of men. The first will have an abundant entrance into the everlasting Kingdom of our Lord Jesus Christ: if the other be saved at all it will be "as by fire."

If this state of things were in the individual member only, that is, if the evil complained of resided only in the individual, we might be comforted, but true to its nature, it is spreading until it threatens the very life of the church. A. J. Gordon observes this evil tendency and exclaims, "How much we are coming to lean on mere human agencies! upon art and architecture, upon music and rhetoric, and social attractions! If we would draw the people to the church that we may win them to Christ the first question with scores of Christians now a-days is, What new turn can be given to the kaleidoscope of entertainment? What new stop can we

insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce? or what new coruscation can be let off from the pulpit to dazzle and captivate the people?"

Oh, for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural! This is a generation bent, as few have been, on reconciling the claims of religion with those of pleasure, and thus solving the problem of making the best of both worlds. Would that our eyes were really open to what is passing! To dissuade Christians from going to the theatre would be very tame advice in these days, when the theatre with rapid strides is pushing itself into the church. To tell the disciples of Jesus to "love not the world, neither the things that are in the world" would seem a very mild dissuasion and almost unkind, when the world has come to such friendly terms with the church that it willingly lends all its machinery of entertainment and art and amusement to make the gospel more attractive. Our power is in our *separateness from the world*, not in our affiliation with it.—Selected by McG.

Miscellany.

MEXICO has granted 100,000 acres of valuable farm-land to another Mormon colony. The land is watered by the Rio Concho and will shortly be occupied by 500 Mormon families.

JAPAN seems to be under the afflicting hand of God. After the earthquake came the fire, and during the last month intelligence has reached Tokyo of most disastrous conflagrations in various parts of the Empire. The worst of all was in Tokyo itself. On the morning of the 9th of April fire broke out in the northern part of the city. A gale of wind was blowing at the time and the flames spread rapidly, and street after street was destroyed. After raging for about twelve hours it was finally gotten under control, but not till it had reduced to ashes a great belt of the city, nearly one mile wide and nearly two miles long, destroying over 4,000 houses and a number of the finest buildings in Tokyo. Besides this great fire, the largest since 1881, several other parts of the capital have been the scene of fires, which have been very destructive, the number of houses burned reaching about 6,000, and of course the loss of life has been very great. All this within a single month! Much distress is apparent, and that which gives to these calamities the saddest hue is that they have invariably been caused by incendiaries.

SUPERINTENDENT PORTER has given to the public some interesting figures regarding the Church statistics of the eleventh census. There are shown to be, in the United States, nearly 150 separate and distinct church organizations, holding to widely different creeds, and represent every variety of church polity. It is stated that some of the denominations were never numbered before, and it required the utmost powers of persuasion to induce them to submit to the process. Some sects claimed less than 100 communicants, and seven sects numbered, altogether, only about 8,000 members. The seven principal denominations—Methodist, Baptist, Presbyterian, Congregational, Lutheran, Episcopal and Roman Catholic—number more than five-sixths of the whole number of communicants in all the churches, which aggregate about 20,000, or one-third of the entire population of the country. The Roman Catholics stand first, numerically, being reported as having 6,250,045 members. The Methodists come next, with 4,255,377. These figures do not, however, include the Colored Methodists, who number 1,037,379, and bring the grand total of Methodists in the United States to 5,292,756. In value of church property and number of edifices, the Methodists lead all others, having 44,424 churches, valued at \$130,018,070, which is nearly one third of all the churches in this country. The Roman Catholics have only 8,766 churches, notwithstanding their large membership.—*Christian Advocate*.

Letters Received.

WITH MONEY.

A—S E Alliger.
B—Noah Blosser, Ella H Brubaker, J J Borntrager, J J Buckwalter.
C—Peter Christner.
D—J C Driver, Mary S Denlinger.
E—H Eberhard.
F—J K Forney, Fisher Bros, Mary R Fisher.
G—M Gerber, B B Grassmeyer.
H—E Hostetter, Nancy R Hartzler, P P Hostetter, J A Hartzler, Henry L Horning, E Hostetter, Amos Hirsch, Henry Hildebrand.
J—J Jansen.
K—Jacob L Kinsinger, Jos Kaufman, Jos Kraiz, D Kaufman, A H Kaufman.
L—Jos T Landis.
M—A Meteler, T C Moyer.
N—John Naffziger, H T Nice.
P—Ellen Plank.
R—Martha Reese, John Rosen, B A Ratzliff, A Ratzliff, J P Riegsacker.
S—P P Siemens, C Sumy, Jonas Steinman, Lena Schreck, Am Shier, Isaac Snyder.
T—A P Troyer, J C Thomas.
V—P P Voth.
W—Fred Weber, Martin Wisler.
Y—C A Vesbera, A S Young, R I Yoder, Mollie A Yoder.
Z—Ilda S Zimmerman.

MISSION FUND.

C S, \$5.00; Mary S Denlinger, \$2.00.

FREE HERALD.

D Hoover, \$5.00.

Married.

LEAMAN—MOSEMAN.—Sept. 13, 1892, at the house of Jacob N Brubaker, in Mt Joy, Lancaster Co., Pa., Bro. Benjamin B. Leaman and Sister Lydia Moseman, both of Warwick, Lancaster Co., Pa.

HESS—SMOKER.—On the 17th of September, 1892, in Salunga, Lancaster Co., Pa., at the residence of the bride's father, J. G. Smoker, and by the same, Susan Ella to William W. Hess of Cambridge, Lancaster Co., Pa.

DIED.

LEHN.—Sept. 16, 1892, near Hammer Creek meeting-house, of old age and diarrhea, Bro. Joseph Lehn, aged 94 years, 8 months and 10 days. Funeral on the 19th. Text, Phil. 1:21. Buried at Hammer Creek meeting-house. He left one daughter, 5 grandchildren 16 great-grandchildren and 2 great-great-grandchildren. A large congregation assembled as a token of the high esteem in which the deceased was held. His was indeed in many respects an exemplary life. He was of a peaceful, quiet and kind disposition. He was very earnest in his Christian duties. Peace to his ashes!

GANTZ.—Sept. 14, 1892, in Mount Joy, Lancaster Co., Pa., of typhoid fever, Mary A., wife of Henry Gantz, aged 32 years, 10 months and 21 days. Funeral on the 17th. Text, Heb. 9:27, 28. Buried at Risser's meeting-house.

NISSLY.—Sept. 16, 1892, near Landisville, Lancaster Co., Pa., Christian H., son of Mr. and Mrs. Benjamin I. Nissly, aged 2 years, 3 months and 7 days. Funeral on the 18th. Text, Ps. 16:5. Buried at Landisville meeting-house. May the good Lord sanctify the death of this dear little boy to the benefit of parents.

GERBER.—Aug. 26, 1892, near Newton, Lancaster Co., Pa., of consumption, Sister Mary, daughter of Mr. and Mrs. Jacob C. Gerber, aged 25 years, 10 months and 16 days. Funeral on the 29th. Text, Eccl. 12:1. Buried at Kraybill's meeting-house. A large congregation assembled as a tribute of respect for the beloved sister. Peace to her ashes!

GOOD.—On the 3d of July, 1892, in Allen Co., Ohio, of brain fever, Noah, son of Henry and Elizabeth Good, aged 1 year, 11 months and 22 days. Buried on the 4th at the Salem church. Funeral services by Moses Brenne-man and Andrew Shenk from Jer. 31:15. Little Noah was the fourth child of this family that passed over the river of death. May the remaining part of the children, as well as the parents, give heed to the admonition of our Savior, "Be ye also ready."

DILLER.—On the 16th of August 1892, in Franklin Co., Pa., of cholera infantum, John David, only son of Bro. Joseph and sister Lizzie Diller, aged 1 y., 9 m., 6 d. Buried in the Mummaburg graveyard. Services by Daniel Shank and Martin Wisler.

VODER.—On September 3d, 1892, in Noble Co., Ind., of cholera infantum, Barbara Luella Yoder, aged 1 year 3 months and 20 days. Funeral services on the 5th at the Maple Grove church by D. D. Miller and J. Kurtz. May God comfort and bless the bereaved parents in their affliction, and give them grace and strength in every time of need.

GRABILL.—On the 7th of September, 1892, in Livingston Co., Ill., of cancer in the stomach, of which she suffered very severely for about 18 months, Susanna Wenger, wife of Samuel Grabill, aged 68 years, 9 months and 12 days. She was married to her surviving husband in Aug., 1846. In 1856 they moved to Grundy Co., Ill., and in the fall of 1858 to Livingston Co., where they have since lived. She leaves a sorrowing husband, 10 children and 53 grandchildren. Eleven grandchildren and one great-grandchild departed this life before her. She united with the Mennonite church in her native state, Virginia, and lived a faithful, consistent Christian life until her death, expressing a desire to depart and be with Christ which is far better. We hope through the grace and mercy of God she has found a resting place in the blessed mansions prepared for the children of God. Funeral services were held at the Mennonite church in Cullum by J. P. Funk of Elkhart, Ind., from Rev. 14:13.

AMSTUTZ.—On the 24th of August, 1892, in Milton Twp., Wayne Co., Ohio, of cancer of the breast and in the stomach, Sister Mary Ann, wife of Bro. Daniel Amstutz, aged 46 years and 18 days. She was a daughter of Bro. and sister Christian Burkholder, who died 12 years ago. The deceased sister was buried on the 27th of August in the Crownhill graveyard. Funeral services by Adam Brenne-man in English and D. Z. Yoder in German. Text, 2 Tim. 4:6-8. She leaves her husband, five sons and one daughter to mourn their loss, but what is our loss is her eternal gain. They were married 21 years, 10 months and 4 days. Mary Ann was a true sister in the Mennonite church, a kind mother, and a faithful and true wife. She bore her sufferings as a true Christian for 7 months. She was conscious and pleasant to all that were around her till about three hours before she departed. Then she fell asleep with a full hope of a glorious resurrection. May God comfort the sorrowing and bleeding heart of father, sisters and brothers and bring them all to meet again in that bright home beyond.

MORRELL.—On the 9th of August 1892, at the home of her son, John Morrell, near Haw Patch, Lagrange Co., Ind., of paralysis, Catherine, widow of David Morrell, aged 77 y., 1 m., 28 d. Funeral services on the 11th by J. S. Hartzler from John 6:24. Buried in the Amish cemetery.

STAUFFER.—On the 12th of September 1892, in Lancaster Co., Pa., Maria, wife of Samuel Stauffer, aged 41 y., 1 m., 22 d. Buried on the 14th at Metzler's meeting-house. Funeral services by Jacob N. Brubaker and Joseph Wenger from Rom. 6:23. She leaves her sorrowing husband and eight children to mourn her death. She had requested to be received into church membership by water baptism, but died before this was accomplished, though she died with the living hope of meeting a reconciled God.

KELLEY.—Sept. 5, 1892, in Mahoning Co., Ohio, of typhoid fever, John Kelley, aged 62 years, 10 months and 25 days. Although seeming to live a good moral life, yet he had never made a profession of Christianity until the day before he died, when he felt that something was yet lacking. He desired then that the ordinance of baptism should be administered to him, and a minister was sent for, and his request granted, after which he expressed himself as at peace with God. Buried at Oberholzer's church where services were conducted by John Burkholder assisted by Joseph Bixler and Jacob Stauffer. He leaves a widow to mourn his departure.

HOTTENSTEIN.—On the 23d of July, 1892, near Petersburg, Lancaster Co., Pa., Henry Hottenstein, aged 74 years, 8 months and 29 days. Funeral on the 26th at the German Baptist church in Petersburg. Services by J. H. Menges in English and by Henry Sonon, John K. Brubaker and John Laudis in German. Text, Rev. 14:13. Buried in the family graveyard near his late home. He was a member of the Lutheran church. A very large congregation assembled as an evidence of the regard for the deceased, and to show their sympathy to the bereaved family. He leaves a widow, four sons and three daughters to mourn his departure. Peace to his ashes!

"Yes, we miss you, O so sadly,
When we see your vacant chair,
And our home is sad and lonely,
For there is no father there."
"Two long years his strength seemed waning,
Slowly waning day by day;
Yet he bore it uncomplaining,
Wishing but God's will and way."

"God, whose wisdom never faileth,
Knoweth what for us is best,
He has borne our loving father
Into everlasting rest."

SCHIBLER.—On the 30th of August, 1892, near Archbold, Fulton Co., Ohio, of diphtheria, Delilah, daughter of Joseph and Susanna Schibler, aged 8 years, 7 months and 5 days.

SCHIBLER.—Twelve hours later, in the same family and of the same disease, Mary, aged 15 years, 9 months and 6 days. She became very much concerned about the salvation of her soul, but professed to have found peace in the blood of the Lamb. The sisters were laid side by side in one grave on the 31st. Funeral services by Peter Hochstetler of Tazewell Co., Ill., from Heb. 9:27, 28.

LEFEVER.—On the 12th of September 1892, in Lancaster Co., Pa., of a complication of diseases of which she suffered intensely for three weeks, Emma, daughter of Isaac R. and Margaret LeFever, aged 8 y., 2 m., 1 d. Little Emma was a very affectionate child, much loved by all who knew her. She was buried on the 14th. Services by Elias Groff at the house and by Abram Brubaker, and J. S. Lehman of Elkhart, Ind., at the Mennonite church below Strasburg from Solomon's Song 4:7. "There is no spot in thee." A large concourse of friends assembled to show their love for the dear departed one.

"Gone in her childlike purity,
Out from the golden day,
Fading away in the light so sweet
Where the silver stars and the sunbeams meet
Over the silent way."

A COUSIN.

BRENNEMAN.—On the 6th of August, 1892, at the residence of Louis Eichhorn in Washington Co., Iowa, of cancer, Elizabeth Borntrager, widow of the late Jacob Brenne-man, aged 72 years, 11 months and 5 days. Her remains were laid to rest on the 8th in Peter Miller's burying ground in Johnson Co., Iowa. Funeral services by Jonas J. Plank and J. F. Swartzendruber from 1 Cor. 15.

EYER.—On the 20th of August 1892, near Stuttgart, Arkansas, of fever, Tina Springer, wife of Andrew Eyer, aged 22 y., 7 m. She lived in matrimony only about one year and leaves a deeply sorrowing husband, parents, brothers, sisters and friends to mourn her early death. She was a faithful member of the Amish Mennonite church. Funeral services by John Augsburg from 2 Cor. 5.

SHANK.—On the 10th of Sept., 1892, at his residence in Dallas Center, Iowa, Isaac F., youngest son of Daniel S. Shank, calm, passed away at two o'clock A. M., aged 37 years and 2 days. He was sick only a few days of malaria fever of typhoid nature, ending in hemorrhage of the bowels. Although he had not been well some time, he did not give up work till about a week before he died, and was confined to his bed only five days. His death occurred very unexpectedly to the family and surrounding community, but we have a promise to meet him in a better world. He united with the German Baptist (Dunkard) church when a young man, of which he has been a member ever since. He leaves a sorrowing wife, two dear little boys that will miss a loving father's voice; an aged father, two sisters, three brothers, of whom only the oldest sister living here and one brother from Dakota could be present at the funeral. On account of the disease he could not be kept long enough at home to get here as some were not at home when he reached their place, but I say to them, our greatest consolation is that we have a privilege to meet our dear brother where there will be no parting hand to take or farewell tear to shed.

"Then let our sorrows cease to flow,
God has recalled his own,
And let our hearts in every we
Still say, 'Thy will be done.'"

The funeral took place at the German Baptist church and cemetery east of town, Sunday afternoon, and was conducted by R. F. Breuse from Matt. 24:44. It was said to be the largest funeral ever held at that church to pay the last tribute of respect to our dear brother.

"But he has crossed the river,
He is with the angels now.
He has laid aside earth's crosses
And the crown of his brow.
Oh loved one, save forever,
Within the Savior's fold,
No sorrowing thought can reach thee
No grief is thine to-day.
Loved ones are waiting in that city
Where the saints and angels wait
And we'll know thee, dearest brother
When we reach the dearly gate."

A. R. BURGER.

RILEY.—On the 23d of August, 1892, near Osborne, Green Co., Ohio, of brain fever, Lillie Bell, daughter of Willis and Elizabeth Riley, aged 7 months and 9 days. Buried on the 25th. Funeral services by Moses Brenne-man from Job 1:21. Lillie was a lovely child, and the sorrowing parents could hardly give her up; yet it is a blessed thought to know that if they will live a devoted life to God they will soon meet her again in the "home of the blessed."

"Fond parents, calm the heaving breast,
The Savior called her home;
Grieve not, your darling is at rest
Beyond this vale of gloom."

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| No. 13, Chicago Mail..... | 6.13 " |
| No. 27, Chicago Acc..... | 7.30 " |
| No. 15, Boston & Chicago Sp'l..... | 12.01 P. M. |
| No. 3, Chicago Express..... | 3.05 " |
| No. 5, Fast Chicago Ex..... | 5.55 " |

| GOING EAST—MAIN LINE, leave | |
|---|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
| Carries Passengers Has chair car daily, and day coach Chicago to Buffalo Sunday only | |
| No. 16 Night Express..... | 3.30 A. M. |
| Train A Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| Train C Grand Rapids Express..... | 1.35 P. M. |
| No. 8, Fast New York Ex..... | 6.15 " |

| GOING EAST—AIR LINE, leave | |
|---------------------------------------|-------------|
| No. 2, Special New York Express..... | 11.30 A. M. |
| No. 6, Chicago & Boston Sp'l..... | 1.35 P. M. |
| No. 12, (Lim.) Pass. for Buffalo..... | 8.30 " |
| No. 24, To Goshen only..... | 8.40 " |
| No. 14, Atlantic Express..... | 7.45 A. M. |
| Train E to Goshen only..... | 11.40 " |
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| 2:30 2:00 7:30 Benton Harb'r. Iv. | 7:00 4:00 3:30 | | |
| 2:05 1:31 7:00 Eau Claire. Iv. | 7:25 4:25 | | |
| 2:01 1:30 7:01 Berrien Centre. | 7:30 4:33 3:40 | | |
| 1:45 1:00 6:43 Niles. | 7:40 4:32 4:02 | | |
| 1:00 12:24 5:58 Elkhart. | 8:27 5:23 4:52 | | |
| 12:47 12:01 5:30 Goshen. | 8:47 5:53 5:02 | | |
| 12:23 11:32 5:08 Milford. | 9:12 6:22 5:30 | | |
| 12:00 11:04 4:44 Warsaw. | 9:37 6:47 5:52 | | |
| 8:40 7:35 1:25 Lv. Anderson Ar. | 1:30 10:10 9:20 | | |
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol. 29.—No. 20.

ELKHART, IND., OCTOBER 15, 1892.

Whole No. 477.

For the Herald of Truth. WORK AND PRAY.

Cease not to pray, nor praying cease to work,
 Since, so the Scripture saith,
 'Tis by the work well done, the race well run,
 We verify our faith.

The hands that hang disconsolately down,
 May claim no boon from heaven.
 Remember, 'tis to the up-lifted palm,
 The recompense is given.

He who, with faith unwavering, sublime,
 His daily task hath wrought,
 May enter as his rightful heritage,
 A higher plane of thought.

A nobler sphere of action, loftier realm,
 The heavenly estate,
 Prepared for those who do their duty well,
 Content to work and wait.

Though it should be thy lot to look aloft,
 Through tears of pain and dread,
 Be not discouraged, for the Father saith
 "Ye shall be comforted."

To the true-hearted their remaineth rest,
 From all earthly frets and harms;
 And to the weary, infinite repose,
 In the eternal arms.

Eureka, Ill.

OLA MOORE.

For the Herald of Truth. THE MODEL PRAYER.

People can be taught to pray as well as
 they can be taught to sing, read, teach or
 preach. It is natural for man to imitate
 his ideal. He does it unconsciously.
 The speaker who influences you most
 may not be your friend at least not an im-
 mune friend, but the truth remains un-
 altered that every man in public is taught
 his profession, or ministry by some one.

Ruphus Choate, the great Baltimore
 lawyer, on hearing Webster make one of
 his famous pleas said, "I can be a lawyer
 too, and I am going to be one." His
 determination was granted him. The
 same fact has been experienced and is
 continually repeating itself in the spiritual
 kingdom. When people came in con-
 tact with a consecrated spiritual Christian
 their higher aspirations and nobler quali-
 ties are animated and set to action. An
 earnest prayer or a deeply spiritual ser-
 mon will assimilate itself to the spirit of
 souls, and produce the consciousness of
 a similar power of experience. After

hearing a cold prayer or a lifeless sermon
 one can without much effort make himself
 believe that there is little in the Christian
 religion worth possessing. Even the best
 of talent under such reckless instruction
 and uninspiring models is seldom brought
 into prominence. But let that same tal-
 ent come in contact with the aspiring
 teachings of able and active workers and
 you will see it rise in majesty before its
 inciter to accomplish similar results. Man
 never feels so much like offering a prayer
 of praise as he does when he has listened
 to an earnest appeal by some sincere
 worker. There is great power derived from
 coming in contact with virtue and piety.
 The personal presence of Christ proved
 to be a great motive for the disciples to
 live similar lives. The next strongest
 motive to induce one to live a godly life
 is to come in contact with him who pos-
 sesses most of the Christ-spirit. In this
 particular I sometimes think the apostles
 had the advantage, they could enjoy the
 personal influences of the Great power.
 But that is hardly the case. Christ says,
 "It is expedient for you that I go away,"
 and again, "Verily, verily, I say unto you
 He that believeth on me, the works that I
 do shall he do also; and greater works
 than these shall he do because I go unto
 my Father."

The early disciples as much as we sought
 to assimilate themselves to the Spirit of
 Christ. They in particular asked their
 Master to give them a model prayer. A
 prayer that has in it the necessary ele-
 ments of recognition on the part of God.
 Their request was granted them and from
 this and other prayers recorded in the
 Bible as well as from what Christ speaks
 directly on the subject, I shall call to
 your mind the three following facts:

I. *The model prayer is short.* When
 Christ and His apostles approached their
 Father in the attitude of prayer they
 knew what they were going to ask Him,
 they asked it and were done. They did
 not repeat themselves, did not pray for
 many different things at a time and did
 not use many words to express a simple
 thought. In fact, Christ warned His
 disciples not to engage in long and formal
 prayers. There is nothing gained by
 trying to "fill out time" in prayer. As a
 rule long prayers are uncalled for.

II. *It has in it the element of person-
 ality and individuality.* The God of the
 New Testament is not a pantheistic or
 materialistic God. He is a personal God
 —a Father. And the idea that I receive
 of God, when I consider Christ's teaching
 and the apostle's practices, is that man is
 to approach Him like a child does its
 earthly parent. When you want a thing,
 ask Him and He will tell you what to do.
 God has pledged himself to answer prayer.
 He dare not dodge our petitions when
 they issue from pure motives well sea-
 soned with faith. Of course, we have no
 business to ask for anything He has de-
 nied us in His word, but it we are sin-
 cere even in asking for a wrong thing our
 heavenly Father just as much as an earthly
 parent will answer us and tell us we ask
 for what is not best for us to have. To
 Paul, He said, "My grace is sufficient for
 thee," And to Christ in the garden, He
 sent an angel to comfort Him in His dis-
 tress. Their prayers were answered but
 their petitions were not every time granted.
 So with us, He will answer our prayers.
 Says He, "Whatsoever ye shall ask the
 Father in my name; He will give it you.
 Hitherto have ye asked nothing in my
 name; ask and ye shall receive, that your
 joy may be full."—[no. 16:23, 24.]

III. *The model prayer has in it the
 element of praise, of thanksgiving, of
 petitioning, and as a result is crowned with
 an answer.* One of these prayers you
 will find recorded in Acts 4:24-30. The
 request in this prayer is that God would
 aid them to speak the Word with all
 boldness—a feature very much to be de-
 sired, a blessing every Christian should
 covet. In verse 31 it is written, "and
 they were all filled with the Holy Ghost,
 and they spake the word with boldness."

To-day I hear men pray for a quiet and
 peaceful time, for rest and ease, for no
 opposition from the world and the Lord
 is granting them their requests, but send-
 ing a perishing leanness into their souls.

I don't believe in praying to be let
 alone by the world, no compromise be-
 tween the world and God's people, if
 Christ's work is to prosper. If a church
 wants to have an easy time of it, they will
 have to reap the reward—starvation, an-
 nihilation in the sense of becoming ex-
 tinct. One is pretty safe in judging what

the destiny of a church will be from the prayers offered by the congregation.

In conclusion I would have you note that the model prayer such as Christ and the apostles offered has in it the element of expectation and power. If you wish to have your prayer answered, you must expect it to be answered. Fisher says, Pray as if all depended on God, strive as if all depended on yourself. James says, The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain; and it rained not for the space of three years and six months.

A great obstacle in the way to effectual prayer is unbelief in answered prayers. Paul speaks of a people who have a form of religion but who deny the power thereof: the same may be said of prayer, many professors of religion have a form of prayer but they deny the power thereof. Why? because they believe not in a personal God and in His willingness and power to answer our petitions. What the church and the world needs is to be taught the idea of true prayer and true worship, not necessarily more prayer, but a better quality.

For the Herald of Truth.

CHRISTIANS AND LIFE INSURANCE.

To undertake to show that life insurance is not consistent with the profession of a Christian life, may appear presumptuous and vain, under existing conditions, when perhaps a large majority of the Christian professors about us are insured, or at least look upon insurance as a Divine institution; and preachers who have spent years at schools of theology, preparing themselves for the ministry of the gospel, will rise, from time to time, in their pulpits, with a text selected from the Holy Word of God, and preach to and for the various societies and fraternal institutions, and in eulogistic terms commend the benevolence and charity of such societies to the respect and support of humanity, as things divine. Yet in opposition to all this I fear not to take a decided stand when I know that the word of God is with me.

The idea of life insurance is that of a mutual agreement between an individual and a company or society whereby the individual receives the promise of a certain sum of money being paid after his death, to such party as he may name, upon condition that he fulfills certain obligations, and attains to a certain standard with regard to his mental, physical, constitutional, hereditary and financial condition. The most careless consideration of these material and temporal qualifications, which are the tests whereby a man is rejected or permitted to enjoy the privileges

of an insurance policy, will at once show that they are too carnal to be at all compared with the simple conditions required to admit any living soul to the glorious privileges and blessings of God.

If a person made application for an insurance policy, who is in any way deformed or idiotic, he would find the chances of his application being accepted to depend largely upon the extent of his mental debility.

What Christian could ever think of withholding a single privilege or blessing that God commands his children to minister to their fellow-beings, for such reasons!

Or a person by accident becomes physically mutilated and his life put in immediate jeopardy, what insurance company or society will or can come to his aid if not previously under obligation, yet now is the time when no disciple of our Lord Jesus can withhold. Or again, a person's constitution is seriously wrecked and debilitated and his vital organs at a very low ebb of life, or perchance he has inherited a constitution tainted with scrofula, consumption, heart disease, or the like, and he will find upon application that to make provision for his family after his death, by means of an insurance policy, will be difficult and costly, in proportion as the medical examiner considers his chances of long life.

Does the Christian show his benevolence by promising charity only to those who are least likely soon to need it? Nay, he dare not fetter himself with future obligations; he finds it his duty to relieve present want.

Financially; yes; O yes, this kind of providence can be had in quantities to suit the purchaser, provided he has the money to pay for it. A rich man may buy for his friends fifty thousand dollars worth or more. A poor man may perhaps try five hundred dollars worth, and even then soon find he has not the wherewithal to meet the obligation, and that his effort has simply made the rich man's policy cheaper to him. This may be providence, but it certainly is not *Divine* providence.

That life insurance is of the world and for the world only, may be further seen by considering the following reasons:

1. Its blessings—if ever they are blessings—are granted on temporal and material conditions, such as health, birth and wealth, which at once removes it from the field of true charity and beneficence, to which it claims to belong, to that of a business speculation of the lottery kind, in which the most successful drawer is the one who comes quickest to his death after buying a ticket.

2. Acceptance in it is by partiality and respect of persons. This is self-evident from what has already been said, and as the Scriptures plainly teach that God is

no respecter of persons, so likewise we who claim to be guided by his spirit cannot dispense charity by partiality.

3. The persons most likely to need it are excluded; that the families of the poor and sickly are most likely to be in want, is evident to all, yet how this libel on Christian charity aids such, is equally evident.

4. It is anti-charitable and selfish. Look at the army of officers and agents throughout the land that are making fine salaries at this business, preachers, teachers, and the like, who have left their professions and good salaries to follow this, because it pays them better. Listen to their appeals to the selfish propensities of their prospective dupes, and you will agree with me that if all the energy were withdrawn from this work that finds its origin in selfishness, the force that has its origin in real Christian philanthropy would not carry it very far.

As for the charity that is in the work, you may easily judge; charity leads us away from self, it is not receiving, but giving, yet I have still to make an acquaintance—if I ever do—with the order, society or company of this sort, which pretends to pay out anything to those who have not first paid in, nor do they ever pay out so much as they receive, except it be in the form of salaries and dividends. For every thousand policy holders it is well known that the average life will be more than long enough to bring into the society more money than the demands of the policies will ever call for. The agent will likely not hold this fact very prominently before you; he will perhaps tell you that their profits and expenses are derived principally from such as take out policies, pay for a while and then drop out—but you of course will not be one of those.

Do not get into the false notion that the body may be uncharitable, yet its members charitable. The members taken together constitute the body, and as the members, so the body.

5. It perverts praise and glory from God to men, whereas God is the source of every good and perfect gift, and makes just claim for praise and thanks for all our blessings, yet how little we hear of them and how much of some worldly organization when some poor widow receives a sum of money from it. As the result of years of enforced self-denial, poverty, and want, and not being accustomed to handle money in quantities, it in many cases only produces erroneous habits, and in a very few years a more unbearable penury than ever before. Putting large sums of money into the hands of the needy is not God's way of doing them most good, but it may answer the purpose of attracting attention to the company or society that pays it, and is often made the means of drawing public attention to their doings through the press.

6. The sixth reason I give is that it discourteously any faith in the promises of the word of God.

7. That it aims to supercede, therefore presumes to be superior to the plan laid down by our Savior and God.

I am quite aware that these are serious charges to lay against institutions that are largely organized, maintained and defended by Christian professors, both lay and clerical, and if the word of God will confirm either or both these last two charges it will at the same time condemn us if we in any way participate in the maintenance of such abominations. These two charges, the sixth and seventh, plainly suggest, first, that God has made promises in his word which, fulfilled, will give his children all that they need, without the aid of these worldly institutions. Secondly, that He has laid down a plan or means whereby all his children are provided for, which is not the same as followed by these organizations.

If then God has laid down a plan for the attainment of a certain object, and man lays a different plan for the attainment of the same end, whoever then aids in superceding God's plan by supporting man's, is giving evidence to the world that he deems man's works superior to God's, this is incontrovertible.

I have thus far not supported my statements by direct quotations from the word of God, but leave them to the judgment of the pious and God-fearing, who are always desirous of conforming their doings to the word and spirit of God.

To those of you who have been deceived and misled into the opinion that it is unsafe to trust in the promises and commands of the Creator, and that man must not trust in his God for anything which he can possibly get from the world, I would say, If you are not positively opposed to see things different than it would please you to see them, or determined to justify your past opinions and conduct, regardless of the teachings of your Savior, please to open your Bibles now and follow me while I show you that God has made promises, and Christ ordained means whereby his people will be amply provided for, if they but do the will of their Savior. And who is the Christian that would encourage any one to do anything but keep the commands of Christ?

Open at Deut. 10:18, "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Here we find the stranger has not been forgotten, but is promised food and raiment, and with the fatherless and widow, may confidently look to the promises of God, if they believe Him to be faithful to his word.

Psa. 68:5, "A father of the fatherless, and a judge of the widow, is God in his holy habitation." Do believers look upon such promises as merely empty talk, destined only to raise false hopes and conso-

lation to the bereaved; or do we see something more comprehensive in the promise that God will be a "father"? Possibly the following may make it more easy for those weak in faith to trust him.

Jer. 49:11, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me," and Psa. 146:9, "He relieveth the fatherless and widow."

Perhaps some of you look upon these promises as ambiguous, and not so much to be depended on as a straight "promise to pay" by some human institution. But if it can be shown by the word of God that He has fulfilled them in the sense in which I ask you to believe them, then surely they can be taken to mean just what they say. What is told us in Psa. 37:25? "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Thus it is seen that God's promises are fulfilled, but sad to say this is too often not the case with man's promises.

Now let us see how our blessed Savior, when on earth, taught his followers to regard the danger of future want, and how they should guard against the possibility of such an emergency. I think when you have carefully read Matt. 6, from the 25th verse to the end, if you have faith enough in the Lord Jesus, to put your trust in him—and no one ever did trust in him and at the same time doubt and reject his teachings—you will find a life insurance policy quite incompatible with a faith in Christ.

In the sixth reason for rejecting life insurance as a thing of the world, is an inference that God has promised all that these bodies or companies can give.

Now we have read the promises direct from his Word, and established that claim.

In the seventh reason is the claim that Christ has laid down means through which these promises are fulfilled, and all the poor and needy of Christ's church provided for. And to try to do these things in any other way than His, is to despise Him.

We will now see how these promises are fulfilled, and what our duties are in the matter. As children of God, what are our peculiarities? This in a large measure may be learned from the Savior's intercessory prayer. See John 17. We will first consider our relationship to the Word of God. Study well verses 6, 8, 14, 17 and 20, and you will see the close connection between God's word and His children; and further, to impress you with the importance of cleaving close to the word of God, I would ask you to examine John 12:46—50; John 14:15, 21, 23, 24; John 15:10, 14; 1 John 5:3, Eph. 5:26. These passages of Scripture will leave us little hope of heaven if we substitute the teachings of men for those of God.

Now turn to John 17 again, and we will consider the Christian's relationship to

the world. Verses 6, 9, 14, 15, 16 we see "they are not of the world," how then can they be incorporated as members in the bodies or societies of the world?

We will next consider the unity and oneness of believers with Christ and God. For if it be fully understood, how complete, perfect and self-sufficient is the body of Christ, guided by its head in strict harmony with the word of God, we can easily see how Christ could say, "Take therefore no thought for the morrow."

For that simple obedience to the word of God, characteristic of every member of the body of Christ, makes provision for all wants, and enables us to fulfill the condition, "They are not of the world," "That they all may be one" John 17:21, 22, 23, 26. "Now ye are the body of Christ, and members in particular," 1 Cor. 12:27. "For by one spirit are we all baptized into one body," 1 Cor. 12:13. "And ye are complete in him, which is the head," Col. 2:10. "And gave him to be the head over all things to the church, which is his body," Eph. 1:22, 23.

If then the church is the body of Christ, who himself is its head, then we, who are members of that body, need fear nothing, for Christ was never known to be unable to care for his body and for every member of it. Our only concern is to be obedient to the dictates of our head, and leave the results right there, why then need we take "thought for the morrow"? How complete, and yet how simple, the means whereby this body is relieved from the necessity of such cumbersome and expensive provision as the world finds in its life insurance system, is quickly seen, when we consider how it is ordered by Christ our head.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," James 1:27. "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith," Gal. 6:10. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Many more passages might be quoted, but these will serve the purpose of showing that when any member of the body is in need it is the duty of those that can, to come to its relief. And the body that cannot thus take care of itself is doubtless dead and not guided by a living head.

That there should be no neglect in having all properly provided for; we see provision made, Acts 6:16.

Brethren and sisters in Christ, what do you choose, man's ways or God's?

ANSON GROH.

For the Herald of Truth.

CHRIST OUR REFUGE.

"How long, O Lord, wilt thou forget me? Forever! How long wilt thou hide thy face from me?"—Ps. 13:1.

"My God! my God! why hast thou forsaken me? Why art thou so far from helping me?" etc.—Ps. 22:1.

But I have trusted in thy mercy; my heart shall rejoice in thy salvation,"—Ps. 13:5.

David knew what it was to feel forsaken of God and man. We find especially throughout his Psalms that he had many trials and tribulations, many conflicts from without and within, in short, it seems as though he had seen and experienced almost everything. He says, "I have been young, and now am old, yet have I not seen the righteous forsaken," etc., Ps. 37:25; and also, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all," Ps. 34:19. When he was brought into such dark and dreary circumstances that he could see no consolation or way of escape, he says, "I waited patiently for the Lord, and he inclined unto me and heard my cry," Ps. 40:1.

If David, who was a man after God's own heart, had to pass through such heavy afflictions and dark hours that he cried out, "My God! my God! why hast thou forsaken me?" should we, reader, you and I, think we can pass through this world and be carried to the skies on flowery beds of ease? No, my friend, we are in this world to be fitted and prepared for that kingdom not made with hands, etc., and this fitting and preparing goes on here as long as life lasts. The conflict between light and darkness does not cease either internally or externally till we are so shaped and moulded that we fit in the place God has prepared for us, just as the stones for Solomon's temple were prepared before they were taken there to be put in their places.

We can see, through David, that, however enlightened we may be, we must again pass through dark and dismal hours. Yea, it becomes sometimes so dark and gloomy before our spiritual eyes as though the sun, moon and stars in the heaven of our souls were extinguished, and we were buried in eternal darkness where not a ray of light would ever shine for us again. Our spiritual sun (the light of God), seems so obscured as though it had never shone for us, and doubts arise whether there ever was light in our souls, and whether it be not all a dream, a delusion. The tempter will also say, You have deceived yourself; there is no light. But herein is our faith proved. Blessed are they which, though they see not, yet still believe. Here we must wait on and believe in the invisible light as though we saw it. It will appear again in God's own time. Each night will be swallowed up into perfect day. The sun

cannot remain below; when his hour comes he must again appear and pursue his course. When in the hour of darkness we wait on and trust in the Lord, rather than try to create a sun or light for ourselves, God will be our light in the darkness, if we trust him fully, and will lead us, and in his own good time will bring us again into his wonderful light.

If therefore suffering, sorrow or adversities seemingly darken the sun of our souls for a time, so that we cannot see a ray or glimmer of light, or even a star shine, let us not doubt for a moment that our spiritual sun still shines for us. We know that naturally behind darkest clouds the sun still shines by day and the moon and stars by night. If any one would try to persuade us to the contrary, we would not believe them, for God himself says, "While the earth remaineth, . . . day and night shall not cease," Gen. 8:22. We believe this without any doubt; why not much more believe God's precious promises, for they stand firmer than heaven and earth; for these, God says, shall pass away, but his words shall not pass away, Matt. 24:35.

Oh, if our faith were only like a grain of mustard seed, we could often remove mountains of misery, real or imaginary, which often rise up between us and our God. If we only would always as the poet says, "take it to the Lord in prayer" and leave it there, we would also always find a refuge and solace there.

Dear Christian friends, let us look beyond this vale of tears and through faith wait for that which eye has not seen, ear not heard, nor has it ever entered in the heart of man what God has prepared for those that love him. Let us with the poet sing:

"O'er the gloomy hills of darkness
Look, my soul, be still and gaze,
See the promises advancing
To a glorious day of rest."

Blessed jubilee, let thy glorious morning dawn!
BARBARA SHERK.

For the Herald of Truth.

CHARITY.

"Faith, hope and charity, but the greatest of these is charity." What is charity? It is that disposition of heart that inclines persons to do good unto all, but especially to the poor and needy, and to God we owe the debt of relieving the poor. Have we not an example of charity in the parable of the good Samaritan who, when that Jew had fallen among thieves, been robbed and wounded, tied up his wounds, poured oil and wine upon him, put him upon his own beast, took him to an inn, then the next day before he went again on his journey gave to the keeper of the inn money, so that the wounded Jew would be well cared for? All this he did for him, yet they were not

even of the same nationality; while his own countrymen, the priest and Levite, passed by as though he needed no help. Was it not charity for Christ our Redeemer to leave all the glories of heaven to come to this sinful world and suffer death on the cross, that we might be saved? Although we cannot do the miracles which he did, we can manifest our desire to be like him by our acts of love. We cannot cure disease by our touch, but we can soften its pains by kindness. We cannot feed the hungry with miraculous loaves, but we can go and buy that they may eat. We cannot make the blind to see, but we can lend a hand to lead them, and the best of all we can proclaim in all its fullness and richness his gift, the gospel, to the poor. Is it charity for persons to be always speaking ill of our neighbor, because they do not think exactly as we do? Charity covers the imperfections of others instead of making them the subject of conversation. Then, too, we not having been given the same mental powers, we cannot expect our opinions to be the same, and in the sight of God we may have greater faults than the ones we are stumbling at in our neighbors. Charity never wears of doing good, never feels that it has done enough and ought to be relieved, never stands back when work is half done because it has done its share. It is not uncommon to hear Christians excuse themselves from service, because they have done so much already; some one else may take their place now and lend a helping hand for a while. Is that charity? Paul in his first epistle to the Corinthians says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

For the Herald of Truth.

GODLINESS WITH CONTENTMENTS IS GREAT GAIN.

My mind was drawn on this passage of God's word for some time. The apostle Paul speaks very plainly to Timothy of what he himself had experienced to the utmost. And what a grand lesson for us to learn who have named the name of Christ. Paul says (Phil. 4:11), "Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content." That is, having a firm trust in God, consecrating our all to him, our time, talents and everything, believing that he will lead us right. The Savior says we should "take no thought" for our lives what we shall eat or what we shall drink, or yet for our body what we shall put on, (Matt. 6:25).

Soon after the creation people chose to have their own way and murmured against God and they were punished. So it has been in all ages. The Psalmist says,

"Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." We know that godliness is great gain, having the promise of the life that now is and of the life to come. I thank God that we can have such a salvation that not only saves us but makes us happy and contented every day as long as we walk in the Spirit of God.

Knowing that all things work together for good to those that love God, we should not only be willing to say: "Lord, what wilt thou have me to do?" but "I will obey, whatever thy commands may be." Are we willing to bear the cross amidst reproach and shame, if Jesus leads us there? Or do we wish to be carried to heaven on the flowery beds of ease? May the Lord help us to take him at his word for his promises are yea and amen to our souls.

"Thy way, not mine O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me,
Smooth let it be or rough,
It still will be the best,
Winding or straight, it leads
Right onward to thy rest."

I dare not choose my lot,
I would not if I might;
Choose thou for me, my God,
So shall I walk aright,
The kingdom that I seek
Is thine, so let the way
That leads to it be thine:
Else I must surely stray."

NANCY HOOVER.

For the Herald of Truth.

GLORIFY GOD.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

If we are not all of such a nature that we try in our weakness to please and glorify God in whatsoever we do, we have not the blessed assurance of the promise of eternal life.

We can not be children of light, and also of darkness. We will love the one and hate the other.

I will ask myself the question, What can I do to glorify God? The apostle says, "Whether ye eat or drink do all to His glory." But does he stop there? No. He says or "whatsoever ye do, do all to the glory of God." He certainly has reference to more than mere eating and drinking. He admonishes us to dress our mortal bodies with plain attire as becometh Christians. "Be ye clothed with humility."—1 Pet. 5:5. I am to attend the house of worship for what purpose? To glorify God. How am I to conduct myself? To glorify God. How am I to correspond with the plain unerring Gospel truth of our blessed Redeemer? "Let your light so shine before men that they may see your good works

and glorify your Father which is in heaven."—Matt. 5:16. Also, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Pet. 3:15. Where am I to go beside church services? Christ says, "Keep yourself unspotted from the world. We are to go to no place where we cannot take our best friend Jesus along. Can I take him along where the world assembles, of whatever nature it may be? The worldling has no promise of the substantial pleasures of heaven, when the wheel of time is exhausted to return no more, who then would wish to be excluded from the companionship of Jesus? You might say, this and that one does thus and so; I can just as well, I am just as good as they are. "They measuring themselves by themselves and comparing themselves among themselves are not wise."—2 Cor. 10-12.

Some say, Well, this and that preacher allows this and other things, show me a proof that they are not right. Christ says, we are not to take flesh for our arm; we are all mortal beings and not worthy of praise, and the great and majestic God of the universe above us is the just law-giver. All that we do, we are to do to His glory, is proof enough for a Christian, he may be who he will. Let us for Christ's sake come out of doubting castle, and stand firm for the truth of God's word, be it to live or die.

Pray the Lord of heaven that we may be more faithful and steadfast to His teachings, especially those of us who have promised before God and all His holy angels to live true to his word. May a double portion of His spirit rest upon the watchmen upon the walls of Zion, that they may proclaim the glad tidings of salvation far and near. And may they all with one united effort strive to keep in subjection all vain and sinful indulgences which are stumbling blocks, instead of stepping stones to heaven.

May we all so live with the help of God, that when time knows us no more we can wake up in glory and appear in the likeness of Christ. To whom be glory forever.

We'll be like Him, Oh the blissful, blissful thought,
We'll be like our blessed Savior, and we'll love Him as we ought.
ELLA H. BRUBAKER.

For the Herald of Truth.

"SPEAK NOT EVIL ONE OF ANOTHER."

We find a great deal in the Word of God about evil speaking. In a great many instances we are commanded not to speak evil of one another, yet so many who profess to be the followers of Jesus disobey these commands. Jesus says, "If

ye love me, keep my commandments" (John 14:15), yet many who profess to love and obey him speak evil of their fellow-men, time and again, and do not seem to think that they are doing wrong or that they are not keeping the commandments of Jesus. How apt we are, when our brother or sister does or says anything that we do not think is right, to say nothing to them about it, but go and speak evil of them to others and even to those outside of the church, instead of going to them and telling them in kind words!

We should not only not speak evil of our brethren and sisters, but we should speak evil of *no one*. We should not think that we are better than others, but we should look at our own faults instead of those of others. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:5. We often hear parents talking about others in the presence of their children, thus implanting while they are young the spirit of hatred and selfishness. Can we say with the apostle, "Being reviled, we bless; and being persecuted, we suffer it"? If any one does us a wrong, do we pray for them and forgive them? "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. If all evil speaking were laid aside, it seems to me there might be a great deal less trouble among church members. I believe that most of the troubles that arise among church members, or even among worldly people, come from this one great evil.

Oh, dear brethren and sisters, let us search the scriptures daily, and be obedient to God's teachings. Let us not be so easily offended and so ready to speak evil of one another, but let us try to be more forgiving, and let us pray for each other and for ourselves, that God may give us grace to do his will and to hold out faithful unto the end.

SUSAN BRENNEMAN.

For the Herald of Truth.

FAITH IN GOD.

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised."—Heb. 10:23.

If we have a living faith within us we need not tell our neighbors and friends so, simply to inform them of the fact. Our daily walk and conversation will prove that of itself. James 2:26 we read, "For as the body without the Spirit is dead, so faith without works is dead also;" therefore if we have faith, works will surely follow. We then will take up the commandments of God and not only say they ought to be observed, but we will also observe them. Christ says, "If ye

love me, ye will keep my commandments." How then can we say we love God and do not submit to his teaching? Jesus died for us, whom God sent to be the propitiation for our sins. He suffered the most ignominious death on the cross to redeem us from eternal woe. He gave his life a ransom for all; he left his father's throne; he ended his mission; and to day he is sitting at the right hand of God pleading in our behalf. He does not want one soul to be lost. He is tenderly calling all to come to him and live. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He will be a friend to us indeed; yea, he will stick closer than a brother. Oh, the joy that each redeemed one knows. What joy and rapture it will be to behold Christ our Redeemer face to face as he is and be like him!

Dear brethren and sisters, are we letting our light shine before the world that sinners may say, "I will arise and go to Jesus, for I know there is reality in the religion of Jesus Christ," and thus glorify our Father which is in heaven? May we ever be found in the path of duty. Well could the poet say:

"Religion is a glorious treasure
The purchase of a Savior's blood,
It lifts the soul with consolation
It lifts the thoughts to things above.

"It calms our fears, it soothes our sorrows,
It smooths our way o'er life's rough sea;
It's mixed with goodness, meekness, patience,
This heavenly portion mine shall be."

EMMA GRAYBILL.

East Salem, Pa.

For the Herald of Truth.

TRUST IN THE LORD.

"Blessed is the man that trusteth in the Lord."—Jer. 17:7.

Blessed are those that trust in God, in time of trials and temptations, trust him to bear us safely through our everyday trials. As long as all goes well it is not hard to trust in God, but if we want the blessing of God to rest upon us we must also trust him in adversity. If we fully trust in God we shall not be confounded and our faith will become stronger. For he shall be as the tree planted by the waters and that spreadeth out her roots by the rivers and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought neither shall cease from yielding fruit. How revived and refreshing everything is along the river's side! The beautiful trees and the tiny blades of grass and the beautiful flowers all partake of the refreshing water that gently flows along! When away a distance from the stream all seems to be parched from the drought. What a beautiful picture the prophet Jeremiah portrayed of the life of a child of God that abides close to the river of living

water. We need not be careful though all around seems to be dry and barren. He can convert the desert to a fruitful garden. What is more refreshing and invigorating to our mortal body in the heat of day than a fresh drink of water, and so in the spiritual life our souls will continually be refreshed by the river side and will be rooted deeper down in the fullness of God and shall not cease from yielding fruit. We will not care for the drought that is around us since we abide close by the living stream that will keep our souls in a growing and fruitful state. Glorious promise to those that trust in God.

ELLEN PLANK.

THE CURE FOR ENVY.

"I was envious," says the Psalmist. It was a sad confession to make, yet it was true. "I was envious at the foolish, when I saw the prosperity of the wicked." There were no bands in their death; their strength was firm; they seemed free from trouble; they wore their pride as a chain and were covered with violence as a garment: they were fat, flourishing and rioting in plenty; they were corrupt and wicked in speech; they spake against God himself, and their tongue spared nothing in Heaven or earth. Meanwhile God's people were drinking the bitter cup of sorrow, affliction and trouble, until the question naturally arose, "How doth God know, and is there knowledge in the Most High?" And even the Psalmist himself murmured, "I have cleansed my heart in vain, and washed my hands in innocence, for all the day long have I been plagued, and chastened every morning."

How many times this temptation to envy arises! How many a Christian has seen the wicked in great power, spreading himself like a green bay tree. How many a man, cast out, rejected, abused, maligned and slandered, has heard the boast and seen the pride of men, and in heart has murmured and complained!

But yet how vain and foolish are such complaints! A little while and everything is changed. A little while and the wealth, pride and splendor have passed; a little while, and "like a dream when one waketh," they are gone, they are brought into desolation in a moment.

A little while and the proudest and the richest and the strongest will be where none would envy them, where none would wish to take their places, while those who trust in God live on and rejoice in the peace and comfort and blessing of

the Most High. And when the storm is over, and faith revives and confidence returns, then we can say with the Psalmist when reviewing our murmuring and repining, "So foolish was I, and ignorant; I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in Heaven but thee? There is none upon earth that I desire but thee." Ps. 73.—*The Christian*.

USELESS ADORNMENT.

[G. D. Watson.]

Just because a few extremists are constantly harping on dress and outward adornment, the great body of Christians seem to make their imprudent conduct a ground of justification for an extravagance in dress and jewelry which is swamping so many souls in darkness. There are some professed lovers of our Lord so fastidious and squamish that they cannot bear to have their outer adornments aluded to without showing an uneasiness. It is true that we must drive mainly at the heart and get that right; but poor human nature is so blind and slow to learn that we must, according to God's Word, look after the practicals of our high calling as well as the doctrine and experience. It is a shame to see so many professing holiness all dangled off in the heathenish habit of jewelry.

1. You say, Where is the dividing line in this matter of what and what not to put on? I say that in legitimate articles of dress no one can draw the absolute line, but in articles of jewelry, which are absolutely useless, it seems that any one ought to be able to draw the line. Earrings, finger rings, bracelets, gold chains, charms, trinkets, etc., are not articles of clothing; they add nothing to comfort or convenience; they add nothing to brains or beauty; they neither give protection, nor health, nor beauty to the human body; they are all absolutely without a rational use, and conduce to nothing in the universe but vanity. Now anything that is utterly useless can only be harmful.

2. You say the wearing of jewelry is a life-long habit with you, and does not stand in your way. I reply that many sins are life-long habits and do not seem to stand in the way of those who commit them. Some have been lying and stealing and backbiting ever since their childhood, and they say these things do not stand in their way; they can commit these sins day after day just as thoughtlessly as you can rig yourself out in useless ornaments.

3. You say that these rings, or bracelets, or charms were inherited from your dear parents, and you wear them for

their sakes. Well, you also inherited your depravity from your parents: some persons inherit the thirst for liquor and tobacco from their dear parents, and if we are going into the heirloom business, why not deck ourselves out in all the vices of our parents?

4. You say the wearing of jewelry does not hurt you. That is just what people say who drink wine, smoke or dance. You say you enjoy the love of God, or a clean heart, and wear useless ornaments which the Word of God forbids, and say it does not hurt you. If you would follow all the words of the Scripture it would hurt you. Nay, it does already hurt you more than you dream of. It may be you are praying for more liberty, more power. You wonder why your loved ones in your family are not converted; you never suspect that your jewelry hurts you. Ah! my friend, the devil has had six thousand years' practice on human nature; he knows how to cripple Christians, and yet to hide from their eyes the very things that are crippling them. If God's Word is true, then the wearing of useless jewelry and ornaments does hurt you, in spite of all you may say or think or feel to the contrary. Some may say, "Why, I never think of these little ornaments." Well, if you never think of them, why do you always remember to put them on? What a lovely sight to see men and women modestly arrayed, with bright salvation faces, with ears, and hands, and necks clean from the senseless trappings of vanity. And what an ugly sight to see persons professing holiness all rigged out in Satan's trash! Yes, I say, get the heart right first; but your heart will not stay right if you keep on the external garb of Satan.—*Sci*.

SHALL THE BOYS BE TRAINED?

We cause the flowers and vines to run here and there at our will. With even a frail string or ladder, we lead them to this or that arbor, cover this or that arch, or shade our path as we choose.

The Lord has given us power over both vegetable and animal creation; and the "wise man" says: "Train up a child in the way he should go, and when he is old, he will not depart from it."

Men and women, Christians, fathers and mothers, who seem to wish to do their Christian duty, and to believe in God and His power, say by action, if not by word, that they do not believe this. They seem to believe that they should let the children do as they please, that by giving them such liberty (?) they strengthen their power of choice, give or allow them more sunny tempers, etc. God pity such liberty! God pity such judgment! From whence come our men of strong character? From such homes? Nay. But from

homes where the parents not only pray for their children, but train them.

Such men as Paul, Luther, Spurgeon, Moody, Washington, Lincoln and Garfield were *trained*, not merely allowed to grow up.

We might as well pray for the vine to grow where we desire it, and then leave it alone to grow where it may, as to think merely praying for our boys will lead them to a noble life and to heaven. Again, many strive to save their boys when it is too late. They wait until, like the vine that is not trained at all, or trained wrong, the tendrils of their active boyish natures have taken hold of the wrong ladder, and they have begun to climb toward the wrong arbor. Then, indeed they find it a difficult task to change their course, to unwind the tendrils of a depraved nature, to almost force them to the ladder, the way that leads to eternal life, to all that is worth living for here, and heaven hereafter. May we not as teachers and parents, by God's help, train those entrusted to our care and keeping to love truth, righteousness and virtue? Teach them of Christ, the Holy Spirit and of God—not as a trinity that condemn and punish them, but one that wishes that all shall be happy, that all shall be saved; that not only wishes in words, but has made bountiful provisions for our happiness here and glory hereafter.

Fathers and mothers! If you do your duties here, if you train your children right, it will bring you peace, joy and heaven here on earth; if you neglect it, it may bring you sorrow, misery and woe even here on earth.

Train them for your own sake, for their sakes. Train them because it is right. Train them for the sake of Him for whom they and we all should live.

C. W. LANE.

SUNDAY SCHOOL LESSONS.

LESSON IV.—OCTOBER 23.

PETER AT CESAREA.—Acts 10:30-45.
Golden Text.—Through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43.

Time.—A. D. 40. The fourth day after Cornelius' vision.

Place.—Cesarea, the home of Cornelius, at this time the Roman capital of Judea.

INTRODUCTION.—Peter had gone with the messengers of Cornelius and found that Cornelius had gathered his relatives and intimate friends, all Gentiles, to receive him (verse 24). He proclaimed to them the Gospel of the Lord Jesus Christ, and salvation for all who accept him as their Savior. While he spoke they believed and the Holy Spirit fell upon them. Peter at once baptized them and they were received into the church. Paul was at this time in Tarsus, his native city, and is supposed to have been about 38 years old. At Antioch the people were accepting the Gospel, and great numbers were converted. Here the disciples were first called Christians.

DAILY READINGS.

M. Peter at Cesarea. Acts 10:30-48.
T. Salvation by washing. Ex. 14:10-18.
W. Salvation in trouble. Isa. 33:1-6.
T. Salvation for Gentiles. Acts 10:21-29.
F. No respect of persons. Rom. 2:1-16.
S. God's Spirit giveth life. Ezek. 37:1-14.
S. Jesus helps a Gentile. Matt. 8:5-13.

LESSON V.—OCTOBER 30.

THE GOSPEL PREACHED AT ANTIOCH.

—Acts 11:19-30.

Golden Text.—A great number believed, and turned to the Lord.—Acts 11:21.

Time.—About A. D. 40-44. The conversion of the Gentiles at Antioch occurred near the same time with the conversion of Cornelius at Cesarea.

Place.—Antioch, then the capital of Syria, and one of the three greatest cities in the world at that time, situated 300 miles north of Jerusalem.

INTRODUCTION.—Peter remained for a time in Cesarea, then returned to Jerusalem. Here, when he was accused of mingling with the Gentiles, he rehearsed the story of his visit to Cornelius. A fierce storm had been raised against him by the Jews; but they now saw the hand of God in the matter and clearly understood that it was the mind of the Spirit that the Gentiles should be admitted among the number of the saved. They now rejoiced and glorified God, saying, "Then hath God to the Gentiles granted repentance unto life." The way was now prepared for the great increase of Gentiles, converts at Antioch, which began about the same time. To the luxurious city of Antioch, the metropolis of Roman Syria, with its enchanting groves, and abodes of lust, with its half a million of inhabitants abandoned to sin, came a little company of Christians from Jerusalem. At first they preached the gospel only in the Jewish synagogue; but the power of God's Spirit attended the word, and many souls were saved. The work spreads still wider till a large church grows up in which the distinctions of Jew and Gentile are forgotten in the stronger bond of discipleship. The news of this innovation comes to the mother-church at Jerusalem, bringing alarm to many of the members, as did Peter's mingling with the Gentiles at Cesarea. Barnabas was sent as a representative authorized to direct the work in this new field. He journeyed the 300 miles, and found in the Gentile disciples all the tokens of the Spirit's presence, and rejoiced at the new world opened before the Gospel. He sailed across to Tarsus and drew forth Saul from his seclusion in his old home. Soon a new center of Christian activity is established at Antioch, and a stream of missionary effort is sent out to convert the world. How many similar prejudices remain yet to be broken down.

DAILY READINGS.

M. Gospel preached at Antioch. Acts 11:19-30.
T. Jews and Gentiles persecuted. Acts 14:1-7.
W. Gentiles relieved of the Law. Acts 15:6-12.
T. Disciples to be Persecuted. Matt. 10:16-24.
F. Blessing in Persecution. Phil. 1:12-21.
S. Prayer for the Persecuted. 1 Thess. 1:1-10.
S. God's power to the Persecuted. 1 Cor. 2:1-10.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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THE HERALD OF TRUTH is one dollar per year.

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THE English and German Herald to one address is \$1.50 per year.

ANY one subscribing now will receive the papers from this time on until the end of 1893.

"BE YE NOT conformed to the world, but be ye transformed by the renewing of your mind.—Paul.

WE WILL sooner endure, in our mortal bodies, misery, poverty, tribulation, hunger, thirst, heat, cold, bonds and death, and adhere to the word of the Lord, than lead secure, easy lives with the world, and for the sake of a short and temporal life, ruin our souls.—Menno Simon.

TO SAY much about a thing of which one is himself conscious of knowing but little is taking a heavy risk of saying what is not true. Evil reports gain existence and currency in this manner. Christians should carefully guard against this subtle device of the enemy to lead them into sin. It is not a Christian's business to speak untruth, the spirit of truth gives them something better to say.

WANTED.—Correspondence for the HERALD from all our churches.

ALMANACS FOR CANADA.—Our Family Almanacs will be for sale by Cressman & Hallman, in Berlin, Ontario. All orders from that province may be directed to them.

CORRESPONDENTS will please write plainly in ink on one side of the paper only and be careful to give all names and dates correctly.

NO NAME.—A letter from Groff Dale, Lancaster Co., Pa., containing Postal Note for one dollar for the HERALD. The sender will kindly give us his or her name.

HERALD OF TRUTH, one dollar a year. Subscribe now and get the paper, either English or German (or both for \$1.50) to the end of 1893, at the regular price for one year.

BRO. J. S. LEHMAN came home from his visit to Pennsylvania, Oct. 1.

PRE. J. B. GINGRICH and wife of near Preston, Waterloo Co., Ontario, are at present on a six weeks' visit to brethren and friends in Pennsylvania.

TO JUDGE from the way some of the denominational horns are blown one would be justified in thinking those denominations were doing a great deal more than they really are.

INQUIRY.—The sons of Joseph Flickinger desire to find out who holds the note given by their father for the passage from Russia to Kansas. The person holding this note will please inform J. J. Flickinger, Pretty Prairie, Reno Co., Kansas.

THIS NUMBER of the paper may almost be called the sisters' number, since so many of the articles are contributed by them. Brethren, let us hear from you too. It surely cannot be that our sisters are more earnest in the good work, or are becoming more spiritually minded than you are? Nor have the sisters more time to write than the brethren, now that seedling time is over, let us have good sound articles, well spiced with Scripture.

WE WOULD call the attention of our readers to the announcement of the Committee of the Charity Fund, in another column, and kindly ask all the brethren and sisters to contribute to this worthy object as the Lord has prospered them. The apostle gathered contributions from the different churches for the poor "saints at Jerusalem," and it is our duty and privilege to give for this cause as well as the churches then did. One of the underlying principles of Christianity is to help our fellow-men in whatever way we can especially those of the household of faith, and we are glad that Conference has appointed a Committee to look after this work.

EXPLANATION.—Some of our friends, we learn, have been misinformed in regard to the use of Lesson Helps in our Sunday-school at Elkhart. The reason why we have not been using our own Lesson Helps at home for the last two Quarters is because we ran short in both editions, so that we gave up what had been laid by for use in our school, so that other schools would not be without Helps. The Presbyterian Sunday-school also kindly gave back 150 Helps for the Third Quarter, and both schools ordered supplies elsewhere for that Quarter. The Quarterlies which we did receive from another Publishing House were, however, very unsatisfactory to both the above schools, and the edition for the Fourth Quarter also running out, we obtained our supplies from a Philadelphia house, but these Quarterlies are also very deficient, still we would rather make the sacrifice in our home schools than ask other schools to do so. We make this explanation because a false report has unfortunately gained currency that we do not use our Lesson Helps at the home school because we do not like them. We suppose this was simply imagined by one, questioned by a second, asserted by a third, and believed by a fourth, and an erroneous idea thus formed spreads fast.

THE TRUE SPIRIT OF SERVICE as manifested by Moravian missionaries is suggestive and full of meaning. In the East there are hospitals for lepers. A high fence surrounds the grounds to prevent people from coming near the lepers and falling victims to the same disease. These

poor people have no intercourse with the outside world whatever. They cannot attend church services, Sunday schools, or go anywhere out-side of the high fence.

Our good Moravian brethren have taken pity on these unfortunate people and sent missionaries to live and die with them that they might teach them the way of Salvation. A man must love Christ a good deal if he gives himself up to die a leper simply to teach a few outcasts the fact that the only way of salvation is through the atoning blood of Christ. Is not this the true spirit of service? Yes, but it is not doing too much for Christ.

Our service to humanity like that of Christ's has no end. If we even give up our life we are still unprofitable servants, doing that which is our duty.

One day a stranger passed one of these hospitals and being rather of a curious disposition, he climbed up the fence to see what was going on within. He saw this strange sight: "a man who had feet carrying a man who had hands, but no feet. The man who had feet scratched up the ground with his foot, and the man on his back dropped the seed he carried into the ground." That surely was a tedious job, but if they possessed the true spirit of service which they had been taught by the worthy disciples among them, the two cripples could go about their work in a spirit of satisfaction feeling assured though "no chasteing for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." S.

THE CONTEMPLATED ORPHANS' HOME is making progress slowly. For several years some of the brethren have been deeming it necessary to have an Orphans' Home, but the plans hitherto considered have been fruitless. The difficulty in the matter seems to be there is no one willing to take up the work and carry it on. They tell us the church should own and control the Home, and unless the church is willing to take it in hands, nothing should be done. That would be a good plan if the church as a body would feel interested enough in orphans to establish a Home, but since the church as a body moves slowly in any direction, since it is not customary for churches to launch out

in new enterprises and build up new benevolent institutions, it may be best not to wait till the church as a body takes the matter into hands.

Every new enterprise, or every reformation or revival in religion in the church has originated in individual members and was first carried on as individual rather than church work. Of course, after the work was tried satisfactorily, then the church took action regarding it. Paul's first missionary endeavor was tried by the Jerusalem Conference, Menno Simon's evangelistic efforts were tried by the then Christian church, and later endeavors for good have been repeatedly tried by the church and either condemned or approved of, but all these had their origin in, and were first proposed by, individual members. Men of ability and foresight in all ages were moved by the Holy Spirit to provide and care for the church when she was herself helpless. It takes far-sighted men to see a coming crisis, and it takes wise men to bridge a chasm before the bulk of the church reaches it. If the dangerous passages are not made secure before the heavy train of Christian workers comes along, there will be confusion and disorder. How much good the true leaders of a people can do for those under their care is hardly imaginable. Such brethren are worthy of encouragement, and should have the hearty approval of the church.

We would then give our well-to-do brethren a hint at how an Orphans' Home can within a short time be established. Suppose you look up a good situation, build a Home, pay for it, then solicit the interest and patronage of the church. She will stand by every good work. We must place that confidence in her. Be assured the church will appreciate your work and see to it that it be carried on after your departure. The great bulk of church work is carried on by individual members, and this may be your part. Ask the Lord about it and see what special work he has for you. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, and diversities of tongues." "There are diversities of operations, but it is the same God which worketh all in all." S.

CONFERENCES.

ANNUAL.

The Annual Conference of South-western Pennsylvania will be held at Mazon-town, Fayette Co., Pa., on Friday, Oct. 21. Those coming from abroad on either the P. R. R. or B. & O. railroad will stop at Uniontown, Pa. Write to J. N. Durr, Woodside, Fayette Co., Pa.

All the Delegates attending a conference should be filled with the spirit of service and an apostolic conviction of what is right or wrong.

CORRESPONDENCE.

AUGUSTA Co., VA., SEPT. 19, 1892.—At this date two precious souls have become willing to join in with the people of God, and we hope that there may be more join their number while the day remaineth, for the night of death cometh when no man can work. They expect to be received into the church by water baptism on the first of October. COR.

FROM HOPEDALE, TAZEWELL Co., ILL.—On the 11th of September, Bro. Christian Zimmerman of Gridley, Livingston Co., Ill., gave a very practical talk from 1 Cor. 3 to our Sunday-school. He also filled an appointment on the 12th, on which occasion he preached from Luke 18. May God add his blessing, that the seeds of good may bring forth abundant fruit. COR.

SMITHVILLE, OHIO, SEPT. 27, 1892.—Sunday Sept. 25, communion services were held at Oak Grove, and Monday at Pleasant Hill. An unusually large number of brethren and sisters participated in these meetings, and we realized God's blessings. Union and zeal in the brotherhood seems to be increasing. May we go on in the good work, still working in Christ's vineyard and growing in grace and the knowledge of our Lord Jesus Christ. The brethren Miller of Holmes Co. and Becker and Graber of Stark Co. were with us. COR.

FROM BELLEVILLE, MIFFLIN Co., PA.—In the church near this place on Sunday, Sept. 11, fourteen persons were received into full membership by baptism on confession of faith. A very large congregation assembled on this solemn occasion and listened with marked attention to an instructive sermon by Bish. Michael Yoder. Baptism was administered, with remarks appropriate to the occasion, by Bish. A. D. Zook. Two were baptized in the house and twelve in the flowing stream near by. May these new members become zealous workers in Christ's vineyard. COR.

FROM LANCASTER CO., PA.—Bro J. S. Lehman of Elkhart, Ind., is visiting the churches here at present. Sept. 14th he filled an appointment at Strasburg in the morning, and in the afternoon he preached a funeral sermon at the same place. In the evening filled an appointment at Paradise. This meeting having been widely announced the house was crowded, and we felt to say with Peter, "It is good for us to be here." We feel thankful for the visit, and hope more of our ministering brethren will do likewise, and encourage us to be more faithful, and work more earnestly for Christ. May God add his blessing. COR.

ARKANSAS CITY, KANSAS, SEPT. 25, 1892.—We desire that ministering brethren who visit the churches in the West would make their way through this place if they can conveniently do so. The few ministers who have been here seem to have made a favorable impression upon the people here. They are satisfied that our ministers preached the gospel. Plain truth coming from a heart filled with the Holy Spirit is what we want here. Some of our neighbors are inquiring whether this or that one of our ministers is coming soon. As the people are English we need preaching in that language at this place. MRS. ABRAHAM MEANS.

FROM ELKHART, IND.—Our hearts are lifted up in gratitude and praise to God for his goodness and mercy. We have been favored with many blessings the last two weeks—the pleasant associations of brethren and sisters from other portions of God's vineyard. Sunday Oct. 2d several brethren from Canada were with us, Bro. Abram Oberholtzer, deacon of the church at Preston, Ont.; also Bro. Abram Wambold and wife and Bro. Andrew Schaaf of Berlin, the first and last of whom addressed the Sunday-school in the morning.

Tuesday evening the brethren Joseph Coffman and wife, C. H. Brunk and wife, Eli Brunk and wife and Sr. Anna E. Brunk, of Rockingham Co., Va., arrived, and others from North, South, East and West arrived during early part of the week. Saturday a large crowd came from Goshen where they had attended the Conference of the Amish and Mennonite Sunday-school workers. Saturday evening we had preparatory services which were very well attended. Sunday morning at Sunday-school the house was crowded. The brethren J. K. Hartzler of McVeytown, Millin Co., Pa., C. H. Brunk of Harrisonburg, Rockingham Co., Va., A. I. Yoder of West Liberty, Ohio, Noah Blosser of New Stark, Hancock Co., Ohio, and Daniel Sherk, of Elida, Ohio, gave short talks, all of which were listened to with good attention. The speakers

showed by their words that they are all deeply interested in the welfare of the church by laboring for the ingathering of the young into the gospel net.

After Sunday-school communion services were held, conducted by S. Yoder, J. S. Coffman and J. S. Lehman in English and J. F. Funk in German. Between 140 and 150 participated in the communion, and in the washing of one another's feet, according to the command of Christ, John 13:14, 15. It was a great pleasure to us to have with us once more all of our ministering brethren and also to have so many brethren and sisters from other districts and states with us at the table of the Lord. The house was crowded to the doors. In the afternoon the visitors accompanied us to our new Sabbath-school in the South Side school-house, and in the evening they attended the Young People's Meeting, and a number of them took part. The house was again crowded, and the thought suggested itself once more to many of our brethren that our little meeting-house is getting entirely too small for proper accommodation. We felt richly blessed from the services of the day, and our hearts are filled with gratitude to God. May he lead us and give us grace and wisdom to work for his cause so that his name may be glorified and many souls be saved. COR.

ANNOUNCEMENT.

The committee which was appointed by the Amish Conference on the 9th of June, 1892, to receive contributions and distribute them to the poor and needy members, desires herewith to announce that all our churches east of Illinois may send their contributions to Bro. Benjamin Gerig, Smithville, Wayne Co., Ohio; those in the states of Illinois and Iowa to Bro. Christian Schertz, Eureka, Woodford Co., Ill.; the remaining churches farther west to Bro. David Bender, Milford, Seward Co., Nebr. The committee will report all receipts and disbursements to all the members who desire information. BENJAMIN GERIG, CHRISTIAN SCHERTZ, DAVID BENDER.

SUNDAY-SCHOOL ITEMS.

AUGUSTA CO., VA., SEPT. 19, 1892.—The Springdale Sunday-school is now drawing to a close, and I feel to say that we have had an interesting and, I trust, a profitable school during the summer. There were on the roll 60 scholars, 12 teachers and 3 officers. We expect to close on the 16th of October, if the Lord will, and we trust that we will not forget what we have learned, but practice what we know and study the word more that more may be revealed unto us. COR.

FROM SMITHVILLE, WAYNE CO., O.—Sunday Oct. 2d our Sunday-schools will close for the winter, but more time will then be spent with the Sunday-school lessons in Bible class or Young People's Meeting. Our Sunday-schools were well attended this summer and the work was accompanied with good interest. COR.

FROM COLUMBUS, KANSAS.—Our Sunday-school is small, being in the country, and many having so far to go, but those who come seem to be taking an interest in it and are well pleased both with the Lesson Helps and the cards. We will try to keep it up, and by the help of God I think we will get along all right. JOHN NOFFZIGER.

SHICKLEY, FILLMORE CO., NEB., SEP. 8, 1892.—We organized a Sunday-school last spring, and the average attendance of children so far is 30. May God grant us his blessing in the work. We have here a little community of seven families in charge of Bro. P. P. Herschberger, who preaches for us every Sunday. Brethren and sisters, pray for us in Fillmore county. COR.

HOPEDALE, ILL., SEPT. 13, 1892.—We will again as usual close our Sunday-school the second Sunday in November. We thank God for having so richly blessed our efforts in the work. A school will be organized for the winter, in which religious instruction will be given. We need God's help and the prayers of the brethren and sisters in this undertaking, that many souls may be led to Christ. COR.

For the Herald of Truth.

FOR THE SUNDAY SCHOOL CHILDREN.

No. 14.

We all know how little dependence can be placed in transaction when called on by careless persons; and how fatal often the result of carelessness is yet, how few careless persons ever mend their ways. It is for the good of every child that it trains itself into habits of carefulness, for when once acquired they will assert themselves throughout life, and prove an incalculable benefit, not only in the training years, but also in the business years. Careless children never acquire great education, nor will they turn out successful in any line of business or undertaking they may decide to enter, neither will their work be satisfactory—when working for others—to their employer.

Children, to acquire habits of carefulness, must not do one thing in a careless way, for one thing carelessly done has, to a certain degree, the effect to lead into

careless habits. When the habit has already been implanted into the nature of the child, it will be extremely hard to break off, though it can be done when a resolution strong enough is formed to not once yield to the old tempting habit. Keep in mind that it is as easy to do something with proper care, when accustomed to, as in a careless way, and much more profitable in every way.

Now children, since it is so much better for you to do things with proper care than to do them in a careless way, use every opportunity to implant into your natures habits of carefulness. It is the habit above all others that will carry you to success in your industrial pursuits. Study the following truth and commit it to memory. Correct methods, carefully carried out assure success. Make this a lifelong rule in all your duties and you will pass through them rejoicing, and your work will be crowned with success. This holds good in all your duties, whether parental, school, business or religious. It will fortify your future years against disappointments, and your upward course will be guarded against the many acts of folly, and sin, which are so often thoughtlessly fallen into by careless persons.

UNCLE HENRY.

MISSOURI ANNUAL CONFERENCE REPORT.

The Annual Conference was held in the Mennonite church at Cherry Box, Shelby Co., Mo., on Friday Sept. 23d, 1892.

Bishops present were D. D. Kauffman, of Morgan Co., and L. J. Heatwole, of Cass Co., Mo. Ministers, D. F. Driver, of Morgan Co., and John L. Brubaker, of Shelby Co.

FORENOON SESSION.

Conference was opened at 9.40 A. M. with singing followed by reading of the 3d chap. of 1st Corinthians and prayer by L. J. Heatwole. On motion D. D. Kauffman was chosen Moderator and L. J. Heatwole the Secretary of this Conference.

Remarks were made by D. D. Kauffman on the general objects and aims of conference work. To insure the prosperity of the several congregations located at various points in this conference district, measures need to be adopted from time to time, and matters of difference so adjusted that peace and harmony might prevail, and all attacks of the enemy met and ward off in time to prevent any discord or divisions that might occur.

D. F. Driver followed by stating that the word conference means to confer and to reason together on the common interest of the members and the object of this annual meeting of the heads of the church, is to become settled and established on the principles of and doctrine upon which

the church is founded. According to Ephesians 4:11-13 we do not all occupy the same station or have the same line of work entrusted to us as individuals, but in the work before us in the conference capacity, these several responsibilities become mutually the same, the one general object being to devise means for furthering the prosperity of the church so that all its members, bishops, ministers, deacons and lay members, may maintain the unity of the faith and thus come to the measure of the one perfect man in Christ.

Remarks followed from the other ministers present in which all were exhorted to keep and hold the bond of peace and unity.

D. D. Kauffman and D. F. Driver then jointly submitted a report of the condition and standing of the congregation under their charge in Morgan Co. There have been no additions during the conference year, and though they had recently lost several members, there is now more spiritual activity and zeal manifest in the flock than heretofore—all having expressed peace and union at their inquiry meeting, the outlook for the future is hopeful and encouraging.

Bro. Brubaker the only minister in Shelby Co., reported the members all in fair standing, though they had but few workers and the need of ministerial help has for some time been manifest, the cause of Christ was still prospering among them. Peace and union was expressed by all who were at their inquiry meeting.

L. J. Heatwole then read a general statement showing the condition of the church in Cass Co., from which is taken the following extract:

"Including our present membership all may be said to be in their usual good standing, with the exception of two or three, but our visiting brethren are instructed to use all possible means to regain them before the time of the fall communion. Increased interest is manifest in our Sunday-school work, and with the exception of a few who live at a distance and in one or two families where there has been much sickness, our members have been attending our Sunday meetings fairly well.

During the conference year two visiting brethren have been appointed—another minister chosen and a bishop ordained.

Additions during the year:

| | |
|-------------------|-----|
| By baptism..... | 18. |
| " letter..... | 5. |
| " confession..... | 1. |
| Total..... | 24. |

Losses during the year:

| | |
|--------------------------------|-----|
| By letter..... | 2. |
| " removal without letter.... | 6. |
| " withdrawal to other churches | 2. |
| " death..... | 1. |
| Total..... | 11. |

Total membership.....115.

In the absence of any representative either from Jasper Co., and Johnson Co., Kans., no report was available as to the standing of members at those points.

The committee of bishops and ministers having met on Thursday previous to arrange all preliminaries, the moderator announced at 11 o'clock A. M. that Conference was ready for business.

QUESTION 1. Should any complaints be received and published at counsel meetings? If so, on what conditions should they be heard and reported?

Resolved. That the counsel or inquiry meeting is intended to ascertain whether peace and union prevails among the members; but the nature of the complaint itself should always suggest the propriety or not, of hearing and reporting it.

QUEST. 2. Is it consistent with God's word and principles of the church to hold a church counsel or inquiry meeting in connection with the regular Sunday service?

Resolved. That in the mind of this conference it is consistent with the Scriptures to hold a counsel of the church in connection with the Sunday service, (1 Cor. 16:2), where the nature and general circumstances in the case demand it, but week days are to be preferred for the transaction of all ordinary church business.

QUEST. 3. Is it right for our members to go to the "World's Fair?"

Resolved. That this question is fully answered in Resolved No. 12, passed by the last conference. "That we withdraw from all that species of worldliness that is calculated to deprive us of our citizenship in the kingdom of God. This citizenship becomes materially lost to us when we take an active part in the national politics and imbibe freely of the partisan feeling of the day; or when taking special pleasure in visiting shows, fairs, picnics, etc.,," for "Wherever the carcass is there will the eagles be gathered together."

QUEST. 4. Is it right for the members of our faith to have worldly gatherings, such as ice cream suppers or play parties? If so, how should they be dealt with with who have them?

Resolved. That for an answer to this question be referred to 1st Corinth. 10:31-32. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

QUEST. 5. What form of apparel should our members adopt so as to be in accordance with the admonitions given in 1st Timothy 2:8-9 and 1 Pet. 3:3?

Resolved. That our members, and especially our brethren, endeavor to maintain more fully the principle of plainness and uniformity of dress that shall on all occasions distinguish them from those who indulge in the worldly fashions of the day.

With the adoption of this resolution, conference adjourned at 12 o'clock for the noon recess.

AFTERNOON SESSION.

Conference convened again at 1.20 P. M.

QUEST. 6. Should bishops and ministers of the Mennonite church call meetings for special services on Good Friday, Thanksgiving and Christmas days of each year?

Resolved. That this conference recommends that meetings be called for special services on these days.

QUEST. 7. What extra effort can the Mennonite people who are represented in this conference put forth, that the church may prosper more in the future than it has in the past?

This question was discussed at some length, several of the speakers expressing themselves with much warmth as to the important facts that underlie it. It was finally submitted to the following result,

Resolved. That our people enter into greater consecration for the work and cultivate more of the spirit of prayer for the advancement of the ministry, endeavor to be more regular in their attendance for public worship and upon all occasions maintain a mutual regard for each other's spiritual and temporal welfare.

QUEST. 8. Where members commit a church offence and remove to other parts of the country, should the case be acted on in their absence?

Resolved. What the nature, and general circumstances attending the case should always regulate the church's action in the matter.

QUEST. 9. When an offending member fails to appear in answer to charge or charges preferred against him, shall the church proceed as an individual to adjust the case as is set forth in Matt. 18:15-17?

Resolved. That that the church proceed as an individual in accordance with Matt. 18:15-17, where members fail to appear in answer to any charges against them.

QUEST. 10. What is the mind of this conference with regard to establishing an orphan home?

Resolved. That so far as the measure be not inconsistent with the principle that our church has long maintained in providing for her own poor, this conference gives expression in favor of establishing somewhere in the United States or Canada an orphan's home where poor children may be taught and reared up in the principles of the Mennonite faith.

The above resolutions were each adopted in the order in which they stand, after having first been well ventilated and discussed, and were also ratified in a rising vote by the members composing the congregation at this place.

This conference being aware that John L. Brubaker the minister in charge of the congregation at this place has lately sustained much hindrance in his labors by reasons of financial embarrassment. We do therefore recommend that the church in this as well as in other conference districts in the United States contribute to his relief, either by loans at low rate of interest, or by gift as may be thought best remembering that where one member suffers, all the other members of the body suffer with it.

Conference concluded its work at 4 o'clock P. M. and closed with the benediction to meet at Mt. Zion church in Morgan Co., on Thursday and Friday September 21st and 22d, 1893.

D. D. KAUFFMAN,
Moderator.

L. J. HEATWOLE, Secretary.

For the Herald of Truth. REGENERATION.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."—Rom. 6:6, 7.

The new birth brings the mind into a new state and brings Christ into the soul. Then Christ will reign in that soul and we become willing to crucify the old man that the body of sin might be destroyed. The affections will be yielded to God, and the power of the world over that mind will be broken, for Christ cannot dwell in any soul without absorbing the interest of that soul. He also gives power to overcome the world. He who does not habitually overcome the world is not born of God. Not that a true Christian may not sometimes be overcome by sin; newborn souls do in general overcome the world, and are not in bondage to sin and Satan. If the Son makes us free, we are free indeed. It is sad to know that the great mass of professed Christians do not overcome the world, that with many the things of this world are the realities and the things of God are mere theories. Let us seriously ask ourselves, What are the things that stir up our warmest emotions? Are they the things of earth, or of heaven, or do we seek our happiness in gratifying only our carnal senses? What is a religion worth that does not overcome the world? What is the benefit of being born into a religion if it leaves the world still swaying its dominion over our hearts and fails to bring us into a likeness of God, into the sympathies of his family and his kingdom? There can be nothing in such a religion but the name. Paul said, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore

reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." How needful, then, it is, that we crucify the old affections and carnal desires. For no unforgiven, unsaved or unreconciled soul can ever be in the glory of God with Christ.

Justice points to our sins. Deny them we may not, cannot, and dare not. The record of them is on high. But there is precious blood that cleanseth from all sin, that maketh atonement for the soul. It is the blood of Christ, God's spotless Lamb. Though justice seemed to close the door of heaven against us because of sin, God has come out in love and given his own dear Son to be the propitiation of our sins. The door is now wide open, and mercy and truth, righteousness and peace lovingly invite us to enter. There is no barrier now on God's part to the sinner's return, for God beseeches us to be reconciled to him. Oh, then, let us all come and be reconciled to God, for he is gracious and full of mercy. Let us yield to the entreaties of his love, ere the golden hours glide away from us, and let us crucify the carnal desires, the old man, "that the body of sin might be destroyed," that henceforth we be not willing to serve sin. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

What will it avail us if, like the stony ground hearers, we gladly receive the word for a season, but as soon as the scorching sun of temptation and trial rises above the horizon, the young, tender plants are scorched and wither away? What recompense can we then expect? If we hold out, then will the process of refinement begin. The heart will become purer and united more closely to God, our Preserver, and though the burden may appear heavy for a season, the burning heat of the day will soon be passed, the evening will approach, and soon the bright morn of a more beautiful day will dawn, the day of everlasting sunshine will begin and the crown of righteousness will supersede the cross. Oh, should we not all be willing, and try to conquer in the raging battles, and meekly bear the cross for a season, for the consideration of the glorious reward that is promised to all who fight the good fight and keep the faith until the battle of life is ended? Let us seriously ask ourselves if we know our old nature is crucified or not, or if we are still more willing to serve sin, rather than God? Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather

than light, because their deeds were evil. For every one that doeth evil hateth the light, lest his deeds should be reformed." They shun the places where the truth is exhibited, and prefer to visit those where their sins are not openly condemned, but rather palliated. They love the system that makes light of sin, and that indicates that it will be well with them hereafter. From desiring and hoping these things, they try to believe them, and try to disbelieve the doctrine they hate, though that be ever so true; for a hatred of Christian truth lies at the foundation of the unbelief of the unregenerate human heart. The tempter takes a thousand forms, to cheat our souls to death. Let us beware of him. A SISTER.

For the Herald of Truth. WHAT SHAL I DO WITH JESUS?

"Pilate saith unto them, What shall I do then with Jesus which is called Christ?"—Matt. 27:22.

The answer given to Pilate's question was "Let him be crucified." May we as Christ's followers never be guilty of such an answer, either by word or deed.

We are called to be witnesses for Jesus, and every time we deny or reject him, we crucify him afresh.

Christian professors, young professors especially, are often brought into close places, and how important it is that we be careful what we do with Jesus—how we defend his doctrine.

If we enthroned him in our hearts, we will triumph over every difficulty that comes before us.

When tempted to engage in something we know is contrary to his teachings we are too often ashamed to come out and confess him boldly; but He said if we are ashamed of him, he will also be ashamed of us when he comes in his Father's glory to claim his own.

If every professor of religion were a true soldier of the cross and loyal to God in every duty, would so many noble young men and women get out of the fold? Pardon me if I am too severe in saying that I think professed without possession is a growing evil in the church.

Too many scarcely know what to do with Jesus so that they may enjoy more of the world. The service of God affords more real pleasure than all the world could give.

It is not enough to be a Christian when among Christians, but our lights must shine wherever we go if we would be a help in the upbuilding of Christ's kingdom. If there is any one time that we should be especially true to our profession it is when associating with the unconverted. In this way they will see that the Christian's life is not a task but a pleasure.

Cheerfulness is one of the best signs of true religion.

A sad and discontented expression does not become a follower of that meek and lowly Lamb who died that we might live, who wept that we might rejoice.

Dear unsaved reader, when the question comes to you, "What shall I do with Jesus?" O what will *your* answer be? Do not reject him any longer.

Think what he has suffered for your sakes.

If you continue to disown him what will the result be when called to judgment. If then you should be asked "What have you done with Jesus?" what then *must* the answer be?" May you all answer that question and make the good choice while you have the opportunity.

"Oh, what will you do with Jesus!"

The call comes loud and sweet;

As tenderly he bids you

Your burdens lay at his feet;

Oh, soul so sad and weary,

That sweet voice speaks to thee;

Then what shall I do with Jesus?

Oh, what will the answer be?"

"Oh, think of the king of glory,

From heav'n to earth come down,

His life so pure and holy,

His death, His cross, His crown;

Of His divine confession,

His sacrifice for thee;

Then what will you do with Jesus?

Oh, what shall the answer be?"

For the Herald of Truth. A CHRISTIAN AND POLITICIAN.

A Christian is a believer in the gospel of Christ, a pious man; not only a believer in Christ, but a doer of his will and keeper of his word, one that is versed in the science of the gospel. A politician is one versed in politics, and politics is the science of Government. To become a politician a person must learn the science of government. His mind must be taken up with the things of this world, with the things that pertain to this life. To get the *real* and *true* science of temporal government we must look to the law that God gave to Moses and his people, but to get the real science of spiritual government we must look to the gospel. Now, the Christian who lives according to the gospel sets forth a much better government than the politician who lives according to the law does or does not look farther than that which pertains to this life. We know that there can be no better government than that which Christ established: To love God above all and our neighbor as ourselves; and the weapon he has given us to overcome our enemies is *love*.

But the politician or political people of the world grasp the glittering sword of steel, and firearms to overcome their enemies. For this reason God does not require us to take part in any political affairs. The gospel does not teach us to take revenge, to act in self defence with carnal weapons.

Carthage, Mo., S. DINTAMAN.

OBITUARY OF HENRY SHAM.

The church in Elkhart County has again sustained a serious loss in her ministerial force, in the death of Bish. Henry Sham, who departed this life at midnight on the second day of October, 1892, at the age of 66 years and 8 months. Bro. Sham was born on the 3d day of February, 1826, in Northampton Co., Pa. When Henry was a little over three years old, his parents removed from their native place to Wayne Co., Ohio, where, after raising a large family and having both been spared to a good old age, they died not many years ago.

His father, John Sham, was also in the ministry, and for many years a bishop, a man of great meekness and an exceeding quiet demeanor.

The subject of this sketch grew up on his father's farm, and with brothers and sisters was early inured to hard work. This was the common lot among the pioneers of the heavy timber lands of that state as well as of other states, and while engaged in the hard service of clearing up the farms that at this time make Wayne County so beautiful and productive, the children of the first settlers enjoyed but little educational advantages, and this was also the lot of our deceased brother. Reading, writing and arithmetic, and these usually in a very meagre measure, made up the education of the ordinary farmer's boy.

When he arrived at man's estate he united himself in marriage with Elizabeth Holde-man, daughter of John and ——— Holde-man, of the same vicinity, and began life for himself in Seneca Co., Ohio, where they resided for six years, and where one child, a son, was buried. The fruits of this marriage were twelve children. Besides the son, buried in Seneca Co., Ohio, four daughters died and are buried in this state.

In 1853 he removed with his family from Seneca Co., Ohio, to Elkhart Co., Ind., where he resided to the time of his death.

During the summer of 1866 Bro. Sham, with several others, united with the Mennonite church, his wife having united several years previously. On the 23d of December, 1871, he was chosen by lot and ordained to the ministry, by Bish. C. D. Beery, and during the summer of 1886, just before the death of his predecessor, Bish. Jacob A. Beutler, he was chosen and ordained to the office of Bishop, in which capacity he served to the time of his death.

Bro. Sham was earnest and zealous in his calling. It was his chief desire that the church might be preserved in the doctrine and faith of the fathers, and that peace and unity might be preserved. It was his greatest joy to hear that souls were converted to God, and brought into fellowship with the church. It was his constant prayer and desire that the young people of the church might be gathered in and saved; he was especially concerned for the salvation of his own children, and many earnest admonitions were given and many prayers offered at the throne of mercy in their behalf.

We have every reason to believe that he was prepared to go home, and seemed to have had a premonition that the end was approaching. For about a year he has been preparing for that which he knew must sooner or later take place. He frequently remarked in his preaching that his time was short; and expressed his desire to depart and be with Christ which is far better.

During the past winter he had been affected with la grippe, since which time his health failed him. On Friday evening Sept. 23d, after having been to see the doctor during the day, he was taken ill suddenly and

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|------------------------------------|-------------|
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| No. 9, Pacific Express..... | 3.45 " |
| No. 13, Chicago Mail..... | 6.13 " |
| No. 27, Chicago Ace..... | 7.30 " |
| No. 15, Boston & Chicago Sp'l..... | 12.01 P. M. |
| No. 3, Chicago Express..... | 3.05 " |
| No. 5, Fast Chicago Ex..... | 5.55 " |

| GOING EAST—MAIN LINE, leave | |
|---|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
| Carries Passengers. Has chair car daily, and day coach. Chicago to Buffalo Sunday only— | |
| No. 16 Night Express..... | 3.30 A. M. |
| Train A Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| Train C Grand Rapids Express..... | 1.35 P. M. |
| No. 8, Fast New York Ex..... | 6.15 " |

| GOING EAST—AIR LINE, leave | |
|---------------------------------------|-------------|
| No. 2, Special New York Express..... | 11.30 A. M. |
| No. 6, Chicago & Boston Sp'l..... | 1.35 P. M. |
| No. 12, (Lim.) Pass. for Buffalo..... | 8.30 " |
| No. 24, To Goshen only..... | 8.40 " |
| No. 14, Atlantic Express..... | 11.40 " |
| Train E to Goshen only..... | 7.45 A. M. |
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| 2:04 2:02 7:52 Benton Harb'r Lv. | 7:02 4:02 3:02 | 2:04 2:02 7:52 Benton Harb'r Lv. | 7:02 4:02 3:02 |
| 2:05 1:31 7:00 Eau Claire Lv. | 7:22 4:22 3:22 | 2:05 1:31 7:00 Eau Claire Lv. | 7:22 4:22 3:22 |
| 2:01 1:26 7:01 Berrien Centre | 7:30 4:30 3:30 | 2:01 1:26 7:01 Berrien Centre | 7:30 4:30 3:30 |
| 1:45 1:16 6:42 Niles | 7:48 4:48 3:48 | 1:45 1:16 6:42 Niles | 7:48 4:48 3:48 |
| 1:06 12:24 5:58 Elkhart | 8:27 5:27 4:27 | 1:06 12:24 5:58 Elkhart | 8:27 5:27 4:27 |
| 12:47 12:01 5:36 Goshen | 8:47 5:47 4:47 | 12:47 12:01 5:36 Goshen | 8:47 5:47 4:47 |
| 12:23 11:52 5:08 Milford | 9:12 6:12 5:12 | 12:23 11:52 5:08 Milford | 9:12 6:12 5:12 |
| 12:00 11:04 4:44 Warsaw | 9:37 6:37 5:37 | 12:00 11:04 4:44 Warsaw | 9:37 6:37 5:37 |
| 8:40 7:35 1:35 Lv. Anderson Ar. | 1:30 10:10 9:30 | 8:40 7:35 1:35 Lv. Anderson Ar. | 1:30 10:10 9:30 |
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Herald of Truth.

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"How beautiful are the feet of them that Preach the Gospel of Peace."

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GOD'S WILL.

How often we pray, "Thy will be done in earth as it is in heaven," without stopping to think what those words mean! In heaven God's will is done promptly. We mean to do it, but not to-day,—at some more convenient season; and so we pray, "To-morrow, Lord, thy will be done." I ought to go and see that sick woman, but how inviting my study looks! I'll go to-morrow. There is that family in bereavement; I should try to comfort them, but I dread the drain on my sympathy. To-morrow will do. There is that fellow church-member, who seems to be wandering from the good old path and forgetting his first love; let me with brotherly kindness win him back; but that is so personal, delicate business, I guess, it will keep till to-morrow. Lord, thy will be done to-morrow.

God's will is done in heaven cheerfully. No long faces there. But it is astonishing how glum some Christians get when there is duty ahead. The Lord's day has come, the day that he meant should be the most righteous and joyous of all the week; and one says, "I suppose I've got to go to church." Got to go? What if the minister does preach too long, and the cushions are too hard, should it not be thought a privilege as well as a duty to worship God in his holy temple? The evening meeting comes, and one says, "Well, Maria, I suppose we've got to go to meeting. We might as well get ready now, and not be late." "O yes, John, I suppose we have. But doesn't that cloud look like rain?" Ah, it should be a delight to go where for an hour we can drop the burdens of the week and lift our hearts together in prayer, gladden them in praise, and cheer each other with talk about God's kingdom. Got to go?

Then God's will is done in heaven perfectly. The angels are holy angels because they do the divine will wholly. We pick out the part that suits us. We deny ourselves what we do not want, like the case in the story that I have heard, B. Fay Mills tell of his little daughter. She was taking tea with her aunt, and they had pie for supper. When it came her turn, she won the admiration of the company, by saying, "No, I thank you,

auntie; mamma doesn't like to have me eat pie at night. She says it isn't good for me." And everybody said, "What a good little girl that is! She denies herself to please her mother." A week later Annie was again taking tea with her aunt, and of course was not offered any pie, when suddenly a little voice was heard, "Auntie, I'll take a piece of pie, if you please." "Why, I thought you said mamma does not think it best for you to eat pie. Didn't you say so the other night?" "Yes, but you see, auntie, I—I didn't like that kind of pie." It is not very hard for an old man whose legs are doubled up with rheumatism to give up dancing. It is not very hard for a blind man to deny himself the theater, or for a deaf man to deny himself the opera, or for a man who cares nothing about games to deny himself card-playing. They don't like that kind of pie. But it is terribly hard sometimes to give up something that we do like, something that we know is hurting us, but which we cling to even while we pray, "Thy will be done in earth as it is in heaven."

What is God's will? There are cases where it is hard to tell, but of two things we may be sure. It is God's will that you give him your heart. Have you done it? Will you do it? If not, what makes you say, "Thy will be done"? It is God's will that we bring others to him. Having felt his love glorifying your life, pass it on. Who doubts this? It is another self-evident truth. Have you done it? I merely put the question to you as I would to myself. My Christian friend, have you ever brought a single soul to God? If not, why not? Are you willing to try? If you are unwilling, do not mock God by praying, "Thy will be done."

LETTER TO A MINISTER.

[Following is a letter that was handed to us some time ago by a ministering brother who thought not only he, but the readers of the HERALD would be benefited by the thoughts it contains.—ED.]

My dear brother in Christ:—

May you still be abiding in his love, going forth in his strength, "valiant for the truth." Almost a year has passed

away since I last wrote you. One reason why I have been slow in writing to you is because I know your time is well taken up with many sacred and important duties, and I do not feel like taking any of your time for correspondence with me unless it is necessary. But I have long looked to you as a kind of confidential, spiritual adviser and counselor, and having now again some perplexing questions before me it seems natural to write to you about it. And it seems to me I am doing so perhaps at the risk of being called a fault-finder. You know the church here has that name by some, and it may be very justly, yet I hope it cannot be applied to *all* of us here indiscriminately. Sometimes I think too there are those who call all those fault-finders who do not favor every innovation that is being introduced into the church, which I think is unjust. I feel sure that some of our dear good brethren who are very zealous for the observance of our time-honored customs and principles have been rather severely denounced by some of our younger brethren for their old-foggy notions. At the same time I have been pained to hear some of our older brethren denounce some of our dear young earnest workers and even call them names. And while I believe both parties have some cause for being dissatisfied with the other, I feel sure both parties need more charity for each other's views. I think I see Old Order, Conservative and Progressive in the church, and though I do not like to admit it, an uncharitable feeling with some which seems to savor of division.

Now, the question with me is, what can be done to hold these factions together? A good many of our young people are becoming better educated; and right along with this high education there seems to go a kind of an exalted, dominating spirit and a tendency to drift away from the old order of the church, especially the order of non-conformity. This is of course not the case with all who get a good education, and not necessarily so with any, but it seems to be natural for it to be so. These well-educated members, however, are very often the most earnest and powerful workers, yet their tendency to leave some of the plain

principles of the church causes many of our older brethren to look with suspicion upon our educated, progressive young people, and upon education and progressive work in general. Now, it appears to me, if our earnest, well-educated workers would just try to avoid, as far as possible, without injury to their work, doing anything that had the appearance of pride or of departing from our plain, simple doctrines, and would set themselves up (though unassumingly) as models of plain, humble, Mennonite Christians, it would help our cause so much: We need progressive work, but we certainly do not want it at the expense of gospel principle. What we want, it seems to me, is *Progressive Old Order*. We certainly do not want to forsake our old order in trying to do more work, unless indeed we become convinced that our old order is wrong and that departing from it will bring us more fully into the spirit of the gospel.

I am sometimes a little puzzled concerning a few at least of our earnest workers. There must be, it seems to me, a lack of decision, or a lack of moral courage, or insincerity, or a want of faith in our doctrine of simplicity of demeanor and attire and separation from the world. There are of course others also, non-workers, who are departing as much or even more, from our principles than the workers, but their influence is very limited. The earnest worker's influence, on the contrary, as a rule, is far-reaching, and while he is watched by many and criticised by some, he is also patterned after by many who look up to him as an example of Christian piety to pattern after, and hence his influence will be sure to tell upon the church in the future. Hence also the great necessity of our active workers being sound in the faith, men of undoubted piety, living epistles and examples of the simple gospel doctrines we profess.

This has been resting with deep conviction on my mind of late. If the church is to grow in piety and union with Christ as well as in numbers, she must have pure teaching, in example as well as in precept.

Allow me now yet a few more words on education. I see danger right along on this line. There is a manifest tendency, as I have already intimated, for our educated young people to drift away from our plain, simple, unassuming ways and customs, into pride, vanity, and the ways of the world. This comes no doubt by association with the high classes where the education is obtained, and possibly also from a feeling of superiority over the uneducated. But this need not and should not be so. More education is certainly needed in our church, and by God's help it can be had and used in an humble, unassuming way, to his honor and the up-

building of the church, without any show of self-conceit, or superiority over the less favored ones. Some sore feelings have already been caused right on this line, and those who are blessed with an education should guard themselves carefully in this respect. But I see danger and temptation for both parties. While the educated may be tempted to pride and exaltation, and an inclination to drift away from our plain principles, and to dominate somewhat over the less favored ones, the uneducated suffer from a lack of knowledge and power, and perhaps consequent inactivity and mere formality, and may be tempted to envy those who are more favored than they. Surely the enemy is everywhere present to hinder us in every way possible. No matter to what faction we may hold, what advantages we may possess, or what our position or circumstances may be, Satan is right there to hinder us if possible in every effort for good.

P. S.—Since writing my letter I have been thinking over the views I presented and it occurred to me that likely your experience and observation do not agree with the idea of education bringing with it an exalted, dominating spirit. Come to think of it, my own observation teaches me that the dominating spirit is at least not always found only among the educated, but occasionally a very rank growth of it among those whose education is quite limited. Well, I gave you my thoughts as they have of late occurred to me. Take them for what they are worth.

* *

A TERRIBLE RECORD.

There are in the United States about one hundred and eighty thousand liquor stores. If formed into a street, with a row of saloons on each side, allowing only twenty-five feet to each one, they would make a street about four hundred and twenty-six miles long. Let us imagine the saloons brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end. Come with me, if you have the nerve and patience, and we will stand at the lower end of that street and see what comes out of it in one year.

What army is this that comes marching along in solid column, five abreast, and extending eight hundred miles? It is the army of seven million men and women who daily enter those saloons for intoxicating drinks. Marching twenty miles a day, it will take them forty days to pass through.

At last they are gone, but out of their ranks has dropped and fallen to the rear another army, marching five abreast, and eighty-five miles in length. In it are five hundred thousand drunkards. They are

men and women who have lost control of their appetites, and who more or less frequently get drunk and make beasts of themselves. Scan them closely as they go by. There are gray-haired men and fair-haired boys among them. There are, alas! many women in that army sunk to deeper depths than the men, because of the greater heights from which they fell.

See the trembling limbs, the palsied hands, the untidy appearance, the bleared faces, the blood-shot eyes. They march with unsteady step and in zigzag lines, and it will take them nearly a week to go by. It is a sad and sickening sight—but do not turn away yet, for here comes another army, one hundred and twenty-five thousand criminals. From jails and prisons and penitentiaries they come. At the head of this army is a long line of persons whose hands are smeared with human blood. With ropes around their necks, they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while they were under the influence of drink.

But hark!—whence come those unearthly yells, and who are these, bound with strong chains and guarded by strong men, that go raging by? They are raving maniacs, made such by strong drink. Their eyes are tormented with awful sights and their ears ring with horrid sounds.

But what gloom is this that pervades the air, and what is the long line of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died from alcohol are being carried to their graves. Drunkards do not have many friends to mourn their loss, and we can put thirty of their funeral processions in a mile. We thus have a procession three thousand three hundred and thirty-three miles long. It will take a good share of the year for them to go by, for funeral processions move slowly; yes, most of them do, but every now and then an uncoffined corpse in a rough cart is driven rapidly by, and we hear the brutal driver sing:

"Quick! rattle his bones over the stones! He's only a pauper, whom nobody owns!"

Look into the coffins as they go by. See the dead drunkards. Some died of delirium tremens, and the lines of terror are still plainly marked on their faces. Some froze to death by the roadside, too drunk to reach their homes. Some stumbled from the wharf and were drowned. Some wandered into the woods and died, and their bodies rotted on the surface of the earth. Some blew their own brains out. Some were fearfully stabbed in drunken brawls. Some were roasted in burning buildings. Some were crushed to shapeless masses under the cars. They died in various ways—but strong drink killed them all, and on their tombstones,

For the Herald of Truth.

SHOULD WE SWEAR?

No. "Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool." We hear and see many who use profane language. Can they substantiate their conversation with an oath? No; it implies cowardice, a fear of not being believed. We can conceive no reason why such language should be used. We read, Jer. 3:10, "The land is full of adulterers; for because of swearing the land mourneth." It is vulgar, indecent and unfit for human ear. Further, it is a want of sense and decency. James (5:12) says, "Above all things, my brethren, swear not at all." We should lead our conversation in such a way that it need not be supported by an oath, otherwise we would be violating the divine law and provoking the displeasure of him who will not hold him guiltless who taketh his name in vain.

Cullom, Ill. SUSY K. LEHMAN.

A MAN AND A PIN.

THE PROOF OF ITS GREAT COSTLINESS.

Unbelievers often scoff at the thought that salvation is free, and declare that it is too cheap. But do they realize the great cost of making it thus free?

A preacher had gone down into a coal mine to tell the miners of that grace and truth which came by Jesus Christ. Meeting the foreman on his way back to the shaft, he asked him what he thought of God's way of salvation. The man replied:

"Oh, it is too cheap. I cannot believe in such a religion as that."

Without an immediate answer to his remark, the preacher asked—

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"But do you not need to help raise yourself?" asked the preacher.

"Of course not," said the miner.

"But what about the people who sunk the shaft? Was there much labor and expense about it?"

"Indeed yes. The shaft was sunk at great labor and expense; but it is our only way out. Without it we should never get to the surface."

"Just so. And when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap, too cheap,' forgetting that God's work to save you and others was accomplished at a vast cost, the price of our life being the death of his own Son."

Let us not think that the greatest blessing of this world and of the next is too cheap to accept, just because it is free. This very want of cost is only the proof of its great costliness.

PAUL prayed that he might be rooted and grounded in love. Now my friend, life may have washed from you that which you felt you needed—human love, and you may feel that you are bare; but there is abundance of soil in the love of God for you to grow in. Some of the grandest plants in God's conservatory have no other soil. And nothing can wash God's love away.

Would you not be planted in the richest soil? All the thoughtfulness, the tenderness, the strength you are so in need of, be assured you may have in God. He is like a mother. He comforts, he consoles, he is constantly planning for your future—and such a future! beyond all your dreams.

Now will you not turn from all else, and come to God, who is the fountain of the life, of love? and then forever you will grow in beauty, in loveliness. Strike the roots of your being deeper and deeper in that soil that the soul was made to grow in.

REPORT OF THE INDIANA ANNUAL CONFERENCE.

On the 13th of October the bishops met to arrange the work for the Conference. The questions which had been handed in for the consideration of the Conference were prepared and numbered.

On the 14th Conference met at the Holmden meeting house, one mile West of Wakarusa, Elkhart Co., Ind. Hymn 432 was sung, followed by prayer by Bro. John Blosser.

The following delegates were present.

BISHOPS:—

Daniel Brundage, Wakarusa, Ind.
Henry Miller, Shore, Ind.
D. C. Amstutz, Marshallville, Ohio.
Peter Y. Lehman, Goshen, Ind.
John F. Funk, Elkhart, Ind.

MINISTERS:—

Samuel Yoder, Elkhart, Ind.
Eli Stoler, Hudson, Ind.
Joseph S. Shoemaker, Dakota, Ill.
John Blosser, New Stark, Ohio.
J. S. Lehman, Elkhart, Ind.
David Burkholder, Nappanee, Ind.
Samuel Shank, Broadway, Va.
Jacob Weaver, Shipshewana, Ind.
Amos Mumaw, Wakarusa, Ind.
Daniel Troyer, Goshen, Ind.
David Garber, Goshen, Ind.
Henry Weldy, Wakarusa, Ind.
Jacob Bleily, Nappanee, Ind.
Christian Wenger, Dutton, Mich.
Harvey Friesner, Bristol, Ind.
Jonas Loucks, Wakarusa, Ind.
J. S. Coffman, Elkhart, Ind.

DEACONS:—

Jacob Kreider, Osborne, Ohio.
David Martin, Wakarusa, Ind.
David Ebersole, Freeport, Ill.
C. Z. Yoder, Weilersville, Ohio.
Jacob Wisler, Nappanee, Ind.
Jacob Long, Elkhart, Ind.
John Hoover, Goshen, Ind.
Jacob Culp, Wakarusa, Ind.
John Nusbaum, Middlebury, Ind.
Daniel Freed, Wakarusa, Ind.
Amos Landis, Sterling, Ill.
Jonas Brubaker, Elkhart, Ind.
Eli Brunk, Harrisonburg, Va.
J. S. Coffman was chosen Moderator.
John Blosser, Secretaries.
J. S. Lehman, Secretaries.

The Scripture lesson read by Bro. Peter Lehman was 1 Cor. 3. He followed with remarks of which we give simply a synopsis. We are all members of one body. The church is composed of many members, even as the natural body is made up of many members. All the members of the body are necessary, and we esteem them all. To illustrate:—Some time ago I was afflicted with a lame arm. For a time I could not use it, but it was just as dear to me as the other and I used every means to restore it to usefulness. We as members of the church and body of Christ should bear the same relation

toward one another, and one member should help another when necessary. There should never be any jealousy among the different members, though one may occupy a different position from another, or though one may seem to be more talented than another. All the members are alike precious to the body, Christ, each in his own place, performing his own duties. Therefore we should bear with one another. We should attend to our respective duties that are placed upon us and do as much as possible, and not find fault with other workers. Especially should we be careful that by our talk we do not slander the church. By saying unkind things about our ministers and bishops, and encouraging gossip of this kind we bring condemnation upon ourselves, destroying the good influence of our brethren and slandering the church. If we are God's people we will work for one another's interests and the interests of the church, and will not set forth things in a false light.

Bro. J. F. Funk followed with some very searching remarks, in the beginning of his discourse in the same line of thought presented by Bro. Lehman. It means something serious when we try to injure a brother by trying to destroy his reputation and his good motives. Though the brother himself may not be insulted by the evil and slanderous reports that are hatched and sent out, it is nevertheless an insult, and there is his dear church; it is an insult to his church that has called him to the office of minister and bishop, and must cause sadness and sorrow in the heart of every true and faithful servant of God and the church.

When we look over the events of the past year we see things that make us glad, and again others that cause sorrow. We can see where we have come short of our duties. Death has also been in our midst and taken from us our fellow workers, leaving to us the work they have laid down. When we think of all these things we feel our responsibilities keenly.

Jesus gave his disciples instructions as to how they should work. "Go ye out into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The pentecostal shower was followed by the dispersion of the believers into every quarter, to preach the glad message of salvation. The church had to suffer persecutions in those early days, but it was the cause of scattering the precious seed into more territory. Thousands of lives were sacrificed for the sake of upholding, defending and spreading abroad the precious word of Jesus; the call of Christ and the church was esteemed higher than the precious family ties or even life itself, and thus the work was carried on down through the ages of persecution, and now

it has come to us. We believe that the principles we teach and uphold as a church are the pure and unadulterated principles of the gospel of Jesus Christ. Do we then as ministers realize the responsibility resting upon us? If the Mennonite church teaches the true principles of the religion of Christ, why should we hold back or fall short of our utmost efforts in spreading her principles? Are we not the very church that should spread the gospel all over the world? Especially so when we find so many in the United States, yes, in our own state, even in our very surroundings who do not know anything about many of the gospel principles we teach.

I speak to you, ministers. We are the servants of God who should do this work of spreading abroad the precious gospel seed. Brethren, we should not wait until some one calls us. God has called us to the work; we have promised him obedience, and his call is higher and stronger than the call of man. God would have us go out everywhere, and find work to do. The man who was called to invite guests to the feast was not through with his work when he had invited the friends of his lord and they would not come. He was sent out into the byways and hedges to call the blind, the lame and the halt to the feast, that the tables might be filled.

In our conference work we want to stand strictly on gospel principles. In our deliberations we should be just as liberal toward one another as the gospel allows us to be. We should also be very careful to regard the discussions and resolutions of other conferences. We must not look upon the Indiana Conference as being the only one in our church. There are now twelve conferences in our church, and they are all bound together with a common tie, and we want to respect each other's deliberations and resolutions so that the body may be built together and become a united power for good. A General Conference can be brought about by being in unison and harmony with our other Conferences east, west, north and south.

In regard to non-resistance let me tell you, brethren, that it is not the mere renunciation of the use of the gun and the sword, that makes us more instant, for although we may do all this we may still be cruel men of war right in the midst of our brethren and the church causing strife, discontent, hard feelings, enmity and dissension. I shall love my neighbor as myself. Do we love our brethren as ourselves? Have we the interest of our brethren or even that of our enemies at heart? Have we the love of God so fully in our hearts that we can be forgiving and amiable toward all? It is sometimes the case that there is a hatred between brethren. We are to love even our enemies, and here may be a man who does not even love his brother. How can a man say that he loves God if he hates his

brother? Or how can we love God whom we have not seen if we hate our brother whom we have seen? If malice, hatred, envy, jealousy and such traits exist in my heart, am I a child of God? The cause of unpleasant feelings of members toward one another often rests upon us as ministers. We are too slack in teaching the gospel of love and forbearance and we do not set a good example to our flock. We should more diligently study the word of God and submit more to the teaching and directing influences of his Holy Spirit that we may be able to present the whole gospel in its true light, and in all its leadings.

Bish. Daniel Brundage followed with short remarks. No one can be a child of God unless he resigns all to God's will. The child of God is a child of peace. It is said that satan is the world's worst enemy, but if we are not in Christ Jesus, with his spirit abiding in us, we carry right within us our worst enemy, our unregenerate heart. And we cannot be God's children if we love anything more than him. "Whosoever loveth anything more than me is not worthy of me." When we are children of Christ we will work for him. I have often said that there is no such thing as an idle Christian; an idle man cannot be a Christian. God wants workers and none else. The aged brother, Bish. Henry Miller added a few words of testimony, after which the moderator called upon the ministers and deacons in the order named, who gave their testimony, attesting to the truth of the thoughts presented by the bishops, and their determinations to work in accordance to the principles of the gospel as set forth and to keep house in their respective charge as God gives them grace.

After prayer by J. S. Shoemaker and singing the Doxology the forenoon session closed.

AFTERNOON SESSION.

Conference met at one o'clock and after singing, and prayer, by D. Burkholder, Conference work was resumed. The following questions were then brought up for deliberation.

1. At funerals, when the weather is favorable and the family gives its consent we advise that the remains be taken outside of the house to be viewed in order that people may pass out on both sides of the coffin so as to save time. We also advise that when our brethren act as pall bearers they should not wear badges as is now customary among the world, also that at funerals the brethren do not wear their hats in the house of God. And moreover, in preparing meals at funerals we also advise simplicity at the table. Funerals should not be made an occasion for feasting the people, but simply to supply food for the sustenance of the body. Likewise, on Sunday, when entertaining company the same rule should be observed.

This was put into the form of a resolution and adopted.

2. When a person desires to unite with the church who is a member of a life insurance company, and whose withdrawal would cause him financial loss, what course should be pursued?

This question called forth considerable discussion, which finally resulted in the following:

Answer. Life insurance has never been allowed by any of our conferences, and we are taught by the word of God that for the cause of Christ we should be willing to give up all. Luke 14: 33. Adopted.

3. When persons desire to marry, one of whom is a member of the church and the other not, but promises to unite in church membership, or when neither of them is a member of the church, but both promise to unite with the church (and at the marriage ceremony come in the order of the church), shall the bishop be allowed to unite them in matrimony? After considerable discussion this question was laid over, but the idea was expressed and found universal acceptance that the work of the church should be to instruct our young people faithfully from their early youth in the principles of our faith and use every proper means for winning them to Christ and the church as soon as they come to the years of understanding, so that when they desire to marry we will not be required to draw up a conference resolution to suit a case and condition that may have been brought about by the inactivity of the church. It was the sense of the conference that to adopt a resolution favoring the above question would be beginning decidedly at the wrong end to correct an evil. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

4. The subject of marriage, as taught in the Scriptures, is by many very imperfectly understood, therefore *Resolved*, that our ministers preach on this subject occasionally and thus bring before their congregations what the Scripture teaches in reference to marriage. Adopted.

5. *Resolved*, that ministers consider well their position, and keep themselves in the order of the church and the teaching of the Scriptures in their personal appearance, in their garments, manners and their teaching. They shall study well the Scriptures, as the apostle directs, and take good heed to their walk and conversation. They shall also give heed to the doctrine, study the confession of faith and teach the people in accordance with the word of God and the doctrine embodied in the confession of faith. Adopted.

6. *Resolved*, that any brother or sister who shall neglect to come to communion, without a proper excuse, for a period of two years, shall not be entitled to a vote in any counsel of the church. Adopted.

7. What means shall we adopt to secure ministers for churches where they have no minister, and where there is no material from which to ordain, one or to aid churches where the ministers are not strong enough to lead the congregation?

Resolved, that faithful ministers should be sent from districts where they can be spared, to labor in churches where the ministerial force is weak, or where there are no ministers to care for the flock. Ministers who can be spared should seek out places where they would be needed. The churches that have able material should ordain such to the ministry, even when they would not need them directly in their own congregations. Adopted.

8. Whereas, there is need of more ministerial aid in some of the churches therefore *Resolved*, that a minister be ordained in each of the following districts, Clinton, Shore, Sa'em, and Olive; also that a deacon be ordained for the church at Elkhart. Adopted.

9. In as much as marriage is esteemed in our church and discipline as an institution of the Lord, it should always be entered upon with prayer and in the fear of the Lord; therefore we encourage the maintenance of a former custom of the church of performing the marriage ceremony in the public meeting in the church. Adopted.

10. Is it advisable for a minister who is not conformed to the principles and order of the church to travel and preach?

The answer to this question was partly embodied in Resolution 5, so the answer adopted was as follows.

Resolved, that our ministers conform to the order of the church in their apparel and in every way so that they may be a light in the church wherever they may be, and that the members do likewise.

11. Can it be called a church counsel when a matter is brought before the church before it is investigated, and when some of the members only find fault and demand a confession, or must the matter first be investigated and then brought before the church before counsel is taken? When a case like this exists, shall it be binding?

This question evoked considerable comment, in which the following thoughts were presented, that our examination or counsel meetings should be differently conducted than they generally are. It is not a place where one member may go to pour out privately to the ministers and bishops the real or imaginary faults of another member. The other members should not be made to feel that he is being whipped around the pillar without having first had an opportunity to explain his course or his position to his fault finding brother. The counsel meeting should be a place where every member can go cheerfully and testify that he or she is still willing to press forward and help on in the work, and thus encourage their ministers in their

work. Let no brother or sister make the counsel room a place for faultfinding. The answer adopted was,—

Resolved, that in every case a matter must be first investigated. It shall then be presented to the church and a counsel taken in proper form, otherwise it cannot be binding. All matters between members must first be adjusted, if possible, before counsel, in the district to which they belong.

12. *Resolved*, that the next annual Conference be held in the Shore church Lagrange Co., Indiana, on the 2d Friday in October 1893.

After the closing prayer and singing of the hymn No. 299. Conference adjourned.

JOHN BLOSSER, Sec'y.
J. S. LEHMAN, Assist. Sec'y.

PROCEEDINGS

Of the Mennonite Sunday-school Conference, held in the Clinton (Amish) Meeting-house near Goshen, Ind., Oct. 5, 6, 7, and 8, 1892.

The Conference was opened Wednesday evening Oct. 5, by singing, followed by Scripture reading and prayer by Bish. John Schmidt, of Metamora, Ill. Bish. D. J. Johns of Goshen followed with a short address, giving the brethren and sisters who had come from a distance a hearty welcome. Conference then proceeded to organize. Bro. M. S. Stiner of Elkhart, Ind., was elected Moderator. A committee, consisting of the brethren D. J. Johns; J. M. Smucker, Smithville, Ohio; J. S. Coffman; John Blosser, New Stark, Ohio, and D. D. Miller, Goshen, Ind., was appointed by the Moderator to suggest other officers for the Conference. The names suggested were as follows: Assistant Moderator, J. K. Hartzler of McVeytown, Pa.; Secretaries, J. S. Hartzler, J. D. Zook, Ligonier, Ind., and J. S. Coffman; C. P. Yoder, Treas. To these were added John Blosser and Daniel Shenk to act with the secretaries as a committee on resolutions. The report of this committee was accepted.

Bro. David Plank of Bellefontaine, Logan Co., Ohio, gave an earnest and well received address on the subject of "The difficulties in the way of keeping with us our youth." This was followed by a short talk from Bro. Daniel Shenk. The suggestion was made that the pointed remarks by these brethren should be written out for publication as the sentiment of this Conference. The session was then closed with singing and prayer.

THURSDAY MORNING.

The devotional exercises were conducted by Bro. Peter Summers of Metamora, Ill.

The subject, "The duty of the parent to the Sunday-school," was treated in an

interesting manner by Bro. D. S. Yoder of West Liberty, Ohio. Remarks followed by W. W. Miller, Jas. McGowan, J. S. Coffman and C. Z. Yoder.

An essay was then read by Sister Lina Zook of Sterling, Ohio, on "The relation of the Sunday school to the church." (As the essay and address of Bro. Y. are to be published we refrain from lengthening the report by comments.—Ed.)

The same subject was continued by Bro. John Schmidt in German. He showed the intimate relationship existing between the church and Sunday-school. It is possible however to conduct the Sunday-school in a manner that the relationship will not be as intimate as desired. The object of all S. S. work must be to honor and glorify God and not ourselves. Excellent and practical remarks were also made by the brethren D. D. Miller, Daniel Shenk, J. S. Coffman and J. P. Smucker, in which the thoughts were presented that we should attend to the little things in church work, since the many little make up the great work that is done in the church. Also, the Sunday-school should not be used to make a show, nor should children be trained there simply for special occasions. We are doing work for God, training minds and souls for life in the spiritual field and should exercise care and be earnest.

"Who shall elect our officers and control our Sunday-schools?" was shown by Bro. D. D. Miller to be a subject to which too little attention has been paid. Habit and custom have much to do with a man's life. If we form a habit of doing things according to a certain custom, we may do a thing over and over again the same way simply because it has become a custom to do so, without enquiring or considering whether it is the right and proper way of doing. Opposition to Sunday-school work has existed, in a great measure, because of adherence to custom, without investigating the propriety or necessity of just such work for our young people as is done in Sunday-school.

As to who should elect our officers I would say that not every person who may happen to be in a school district is expected to vote in the selection of a teacher for the day school. Those only who are properly qualified are entitled to vote, and to this rule we adhere without question because it is reasonable. Then why have every child in Sunday-school vote in the organization? There must be a restriction to those who can vote intelligently.

In a day school meeting held for the purpose of electing a teacher, one outside of the district could not be expected to vote. So in the Sunday-school those only who have a direct interest in the place and work, should be entitled to vote.

In the selection of a minister not every child and all the neighbors can be expected to vote. Those who are qualified to vote should also be qualified to do work in the Sunday-school. All the parents in our church should be present and help to organize, and not be satisfied just as people decide in their absence.

The selection of teachers should be made with the same care as that of the Superintendent, for in one respect the office of superintendent and teacher of a Sunday-school is as important as that of a minister.

A class should, as a rule, not be allowed to select its own teacher as in this way they might select one who is not a Christian. One good way that we have tried in our school was to select a committee to select teachers for the school. Another way is to have the Superintendent and his helper choose all the teachers of the school.

C. H. Brunk said that in Virginia all the brethren who are directly interested are consulted and a committee of 5 or 9 or any number is chosen and they appoint the superintendent and all the teachers. C. Z. Yoder said in his district the directly interested brethren choose a few brethren as candidates and then allow all the members of the school to vote, and the one receiving the highest number of votes is elected.

J. K. Hartzler said, there are three kinds of Sunday-schools, denominational, union, and mission schools. For the denominational schools the views presented are right. Union Sunday-schools do, after all, a good work, and they cannot be conducted just as the denominational ones are.

J. R. Zook said that in attending a Union Sunday-school Convention the ministers of all denominations present there said that wherever they superintend and teach they teach as much of their own church doctrine as they possibly can.

At this point the meeting was dismissed with singing and prayer for the noon intermission.

AFTERNOON SESSION

Was opened with devotional exercises, conducted by Bish. J. Kurtz. "What of evergreen Sunday-schools?" by S. F. Coffman (whose address will appear later) and Levi Hooley. When good seed is sown into good ground it must be cultivated and cared for. We might say the good seed of truth sown into the mind that is clean and pure of evil will not need cultivation; but we must not forget that "while men slept the enemy sowed tares."

For this cause there should be evergreen Sunday-schools, in order to keep the mind cultivated while still more good seed is sown. Winter is in one respect the best time for Sunday-school work in the country because as a rule there is more time for preparing the lesson and thus make

the work in the school more thorough and productive of good results.

Winter is the time when other social life is at its greatest activity and also that which leads young and old away from religion, and the evergreen Sunday-school might do much to keep our young people out of its evil influences.

W. W. Miller's sentiments were that the Sunday-school should by all means be continued all the year.

J. D. Zook stated that their own school was fully as interesting, even more so, in winter than in summer.

Daniel Shenk, — The reason, probably, why schools close in the fall is because many think they cannot have a good attendance in winter. But the effort should be made and they may be surprised to find the attendance far better than they expected.

A resolution being called for, the following was presented and adopted:—

Resolved, that we believe Evergreen Sunday-schools, when ever tried, with fair effort, have been a success in the towns and in the country; and that every Sunday-school worker should use his efforts to make his school evergreen as soon as possible.

"Singing in Sunday-school" was presented by A. B. Kolb in an essay (which will appear in a later number).

Resolved, that we endorse the sentiment of the essay read by A. B. Kolb.

(To be continued.)

GOD'S CHARITY.

It is a sweet lesson I have learned today from God's book. The things he covers up.

Tell me, if you can, the name of the thief on the cross, or the woman from Sychar? and who was the poor outcast that bathed the Saviour's feet with her tears?

Possibly in heaven they will never know but these were among earth's fairest blossoms. I can think of God's charity thus outstreched.

I wish I could keep from saying anything bad about any one; Lord help me! Most of us have things we want covered up—and covered up forever, too.

I am right glad the judgment day will not reveal any of the sins of a Christian. How good of Him not to subject us to the shame of a past record revealed before men! We will only be judged for our reversion. Brethren, let us live to get big ones only for our silence of other's shortcomings.—[Sel.]

If you do not enjoy your Christianity the probabilities are your religion does not coincide with the religion of Christ.

For the Herald of Truth.

FOR THE SUNDAY SCHOOL CHILDREN.

No. 15.

Nothing good can be gained by acts of revenge. The fruits gathered from the seeds of revenge are always bitter, and both he that sows and he that reaps must partake of this bitterness. Acts of revenge seriously mar the reputation of the one who commits them, as a good citizen. It is an attribute of savage life, and vanishes in the light of Christianity as it spreads over the world; for its laws utterly forbid the carrying of acts of revenge into execution.

In the teachings of Jesus and the apostles we don't find a word that allows the taking of revenge, or in any case justifies one in doing it, but instead forgiveness is taught and demanded. When we contemplate the baneful consequences always arising from acts of revenge, as we learn them from past history, and see them in our own time, we cannot help but surmise that there is wrong teaching, and that the laws of love, which underlie all good government, are grossly neglected, and it is sorrowful that this wrong teaching is often done by parents, though many times unthinkingly, to their children by example, which gives the most lasting lessons.

The Sunday-school here again is one of the most instrumental institutions in blotting out this evil preying upon the nature of rational beings to the injury of their welfare, and the Christian life. The Sunday-school reaches many children who are seldom, probably never, taught the good flowing from the laws of love, nor the evil springing from acts of revenge. The good from this alone is beyond computation.

Now, children, and those who are no longer children, take a good advice: Banish from your minds every trace of revenge. Don't harbor one thought that you will do injury to anyone, in any way or for any cause, for if you do, you will be sowing a bad seed, the fruit of which you must taste; but instead cultivate a forgiving spirit, and then when real or imaginary injuries cross your pathway, you can clear all nicely away by forgiveness, the telling act of love. A forgiving heart brings a calm and restful mind.

UNCLE HENRY.

SUNDAY SCHOOL LESSONS.

LESSON VI.—Nov. 6.
PETER DELIVERED FROM PRISON.—Acts 12:1-17.

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. 34:7.

Time.—In the spring of A. D. 44. The Passover that year was April 1-8. The martyrdom of James took place just before, and the release of Peter just after.—*Deloubet*.

Place.—Jerusalem. The tower of Antonia, where Peter was imprisoned, and the house of Mary the mother of Mark.

INTRODUCTION.—Herod.—Several Herods are mentioned in the New Testament Scriptures in its 70 years of history. There is a family likeness among them all. They were all selfish and wicked. (1) *Herod the Great* was the murderer of the innocents at Bethlehem. (2) *Herod Antipas*, his son, who murdered John the Baptist. (3) *Herod Agrippa I.*, grandson of Herod the Great, who murdered the apostle James. (4) *Herod Agrippa II.*, great grandson of Herod the Great, was the Herod before whom Paul defended himself (Acts 26:28).

James.—There are two men by the name of James mentioned in this lesson, *James the son of Zebedee*, the brother of John, who was martyred A. D. 44. *James, the brother of our Lord*, who for many years was at the head of the church at Jerusalem, and wrote the Epistle of James.

Paul.—Paul was now aged about 42, and was at Jerusalem or on his way for the purpose of bringing the gifts of the Antioch Christians to the suffering saints in Judea. The famine was on the increase, and continued till A. D. 45.

Persecution.—For a time the church had had rest from persecution, but the Jews, seeing the rapid increase of the church, used their influence with Herod the king to stop its progress by persecution.

DAILY READINGS.

M. Peter delivered from prison. Acts 12:1-17.
T. God answers prayer. John 11:32-46.
W. Encouragements to prayer. Matt. 18:15-22.
T. Paul and Silas delivered. Acts 16:19-31.
F. He that asketh receiveth. Matt. 7:7-12.
S. Paul's prayer. Acts 20:28-38.
S. Pray to God alone. Isa. 54:11-17.

LESSON VII.—Nov. 13.

THE FIRST CHRISTIAN MISSIONARIES.—Acts 13:1-13.

Golden Text.—That repentance and remission of sins should be preached in his name among all nations.—Luke 24:47.

Time.—Probably between A. D. 45 and 48.

Place.—Antioch and the island of Cyprus. *INTRODUCTION*.—The history of missions to the heathen forms the second part of the book of Acts. This begins with chapter 13, and is chiefly devoted to the labors of Paul. It is noticeable that this work of diffusing among all nations the unsearchable riches of Christ was begun under the direction of the Holy Ghost, and carried out by the power of the Holy Ghost.

Miracles by the Apostles. We are not to suppose that the apostles possessed the power of working miracles at pleasure, but only when they felt a divine impulse urging them to perform one. Paul struck Elymas with blindness because he felt inspired to perform that miracle, but he could not cure Epaphroditus of his sickness, nor remove from him the thorn in the flesh.—*Gloss*.

DAILY READINGS.

M. The first Christian missionaries. Acts 13:1-13.
T. The commission to "go preach." Matt. 28:16-26.
W. Preachers needed. Rom. 10:14-21.
T. Right means to be used. Deut. 13:1-7.
F. The gospel in new fields. Rom. 15:13-23.
S. Manifest through preaching. Titus 1:1-5.
S. The gospel for the world. Mark 16:14-20.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

November 1, 1892.

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THE REPORT of the Sunday-school Conference will be found in another column. *"Prove all things, and hold fast to that which is good."*

BRO. J. S. COFFMAN left on the 17th of Oct. for Morgan Co., Mo. May God be with the brother in his evangelistic work.

PRE. J. S. SHOEMAKER, of Dakota, Ill., preached at Elkhart on the evening of the 17th. A number of brethren from Illinois were with us several days. They left for home on the morning of the 18th.

BRO. J. F. FUNK left on the 18th to attend the Western Pennsylvania District Conference. It will be almost impossible for him to pay the Johnstown brethren a visit this time as he is expected to be present at the Minnesota Conference, Nov. 14th and 15th. God willing he will be with you later.

BISHOP D. C. AMSTUTZ AND WIFE, of the Swiss (Chippewa) Mennonite church, Wayne Co., Ohio, paid our office a pleasant visit Oct. 19. We only regret that the brother's time was so limited that he could not hold services for us. Make your stay longer next time. He attended the Indiana Conference and took an active part in the proceedings for which we feel grateful.

BRO. AND SISTER J. F. FUNK received a telegram on the 9th of October, announcing the death of Sister Funk's mother, Sister Kratz, of Dublin, Bucks Co., Pa. Sister F. and daughters left for Pennsylvania on the 11th to attend the funeral on the 14th.

OUR MINISTERING brother, Bish. John Shenk, of Elida, Ohio, has been afflicted for some time with a sore something like a carbuncle on his side, and was unable to attend the Indiana Conference. We are glad to learn, however, that he is recovering.

THE BROTHERN John Schmidt and Peter Summer, of Matamor, Ill., and John Blosser, of New Stark, Ohio, preached at the Mennonite church, Elkhart, Ind., Oct. 10th. The brethren spoke words of encouragement to us for which we feel to return our appreciation. A number of other brethren and also sisters from different states, who had been attending the S. S. Conference, met with us to worship God. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

THE EVANGELIZING FUND.—Owing to repeated demands upon the Evangelizing Fund during the past year without much reimbursement, our treasury is nearly empty, and in view of a number of prospective requests for funds in the near future, we feel urged to invite our readers, and all who are interested in the work of extending our church work and spreading abroad the gospel as we understand and teach it, to contribute for the fund as their means and circumstances will allow. The evangelizing work, whenever and wherever it has been carried on, has always proved a wonderful blessing to the church, and the work should never suffer for lack of means to carry it on. In the early history of our church it was the continual evangelizing work that upheld it in the midst of persecution, and caused it to increase notwithstanding the fact that thousands were put to death. In our own day—in the past few years—evangelizing work has been the means of establishing churches that were small and almost discouraged, and many precious souls have been won from the world and brought into active work for the Master. Contributions may be sent to the Treasurer, Bro. G. L. Bender, Elkhart, Ind., or to the Mennonite Pub. Co.

OUR FAMILY ALMANAC for 1893 is ready for delivery and all orders are promptly filled. It contains a list of names of ministers with their addresses, and other useful and interesting matter. Sent postage paid as follows:

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IT IS WISE to adopt all proper means for the promulgation of Christ's work and the prosperity of the church, but the silly aping of some people and even denominations after the ways and works of the world are a slander upon Christianity. Our desires and aspirations proclaim what we are; if they are heavenwards the world will see it; if they are worldwards, will the unconverted not see it just as well? "Seek those things which are above," not the things which are of the world; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life are not of the Father, but of the world, and the world passeth away, and the vanities thereof, but God's Word will stand forever.

A "POINTER."—A brother writes: "I sometimes think if all other Christian churches had been so slow to evangelize the world as our church has been, there would still be a great many more dark places." One might say, If our own church had always been as slow to evangelize the world as it has been for about two hundred years, the persecutions and hardships of different kinds with which our church had to contend so much, would have wiped our church out of existence three hundred years ago. It was earnest and combined effort everywhere, and unwavering trust in God, that saved and prospered the church then, and the same means will prosper our cause now.

EVANGELIZING WORK IN OHIO.—We are glad to note that our brethren in Ohio are taking steps for doing more work among our small and insufficiently supplied congregations in Ohio, as the following extract from a letter from one of the members of the Evangelizing Board for Ohio will show:

"A meeting was held here (at Elida), consisting of the ministers and deacons, myself and a few others, to consider and make arrangements for the Evangelizing work in Ohio. After some deliberation it was considered necessary to visit the following places at regular intervals as stated below:

KREIDER'S CHURCH, near Dayton, 25 or 30 members, in charge of Bro. Samuel Kreider, every four weeks. The STEMEN CHURCH in Franklin Co., 26 members in charge of Bro. David Martin, and the TURKEY RUN CHURCH in Perry Co., 9 members, in charge of Bro. Benjamin Huber, each every six weeks. The GIFFORD CHURCH in Medina Co., 30 members, in charge of Bro. Martin Leatherman, and the LONGENECKER CHURCH in Holmes Co., about 40 members, in charge of Bro. — Kilmer, should be visited once a month. The brethren here have concluded to visit these churches every third month, and have the Wayne county ministers visit them the balance of the time, so they will be visited once a month. The BLANCHARD CHURCH in Putnam Co., 25 or 30 members, no minister, every two weeks in the summer, every four weeks through the winter."

There are other districts where steps are taken to bring the work into some system so that all the outlying churches will be more regularly visited.

We might suggest that in those states which are represented by one member in the Amish branch and one in the Mennonite branch of the church, these members co-operate with each other as far as practicable, as it may easily be that by so doing traveling expenses could be reduced and the work be done fully as thoroughly and satisfactorily and perhaps more so than where each works independently of the other.

But at any rate let the good work go on. May the spirit of love and unity pervade the entire work. May God richly bless every effort put forth in this grand work for the upbuilding of his Zion on earth.

OUR BOOK AND TRACT SOCIETY.—For some time the church has been forcibly impressed with the necessity of elevating the standard of literature in her own border and in some way or other counteract and implant Christian literature where now the world is flooded with light and frivolous reading matter. Ambitious advocates of unworthy principles are wasting their energies in securing and publishing that which tickles itching ears, while the Christian world is in astonishment and amazement at the success the enemy has achieved, forgetting herself, and missing the opportunity of redeeming the minds of the people.

The Indiana Amish Mennonite Conference in the spring of '91 becoming awakened to this fact, encouraged the movement in the church of having more tracts advocating the simple teachings of Christ, published and circulated. In the spring of '92 the Mennonite Annual Conference of Ohio passed two resolutions bearing on the same subject.

First, *Resolved*, that this Conference encourage the establishment of a Mennonite Book and Tract Fund (Society), and will aid in the contribution and distribution of the same.

Second, *Resolved*, that the following brethren, and as many more as may be needed and chosen by the appointed committee, be considered members of the Mennonite Book and Tract Fund (Society): David Burkholder, Nappanee, Ind.; R. J. Heatwole, Newton, Kans.; C. Z. Yoder, Weilersville, Ohio; J. K. Hartzler, McVeytown, Pa.; G. L. Bender, Elkhart, Ind.; John Blosser, New Stark, Ohio; M. S. Steiner, Elkhart, Ind.

The appointed committee published a number of tracts and looked after the work assigned it as best it could with the limited means and system of work under which it labored. A meeting to form a more definite organization was appointed for Oct. 10, 1892. The names J. S. Coffman, J. S. Lehman, Levi Hooley, C. H. Brunk were proposed and added members.

The members in their constitution adopted the name, Mennonite Book and Tract Society. The Society proposed a number of new names for membership, the persons whose names were proposed becoming members in the near future. Other important business was transacted

which we will not take the space to mention.

The members of the Society are expected to busy themselves issuing Christian literature, and so far as possible influence the minds of the people with whom they come in contact to read that which edifies and builds up the inner man. They are, too, duty bound to engage themselves in the judicious distribution of soul-refreshing reading matter, and solicit means to carry on the work.

The following section of the Society's Constitution states the object of the Society: "Its object shall be to awaken a greater interest in the church for Christian literature, to spread more extensively the plain teachings of the Bible as held by the church, both in the church and in the world, to provide our poor with edifying reading matter, to aid our ministers in securing instructive books and Bible Helps, to place our publications into as many city and college libraries as this Society may deem expedient, and to have timely tracts published to be distributed freely."

The Society in their first-called meeting felt the need of a hearty support from those who are endeared to the teachings of Christ. Without the sympathy, prayers and co-operation of the entire church the members more directly interested in the work can do but little compared with what can be done, if all lend a helping hand. If you are concerned in the salvation of those around you, another way has now been opened by which you may reach them. We have a number of tracts on various themes ready for distribution. The following statement shows our work:

Paid for printing tracts, and postage ...\$193.05
Rec'd from donations and sales of tracts 148.19

Balance\$44.86
Number of tracts on hand26,750

Calls have already come from various sources for tracts and books which could not be filled simply because we were then short in means. Any amount of tracts can be distributed to good advantage, and we trust good results. There are at present a number of good tracts laid before us which will be submitted to the press and sent out as soon as the Lord opens the way for us to do so. The work is so arranged that very little means are required to print and distribute the publi-

cations. Good books can also be secured and disposed of to good advantage, if the means are furnished. The Mennonite Publishing Company has kindly consented to furnish us their publications, *Martyrs' Mirror*, *Menno Simon's Complete Works*, etc., at greatly reduced prices, if the Society places them on library shelves, or in public places where they will likely be read.

The Society is a purely benevolent institution. What you donate to the Book and Tract Fund will be used to purchase and send out just that amount of Christian literature. Our motive is implied in the injunction, "Freely ye have received, freely give." Hence the good that will be accomplished through this avenue of church work is limited largely by the support the brethren on every side give it. We kindly solicit your prayers and your mite in behalf of the work before us, that nothing save the plain truth of the Christian religion may be sent forth on its mission of reformation. Make it your business to have many silent messengers bearing the glad tidings of salvation sent out on their mission, that much good may be accomplished, and that many persons otherwise passed by not hearing the Word of Life, may be reached and brought nearer to God.

MENNONITE BOOK AND TRACT SOCIETY,
Elkhart, Ind.

CORRESPONDENCE.

FROM LANCASTER CO., PA.—On the 16th of October 39 persons were received into church membership by baptism and reinstatement at the Weaverland church. May they and we so live that the Lord will add his blessing, for without him we can do nothing.
COR.

FROM FAIR VIEW CHURCH, SEWARD CO., NEB.—Sept. 2, 1892, sixteen young souls were received into the church by water baptism. The applicants were baptized in the Fair View church by Bishop Joseph Shlegel. The building was filled to its utmost capacity.
COR.

MUDDY CREEK, LANCASTER CO., PA., Oct. 14, 1892.—Our dear brother, Jacob Gingerich, of Preston, Ontario, came here on the 14th of October and preached in the Bowmanville meeting house on Friday, from Mark 8: 34, 35, in which he made the way of life plain. God bless the brother in his work.
COR.

MINISTER ORDAINED.—On the 18th of Sept., at Stonerville, Westmoreland Co., Pa., by the voice of the church at that place, Bro. Aaron Loucks was ordained to the ministry. May God bless the dear brother and crown his efforts with success to lead the church, and bring souls to Christ.
COR.

FROM GOSHEN, IND.—On the 25th of September a minister was ordained in the Clinton Amish church. Two brethren received votes and the lot fell upon Bro. Daniel Troyer. God bless the dear young brother in his high and responsible calling of the ministry of the gospel of Jesus Christ, that through his instrumentality the church may be built up and many souls be brought to the Savior.
COR.

FROM CASS CO., MO.—On the first Sunday in October the usual fall communion services were held at Bethel church near Garden City. Bish. D. D. Kauffman, from Morgan Co., was present and assisted in the solemn exercises. He left on Tuesday, the 4th, for the Kansas and Nebraska Conference. Tuesday, the 11th, Pre. E. M. Shellenberger, of Ransom, Ness Co., Kans., arrived in our midst with his family and remained a week, holding a number of meetings and visiting with the sick and other families of the brotherhood.
COR.

FROM MONTGOMERY CO., PA.—A brother from Souderton writes us as follows: "Last evening (Oct. 5th) we had a blessed season in our church. We had visitors from Lancaster and York counties, and had a meeting here in our church in Souderton. The house was well filled. There were three ministers from Lancaster Co. and one from York Co. There were altogether 15 ministers present who came to attend Conference in Franconia. The services were conducted by the brethren Snively, Lehman, Hurst, Moyer and Andrew Mack. They preached to us the word abundantly."
COR.

FROM DALTON, WAYNE CO., OHIO.—Sunday, Oct. 2, ordination services were held in the Sonnenberg church, to ordain a brother to fill the vacancy caused by the death of Bro. Christian Sommer. The lot fell upon Jacob S. Moser, and he was accordingly ordained by Bish. J. Nusbbaum. Bish. D. C. Amstutz, of the Chipewia church, and Pre. David Hostetter, of the Salem church, Weilersville, Ohio, were present and preached from 1 Tim. 3: 1-3. The duties of the minister were plainly set forth. May our dear young brother stand firmly as a faithful watchman on Zion's walls and as a faithful witness for God. The Lord strengthen him in his work, that he may proclaim the Word with joy.
J. S.

FROM WALNUT CREEK, HOLMES CO., OHIO.—Sunday, Oct. 16, communion was observed in the Walnut Creek church. An unusually large number of brethren and sisters participated, and the Lord was with us and that to bless. May we, with ever increasing zeal, press forward in the work of the Lord, ever growing in grace and in the knowledge of our Lord Jesus Christ. Bro. Isaac A. Miller, of Smithville, Wayne Co., and other brethren and sisters of Geauga Co., Ohio, and LaGrange and Elkhart counties, Ind., were with us and participated in the solemn services.
COR.

FROM FRANKLIN CO., PA.—The brethren John K. Brubaker and Benjamin Lehman, of Lancaster Co., and J. S. Lehman of Elkhart, Ind., have been visiting the churches here, and filled five appointments from Sept. 28 till the 30th. We trust their kind admonition will have a lasting impression. We were much encouraged and two precious souls have become willing to give their hearts to Jesus and join the people of God. We believe that the hearts of many more were touched, and the seed sown may yet spring up and bear fruit to the honor and glory of God. On the 1st of Oct. Bro. Martin Whisler from York Co. was with us and filled one appointment. The word was proclaimed in earnestness and we hope all present were benefited.
COR.

SALEM CHURCH, WAYNE CO., OHIO.—On Sunday, Aug. 7, Bro. D. H. Beader arrived in our midst and filled an appointment on Sunday evening and also on Monday evening. Sept. 8th we were again favored with a visit from Bro. C. B. Brenneman of Allen Co., Ohio, who also filled two appointments at this place. These meetings were well attended and a lively interest manifested. May the Lord bless these dear brethren, and may they ever look forward to the prize of the high calling in Christ Jesus. There are yet many precious souls here who are outside the ark of safety. Seeing the necessity of more decided action on the part of the children of God, the Christian young people of this place have now in progress a Young People's Meeting, which is being held every two weeks, and by the kind assistance of some of the older brethren we have very pleasant and instructive meetings, and by the prayers of God's people and by the power of the Holy Spirit, we hope the unsaved souls may yet be led to accept a Savior so long and so often rejected. We earnestly invite ministers and all Christian workers from abroad to visit with us, as in this way we can all be encouraged and edified.
COR.

FROM MAHONING CO., OHIO.—Bro. Noah Metzler, of Elkhart Co., Ind., accompanied by his wife and mother, spent a few days with us recently. Oct. 1, he spoke at the preparatory meeting at Metzler's church, and the following day he addressed a large congregation at Oberholzer's church, where communion services were held and about 165 brethren and sisters partook of the emblems of our crucified Savior. The same afternoon he addressed an interested audience at the Union church at East Lewistown. Quite an interest was manifested at all these meetings. Next day Bro. Metzler and those accompanying him left for eastern Pennsylvania, to be gone several weeks, when, on their return, they intend to make another short stay here. May God's blessings rest upon them.
COR.

FROM RAINHAM, HALDIMAND CO., ONT.—Communion services were held here on the 2d of October, on which occasion about 60 brethren and sisters participated in the solemn commemoration of Christ's death. Bish. A. Cressman and Pre. N. Stauffer, of Waterloo Co., Ont., and several other brethren and sisters were with us. Five persons were also received into church membership upon confession of their faith, and the sacred ordinance of water baptism. It was a pleasant spectacle, and we trust the sacred promises made before God and man will ever be fresh in their memories. Let us entrust our lives into the protecting care of Providence and let us kneel down each morning and night and thank God for so securely keeping us. Oh, let us not neglect prayer. "The effectual fervent prayer of a righteous man availeth much." Brethren and sisters, pray for these new converts, that they may become steadfast in their faith.
COR.

A REQUEST.—Dear Brethren:—I again come to you with a request. Our brethren in the vicinity of Inman, McPherson Co., Kan., are building a meeting-house which will cost between four and five hundred dollars. The membership consists of 24 persons and some of them are pretty deeply in debt on their property. However, as it has become rather inconvenient to hold their meetings in their private houses, which are small, they were forced to take steps to build a house of worship, trusting in God and the contributions of brethren and sisters for assistance in the undertaking, and in their behalf I have therefore consented to appeal to you, dear brethren and sisters. "Let us do good to all men, especially to those of the household of faith." Contributions and offerings for the building will be thankfully received by
Your brother,
ISAAC PETERS.

Henderson, York Co., Nebr.

FROM THE GARBER CHURCH, YORK CO., PA.—Our dear brethren in the faith, Abel Horning, of Telford, and Jacob Bean, of Souderton, Montgomery Co., Pa., have been visiting the brethren in York and Adams counties, Pa., during the past week, and on Friday afternoon came into our midst. In the evening Bro. Horning preached in our church to quite a large, attentive and intelligent audience, from Mark 9: 5, "It is good for us to be here." The brother spoke feelingly, and portrayed to his hearers why Peter thus addressed his Lord and Master, and also why it is good for us to be in the house of the Lord.

The good seed sown on this occasion cannot help but be productive of much good. May the dear brother come soon again. Saturday forenoon they visited among the brethren here and in the afternoon were taken about nine miles across the country to Bro. Jacob Hershey's place, where Bro. Horning filled an appointment on Sunday morning at Hershey's meeting house.
COR.

FLANAGAN, ILL., Oct. 12, 1892.—Sunday, Oct. 2, Pre. Joe King, of Danvers, Ill., preached two interesting sermons. His first subject was Heaven, and the second, Prayer. He spoke in English. On the 3d he returned home. The same evening Pre. P. Shantz, of Danvers, came and preached three interesting sermons, Monday evening and Tuesday morning and evening. We feel that the Lord blessed the words that were spoken, for the sermons were very impressive, and four young souls were moved to turn from darkness to light and accept Jesus as their Savior.

On the 5th they went to Meadows, Ill., where they met Pre. Bachler, of Fairbury, Ill., and Pre. D. Augspurger, of Washington, Ill. There they preached three interesting sermons. Thursday evening they returned to our church at Flanagan and Pre. Shantz spoke to a large audience again in the English language, and four more expressed their desire to turn to God. Friday, Pre. P. Shantz received a telegram to return home to attend a funeral of a departed friend. Friday evening Pre. D. Augspurger preached another very interesting sermon. Saturday evening the eight converts were baptized and taken into church fellowship. Pre. D. Augspurger administered baptism. Sunday communion services were held, thus closing the services. We feel we have been richly blessed, and may God bless those who so kindly assisted us. May they ever be useful instruments in his hand, working for the advancement of his kingdom.

J. W. B.

ZURICH, ONT., OCT. 1892.—Bro. S. Yoder, from Elkhart, Ind., came into our midst on the 29th of Sept. and left for his home on the morning of Oct. 3. He filled five appointments while with us. Sad to say but few came to hear the precious gospel truths. People seem to make excuses something similar to those of which we read in Luke 14, who were invited to that great feast. We thank God that he moved Bro. Yoder to give us a short visit. We also thank Bro. Yoder for his love toward us, in visiting us. May God reward him and may the seeds he has sown bring fruits of joy eternal.

Oct. 8 preparatory meeting was held, on which occasion one precious soul was received into membership. May God bless her through the journey of her life. On the 9th communion was observed. All the members present showed their willingness to serve the Lord and keep his commands and humble ordinances. On this occasion the brethren and sisters, Bish. A. Cressman and wife, Bro. M. Snyder and wife, and Dea. D. Eshleman were with us. Another meeting was held on the 10th. May God bless their visit both to us and to them. Bro. and Sister Cressman and others intend to go to Pennsylvania this week. May God be with them on their journey and bless their work while with the churches there. O, pray for us earnestly. God has promised to grant us our request. I fear that we are sometimes doubting, but then we have no promise that he who doubts shall receive.
COR.

FROM JOHNSTOWN, PA.—Oct. 1, preparatory services were held in the Blauch church, Somerset Co., Pa. The services were conducted by Bro. William Graybill, of McAllisterville, Juniata Co., Pa., assisted by Bro. H. H. Blauch, from the south end of Somerset Co. After earnest sermons from the brethren five precious souls were added to the church by baptism. May God help them to prove faithful. In the evening there was preaching at the same place, conducted by Bro. G. D. Miller, from the south end of Somerset Co.

Sunday, the 2d, communion was held at the same place. Several hundred brethren and sisters partook of the bread and cup, after which the ordinance of feet-washing was observed. In the evening Bro. Graybill preached at the same place again. The brethren Blauch and Miller preached in the Stahl church from Matt. 14: 14.

Monday evening Bro. Miller preached in the Weaver church, Cambria Co., and Tuesday he went home. Monday evening and Tuesday at 10 A. M. Bro. Graybill preached in the Thomas church, Tuesday evening and Wednesday at 10 A. M. in the Stahl church. Wednesday evening and Thursday at 2 P. M. in the

Weaver church. Friday he left for home. May God add his blessing to all that the dear brethren have told us.

Bro. Joseph Kauffman and wife from Blair Co. were also with us on this occasion, and so were a number of brethren and sisters from the state of Michigan, among them Bro. Daniel D. Blauch and wife. The friends of sister Blauch live in Somerset. Her mother is past 80 years old. Bro. Blauch's mother lives near the Blauch church. Her age is nearly 88 years. She was still able to attend the meetings. While there she told the writer that this was probably the last time that she would ever go to meeting with her son Daniel. On Sunday afternoon Oct. 2, all her children, two sons and four daughters, gathered in her cottage.

LEVI BLAUCH.

FROM MARKHAM, YORK CO., ONT.—Pre. Samuel Yoder of Elkhart, Ind., came here very unexpectedly on Thursday evening, Sept. 15, and on Friday he visited some of the brethren and sisters, among others Bro. Michael Fretz, who is very poorly and cannot attend church. The same evening a meeting was held in Wideman's meeting-house. Bro. Yoder preached from Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Saturday evening he preached at the same place, and on Sunday morning at Cedar Grove, then to Sunday-school at Wideman's meeting-house, and preaching at the same place in the evening, and also on Monday evening.

Tuesday evening Bro. J. S. Coffman came here and the brethren labored together until Thursday morning, when Bro. Yoder left for Breslau, Ont., and Bro. Coffman remained, preaching in the evening and visiting during the day-time. Bro. C. also addressed our Sunday-school on two different Sundays with words that the children, and older ones too, will remember for a long time. Monday morning Oct. 3 he left for home via Berlin. The brethren preached the precious truth of the Bible and many were deeply moved. Four persons have taken a bold stand for Christ, and we have good reasons to believe that others felt as did king Agrippa when he said unto Paul, "Almost thou persuadest me to be a Christian." May our united prayers ascend heavenward, that such souls may yet be rescued before it is too late. Brethren and sisters, since we have been admonished over and over again from the dear brethren what to do and what not to do, then let us be more in earnest than ever before and live so that we may be a light to those that are out of Christ that

they may see that there must something be in living for Christ, and come out from the world and work with the people of God. May God bless us all.

A. B. RAMER.

SUNDAY-SCHOOL ITEMS.

FROM YORK CO., PA.—The union Sunday-school at this place had a series of teachers' meetings Saturday and Sunday, Oct. 15 and 16. The program, though not lengthy, contained very good topics which were very ably discussed.

COR.

BEAMSVILLE, ONT., OCT. 18, 1892.—The Sunday-school at the Twenty is interesting and prosperous. The number of scholars is sixty; number of teachers, nine; officers, two. We use the Lesson Helps and commend them.

J. HIPPLE.

FROM MILFORD, SEWARD CO., NEBR.—The Fairview Sunday-school is still largely attended, and it seems as if all, from the Superintendent down to the A B C scholars, were interested in the work.

COR.

FROM FLANAGAN, LIVINGSTON CO., ILL.—We still have a flourishing Sunday-school and Young People's Meeting. We meet once a week when we spend the time in studying God's word, in singing and in prayer. We desire the prayers of all the readers of the HERALD that we may grow in grace and that the Lord may bless our work.

COR.

FROM GARRETT CO., MD.—The Sunday-school at the Casselman church, Garrett Co., Md., was closed on the 9th of October, and a Bible class was organized. Bro. J. H. Bender was elected Superintendent and Bro. J. J. Bender, Assistant. Provisions will be made for the small scholars whenever they attend. The school had been successfully carried on for six months with a good attendance, the attendance being an average of 43. The average attendance of 1891 was 50. The penny collection during the summer amounted to \$8.64. We used the S. S. Lesson Helps published by the Mennonite Pub. Co.

Bro. D. H. Bender was with us and encouraged the work, which we hope will be carried on successfully, as it is the first one we have had at the Casselman church. We hope also that the school will be re-organized in the spring.

MARY BEACHY, Sec.

A SAD ACCIDENT.

The members of the church of our brethren who came here to Woodson Co., Kansas from Russia decided recently to move to Colorado, as many of them had no farms of their own and others among them who had were nevertheless in straitened circumstances. Eight families accordingly prepared to leave for Colorado this fall.

On the 5th of September our dear ministering brother, Peter F. Nickel and two young men started westward on the train with some sheep and cattle. Arriving at White City the agent there told him he should hurry over to the other depot and sign the contract and tell the agent to attach their car to the next freight train. The depots were about half a mile apart and they at once started for the other depot. They had gone but a short distance when a freight came on the other road, and as it had to stop at the crossing, it was still going quite slowly when it reached our friends, and Bro. Nickel, thinking this was the train to which his car was to be attached jumped on to ride to the depot to get his business transacted as soon as possible. But instead of stopping, the train went past the depot at the rate of about 20 miles an hour, and Bro. Nickel, seeing his mistake jumped off from the train. The two young men, upon coming to the depot, asked for him, but as no one had seen him they began to search for him. A few minutes later a telegram came announcing that a man had leaped from the train, and that search should be made for him. They hurried down the track and found him but a short distance from the track, dead. Their consternation and sorrow can hardly be imagined.

The dear brother was loved and respected by all who knew him. He seemed to be especially gifted as a minister, his sermons coming from the heart and going to the heart. He did not use flowery language, but preached Christ and him crucified, and the loss to the church is a sad one, as well as to us who are here as a few families, for he often visited us. As he was very earnestly engaged in his calling, his temporal affairs were sometimes not attended to, and his his family (a widow and seven children) are in want. Brethren and sisters who desire to show their sympathy by act toward our dear sister may communicate with Bro. Cornelius Nickel, Juse, Woodson Co., Kansas or the writer. All will be thankfully relieved. "Whoso giveth to the poor lendeth unto the Lord."

Michael Bender.

HARTFORD, KANSAS.

MAN was not made to suit the plan of redemption, but the plan of redemption to suit the necessity of man.

CRUEL WOMEN AND THOUGHT-LESS CLERGYMEN.

It is not unusual for women to denounce the inhumanities of sport. Their tender hearts revolt at the thought of taking pleasure in killing, but many of them are willing to encourage wholesale slaughter for the gratification of their love of ornament. This observation does not apply only to "society women" or "women of the world." It applies equally well to women of religious character, but of thoughtless conduct. It was observed, for example, at the recent meeting of the Christian Endeavor Societies in this city, that nearly all of the girls and women in attendance had their hats and bonnets decorated with the feathers of innocent birds which had been wantonly slaughtered for the simple purpose of gratifying female vanity. The extent to which this atrocious cruelty is carried is astonishing. The gun, the trap, and even electricity, are used for the destruction of millions of birds of every sort whose feathers can be used by the milliner. M. Raspail writes that fifteen thousand five hundred small birds, including nightingales, red-throats, fly-catchers, warblers, and many other song birds, were caught in nets last summer, in two forests only, in the department of Muerthe and Moselle, and were killed in cold blood for the sake of their plumage. In that same province M. Raspail says that at least 1,200,000 little birds are destroyed in the same way and for the same purpose every year; and all the world over a like destruction is carried on in order to minister to the female love of ornament. It is not too much to say that the woman who wears a dead bird as an ornament bears a mark of her own heartless or thoughtless inhumanity.

We think, and we take leave to say, that the clergy are responsible for this inhuman freak of fashion. The clergy are the moral teachers of mankind, and they profess to teach the doctrine of One who was Incarnate Divinity, and therefore the very Incarnation of Mercy. Yet, with some noteworthy and honorable exceptions, the clergy seldom speak of the sacred duty of humanity. If they did, their people would soon become humane from a deep sense of religious obligation, and not only from a natural tenderness of sentiment. We appeal to the clergy to do their duty in this matter, and to use their power to banish and drive away thoughtless cruelties which are a disgrace to humanity. What a farce it is for a congregation of Christian people to join in litanies, imploring the Divine Being to "have mercy upon us, miserable sinners," while one-half of their number are adorned with trophies of merciless slaughter inflicted upon myriads of God's most beautiful and most helpless creatures!

Miscellany.

By ALL appearances the Cholera epidemic is almost at an end in Europe.

MARSHAL MANUEL DEODORO DA FONSECA, who died August 23d, was the leader of the revolution that dethroned Dom Pedro and established the Republic of Brazil. A man of quick temper, impatient of restraint, he had been long known as the leader of a turbulent faction. The same characteristics led to his dissolution of Congress when it refused to do as he wished, in consequence of which he was forced to resign in favor of Floriano Peixotto, the present President.

AFRICAN HABITATIONS OF CRUELTY. Africa is three times the size of Europe; every pound of ivory costs one life; for every five pounds one hut has been burned; for every two tusks a village has been destroyed; for every twenty tusks a district has been destroyed.

A FIREMAN'S HEROIC ACT.—Fireman Downey of a North Penn. railroad freight train which was thundering along at great speed, saw a tiny boy on the track ahead. While the engineer whistled down breaks and reversed the locomotive, the heroic fireman climbed out upon the pilot and reaching ahead, snatched the child in his arms. The effort was too great, and rescued and rescuer rolled off in the ditch. The child would otherwise have been killed.

AT MIDNIGHT on the 10th of October, during a storm, the steamer *Bokhara* of the Peninsular and Oriental line struck on Sand Island, one of the Pescadores group, off China, in the Pacific. The steamer sank a few minutes after she struck. Of the two hundred souls on board, one hundred and sixty found a watery grave. The fires had been extinguished by the heavy seas several hours before the catastrophe, leaving the ship in a helpless condition. The cargo of the *Bokhara* consisted of \$200,000 in treasure, 1,300 bales of silk, 800 tons of tea and general merchandise.

FIVE PERSONS OFFER TO GO TO THE DARK CONTINENT.—King Momolu of the Vey nation, Africa, being recently killed in battle, his son Prince Momolu, who has for some time been attending the Fisk University, at Nashville, Tenn., was called home to succeed his father's throne. The young Prince disliked to go saying the people are uncivilized, that they live on herbs and roots and practice barbarous habits. On the 25th of Sept. he delivered a lecture at the close of which he was surprised to have five persons offer their service to go back with him to teach the Veyites the religion of Jesus Christ and otherwise civilize them.

AFFIRMATIONS VS. OATHS.—The recent opening of Parliament was characterized by one fact indicating the marked change which, scarcely noticed, has come over England. Not less than eighteen members availed themselves of the privilege for which Bradlaugh fought so long and so persistently, and made affirmation instead of taking the oath. Among them were John Burns, the labor leader, Nao-roi, the Indian member, Caine and Jacob Bright. In such marked contrast was their procedure to that of the groups of five, who, Testaments in hand, hurried through the form of oath, that *The Christian World* says: "It will be well for religion and decency when there is no needless formal appeal to the Almighty at all, but when the Member's solemn affirmation of allegiance will be all that is required."

NEXT to cannibalism the most terrible practice in the Congo basin is that of human sacrifices on the occasion of the funeral ceremonies of important persons. The richer the family of the deceased person, the more numerous are the victims. Because far up the tributaries slaves can be bought much cheaper than on the Congo, canoe parties are sent for hundreds of miles for the sole purpose of buying victims for human sacrifices. They are blindfolded, bound to a stake in a sitting or kneeling posture, and a single blow of the skillful executioner's knife decapitates them. Though men form the greater number of victims, wives or female slaves are often strangled and thrown in the open grave, or buried alive in it.

Letters Received.

WITH MONEY.

A—J J Amstutz, Peter Andrews, B—J J Blough, G Baergen, John Brubaker, John Blosser, P P Brhm, C—L K Crumbling, J C Culp, D—Levi Deering, E—H Enns, F—M B Fast, Mary Foreman, G—Maria Good, Hettie Gildner, H—O B Henderson, Aaron B Harnish, S B Hostetler, Catharine Hofer, Henry Hildebrand, H Hostetler, I—Otto Ingold, J—H Janzen, K—I G Kratz, Chr King, Fannie Kauffman, Rhoda A Kauffman, J H Kreider, J C Kroker, L—Katie Lyons, Emma Lusher, Ben Lehman, Jacob Leatherman, Levi J Lee, M—U D Miller, A Metzler, A B Mensch, M S Miller, J Moyer, Solomon Moyer, Jas D Miller, James McOmri, Malinda W Miller, Michael D Miller, N—Jos Nafziger, Jos Nafziger, Philip Nies, O—Samuel C Oyer, F F Ortman, R—A Reimer, Henry O Rice, Jacob Ropp, Wayne Rohrer, Susau Rushton, Jos Koth, Chr Kopp, D Renno, H L Rhodes, S—Isaac Stoffer, Jacob Smoker, Ben Sharp, M S Hiram Swan, Edna Swisher, N Strubher, J S Shoemaker, Levi Schindler, H Schmidt, B F Stauffer, John Sommer, John K Snyder, D G Swartzendruber, Jos Schmidt, T—D W Thomas, W—Fred Welser, J G Wiele, Wenger, Lizzie Wiltner, Y—J D Yoder, Z—N Zimmerman, J H Zimmermann.

MISSION FUND.

Mission Fund, \$3.70.

FREE HERALD.

Free Herald, 25 cents; P A Rose, \$1.00.

Married.

LANDIS-GISH.—On the 4th of October, 1892, near Elizabethtown, Lancaster Co., Pa., at the residence of the bride's parents, Christian Gish, by Bish. Martin Rutt, Bro. Ezra B. Landis and Sister Lizzie E. Gish, both of Lancaster Co.

EBERSOLE-LANDIS.—On the 6th of October, 1892, near Elizabethtown, Lancaster Co., Pa., at the residence of the bride's parents, Henry Landis, Bro. John Ebersole and Sister Mary Landis, both of Lancaster Co., Pa., by Bish. Martin Rutt. May peace attend them.

L. B. LANDIS.

DIED.

SHANK.—October 17, in Columbiana county, Ohio, of dropsy, Frances, widow of Michael Shank, aged 94 years, 9 months and 7 days. She was buried at Oberholzer's church on the 10th, where services were held in German by John Weaver of Elkhart Co., Ind., and Abraham Brubacher, and by Jacob Weaver in English.

HES.—Oct. 10, 1892, near Atglen, Chester Co., Pa., of paralysis, Elizabeth, wife of Christian B. Hess, in her 70th year. Funeral on the 13th. Buried at Hershey's meeting-house, Lancaster Co., Pa. Services by Bish. Isaac Eby, from John 14: 1-7.

SCHNECK.—On the 24th of August, 1892, near Apple Creek, Wayne Co., Ohio, of liver complaint, Sister Catharine, wife of Pre. Christian Schneck, aged 67 years, 7 months and 10 days. Funeral services were conducted by J. Nusbaum from Rev. 14: 12, 13. Buried in the Sonnenberg graveyard. She leaves her sorrowing husband and many relatives and friends.

SOMMER.—On the 20th of September, 1892, near Mt. Eaton, Wayne Co., Ohio, Sister Christina, widow of the late Pre. Ulrich Sommer, aged 87 years, 3 months and 9 days. Funeral services by J. Nusbaum from Col. 3: 1-9. Buried in the Sonnenberg graveyard. She leaves one daughter and many friends to mourn her death.

LANTZ.—On the 8th of October, 1892, near Archbold, Fulton Co., Ohio, very suddenly, Maria Lantz, maiden name Grieser, aged 77 years, 5 months and 11 days. She rose as usual in the morning at 6, and as she was about to go out she complained of not feeling well and asked to be helped to bed, but by the time they got her there she was a corpse. She leaves 11 children. She lived a true Christian life and we believe she is at rest. The sister was a widow for over 25 years. Her remains were laid to rest on the 9th. Funeral services in the A. M. meeting-house to a large concourse of friends by Chr. F. Stuckey, Chr. Freyberger and D. Wyse. Of 15 children 11 survive; also 48 grandchildren and one great-grandchild.

WEAVER.—On the 14th of October, 1892, in Paint Twp., Somerset Co., Pa., Jacob, son of Bro. Jonas Weaver, aged 45 years, 7 months and 4 days. He was buried on the 15th in the family graveyard. Services were conducted by Jonas Blough and Samuel Gindlesperger. He leaves behind him an aged father and two sisters to mourn his loss.

MILLER.—Sept. 3, 1892, near Milford, Seward Co., Neb., Samuel, son of William and Catharine Miller, aged 8 days. The remains were laid to rest in the Fair View cemetery. Services by Joseph Schlegel and Jacob Stauffer. Text, Ps. 30: 6, 7 and 1 Cor. 15: 36-42.

WHIRCH.—On the 7th of October, 1892, near Shipshewana, Lagrange Co., Ind., Bro. Daniel Weirich, aged 63 years, 4 months and 12 days. He suffered of an unknown complaint. He was confined to his bed several months. From the beginning of his illness he was deprived of his speech to such an extent that he could hardly be understood, and for three weeks he took no food. Still he retained consciousness to the last, bearing everything in Christian patience. He was a member of the Old Amish church. He leaves a widow, five brothers and sisters, five children and 15 grandchildren. Funeral services on the 9th at Herman C. Yoder's, by J. E. Bortreger and D. S. Kaufman from Gal. 5: 13-23 and 1 Cor. 5: 22-42. The remains were buried in Fred. Suntheimer's graveyard.

ROTH.—On the 9th of October, 1892, near Thurman, Arapahoe Co., Colo., infant son of Jacob and Mary Roth, aged 2 days. Buried on the 10th in the Amish churchyard near Thurman. Funeral services by Joseph Schlegel and Joseph Schrock. "A tender blossom transplanted to a brighter sphere."

YODER.—July 20, 1892, near Garden City, Cass Co., Mo., of cholera infantum, Manda Ellen, only daughter of Lincoln and Fanny Yoder, aged 8 months and 16 days. Services at Clear Fork by J. C. Kenagy and L. J. Heatwole.

YODER.—July 26, 1892, near Garden City, Cass Co., Mo., of summer complaint, "Early Fay," son of Pre. D. F. and Fannie Yoder, aged 5 months and 10 days. And on Sept. 2, 1892, of the same disease, "Irvin Ray," twin brother of the above, aged 6 months and 16 days. Both were buried at Clear Fork where appropriate services were held by L. J. Heatwole from Job 38: 17.

"I take these little lambs," said I,
"And lay them in my breast,
Protection they shall find in Me,
In Me be ever blest."
"However painful it may be
To know that they are gone
The thought is sweet that we may see
Them in that heavenly home."

BOSTETTER.—On the 3d of September, 1892, near Hagerstown, Washington Co., Md., of heart disease, Fannie Viola, infant daughter of Albert and Bettie Bostetter, aged 3 months and 12 days. Funeral services on the 4th at Broadford church by Nicholas Martin and Samuel Poltz. Text, Ps. 90: 12.

"Oh parents, weep not for your child,
Although she's left you for awhile;
In heaven that high and holy place
You may again behold her face.
"Her little crib is empty now,
Her little clothes laid by,
And loving hearts are breaking,
For the little girl that died."

"The silence gives no token,
And fancy spells it o'er,
You think about a little grave
And weep, alas, the more.
"Sleep, Fannie, sleep, 'tis hard to part,
But God has thought it best;
To give you, almost broke our hearts
But now you are at rest."

By a neighbor, E. L. HARTRANFT.

SHANK.—Jacob Shank was born in Rockingham Co., Va., May 4, 1819, and died at his home in Morgan Co., Mo., Aug. 1, 1892. The greater part of his life was spent in native county and state, where he lived until 1871, when he moved to Morgan Co., Mo. Since then he has lived in this county, with the exception of a brief period when he lived in Monticue county. In early life he united with the Mennonite church, and has since been an active member. He is the father of nine children, all of whom grew to manhood, and eight of whom survive him. The *Versailles Leader* says this of him: "His life was an open book. To be kind, charitable, hospitable and just with all men were cardinal principles of his life, and to him a sacred duty. The hungry never went unfed from his door, and to the distressed his home was a house of refuge. He was a member of the Mennonite church, and his whole life was characterized by moral and religious purity; and after a life full of years and good works, though humble, he goes hence from this probationary existence to that higher and purer life, leaving behind many who loved him." His remains were interred in Mt. Zion cemetery, where appropriate services were held by David Bowman and M. S. Moyer.

KING.—On the 28th of September, 1892, near Allensville, Mifflin Co., Pa., David H., son of C. H. King, aged 30 years, 8 months and 29 days. He died very suddenly of cramps in the stomach. On the 29th he did a day's work cutting off corn. In the evening he took sick. The fore part of the night he suffered great pain, and then he fell in a faint and was unconscious till death released him of his suffering at nine o'clock on Wednesday morning. He leaves a sorrowing wife, one child, his father, step-mother, two sisters and two brothers to mourn his departure. Funeral services conducted at the house by Pre. D. J. Zook and J. H. Byler, after which the remains were consigned to the silent tomb, followed by a large number of friends and relatives.

"Brother dear, we all do miss thee,
Thou hast gone from earth away
To rejoice with thy dear Savior
In the realms of endless day.
"He is sleeping, calmly sleeping
In a new-made grave to-day;
We are weeping, sadly weeping
For our loved one gone away.
"His song of life, too soon is sung,
Too soon he's left the earthly shore;
His harp is on the willow bough no more.
We'll hear its notes on earth no more.
"His sun is set in dark eclipse
Ere it had reached its hour of noon;
The plane he formed for future life
Lies buried in the lowly tomb."

BRUBACHER.—Sept. 23, 1892, in Lardisville, Lancaster Co., Pa., of consumption, Sister Barbara Alice, wife of Bro. Levi K. Brubacher, aged 29 years, 4 months and 20 days. Funeral on the 26th. Texts, Heb. 13: 14 and James 2: 26. Buried at the Landisville meeting-house. A husband and one little daughter and a large circle of relatives mourn her departure. A large congregation assembled as a token of respect for the beloved sister.

RUTT.—Sept. 30, 1892, at the home of her son-in-law, John S. Gingrich, near Petersburg, where she had gone to visit, Sister Fannie Rutt (widow), of Elizabethtown, Lancaster Co., Pa., aged 77 years, 5 months and 18 days. Funeral Oct. 3. Text, Rev. 14: 7. Buried at Risser's meeting-house. Sister Rutt was a kind mother and faithful member of the church.

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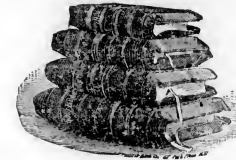
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ELKHART, IND., NOVEMBER 15, 1892.

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THE LONELINESS IN DESPONDENCY.

For the Herald of Truth.
Our constitution is fearfully and won-
derfully framed. The complex combina-
tion of body and soul affords a great
subject for study, but our limited intelli-
gence falls far short of comprehending
the various causes which so seriously af-
fect our being, and so marvelously
changes our moods. Our mind is so
closely related to the body, that the lat-
ter frequently lays hold of the former and
for the time being apparently paralyzes
it. The most frivolous causes in our es-
timation: "a heated room, want of exer-
cise, a sunless day, a northern aspect,
will make all the difference between hap-
piness and unhappiness, between faith
and doubt, between courage and indeci-
sion. The body then is the channel of
our sublimest sorrow as well as our no-
blest emotions." These lonely visitations
are likely to pay you a visit when you
least expect them. They come a surprise,
but this surprise is common to all men.
In the words of Dr. Taylor, "there is a
certain solitariness about every man.
The proverb says that 'there is a skele-
ton in every house,' and it is equally
true that there is a secret closet in every
heart where the soul keeps its skeleton,
and to which, after sending wife and chil-
dren across the brook, it retires in times
of sadness and isolation."

The ablest and most successful work-
ers in God's vineyard are subject to
moods of despondency as well as the
ones less able to stand in the foremost
positions. And when they are overtaken
in such a mood they are just as helpless
and just as much in need of sympathy
and encouragement as a street wail left
to the mercy of a passing throng. The
fact is all men, though good and pure
and holy they profess to be, are human.
All have in their frame a fleshy heart
which is subject to spells of sadness and
loneliness. There are trials in the his-
tory of every individual when he feels as
if all his energies were gone, all his am-
bition absorbed and all his motive power
exhausted. In the cool of evening when
the shades of night cast a gloom over the
careworn brow many of us have wished

ourselves relieved of this wilderness life
and sighed the sentiment of Elijah, It is
enough: now, O Lord, take away my
life! In the language of Roberson, "What
greater minds like Elijah's have felt in-
tensely, all we have felt in our own de-
gree. Not one of us but what has felt
his heart aching for want of sympathy.
We have had our lonely hours, our days
of disappointment, and our moments of
hopelessness—times when our highest
feelings have been misunderstood, and
our purest met with ridicule. Days
when our heavy secret was lying un-
shared, like ice upon the heart. And
then the spirit gives way: we have wished
that all were over—that we could lie
down tired, and rest like the children
from life—that the hour was come, when
we could put down the extinguisher on
the lamp, and feel the last grand rush of
darkness on the spirit."

That the soul should at times be pressed
with such tremendous burdens seems to
be necessary to fully realize what life is.
Such an experience in the life of David
caused him to pour out his thoughts in
the comforting words, "Like as a father
pitieth his children so the Lord pitieth
them that fear him. For he knoweth
our frame: he remembereth that we are
dust." Our Father may lead us through
heavy trials and severe temptations, but
he has an object in it all, and sooner or
later we will see the necessity of having
passed that way. The experience may
serve for nothing more than to convince
some of our dear friends of the sincerity
of our profession and the power of our
convictions. But the blessings received
from the heaviest trials far surpass the
burden they inflict. The confidence oth-
ers in after life place in you will doubly
pay you for being sincere to your calling.
The words of consolation you will some
day be privileged to speak to those in
similar circumstances will weigh manifold
more in their estimation.

Men will become discouraged, they
will meet with disappointments and in
turn will crave your sympathies and your
compassion. Your severe discipline in
the school of experience has prepared you
to be a chosen messenger of God to
deliver His words of tender affection to
the careworn and the suppressed. His

message you could not clothe in that ten-
der language requisite to meet the dis-
consolate, if you had not yourself ex-
perienced similar trials to those to whom
you are to bring the message. You
could not "echo" the needs, wants and
comfort of real life. The One who leads
you over a rough pathway knows what
is best for you. Strange the course may
seem to you, mysterious as the plan pre-
sents itself, He who has formed your
frame knows best what your life plans
should be, and He too knows best what
schooling you need to fit you for your
position.

The hymn, "He leadeth me, oh blessed
thought" could be penned only by one
who himself experienced the burdens of a
tried life. The second stanza—

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still o'er troubled sea,
Still 'tis His hand that leadeth me—

especially has in it the element of a con-
fiding trust in God.

Whatever your calling may be, how-
ever lowly your situation, there are sad
hearts for you to cherish and weary minds
for you to buoy up—hearts great in
themselves, hearts that propel the blood
which animates the brains of men who
move the world, but who for some rea-
son have fallen victims to a despairing
mood. God in His infinite wisdom saw
fit to place in your possession the key
which unlocks the secret chambers of
these very hearts and place therein the
tender word that will enthuse them to
new life and gladden a thousand other
hearts.

We cannot always make heavy strides
and great gains. Our very nature does
not permit us to continually be waging
heavy battles. We must have seasons
for reflection, meditation, and consola-
tion. God in His word has made ample
provision for our necessities under moods
of despondency. He casts around us a
guard of protection when we pass through
the dark shades of life just the same as
He does when we enjoy the sunlight of
prosperity and happiness. The story
Homer tells of Hector and Adromache
beautifully illustrates the tenderness of
God's dealings with us.—"The hero was
going to his last battle, and his wife ac-

companied him as far as the gates of the city, followed by a nurse carrying in her arms their infant child. When he was about to depart, Hector held out his hands to receive the little one, but, terrified by the burnished helmet and the waving plume, the child turned away and clung crying to his nurse's neck. In a moment, divining the cause of the infants' alarm, the warrior took off his helmet and laid it on the ground, and then smiling through his tears, the little fellow leaped into his father's arms. Now, similarly Jehovah of hosts, Jehovah with the helmet on, would frighten us weak guilty ones away; but in the person of the Lord Jesus he has laid that helmet off, and now the guiltiest and the neediest are encouraged to go to his fatherly embrace, and avail themselves of his support. Our efforts to comfort the bereaved and to console the "disconsolate" have often failed because it was not in our strength to give ourselves down to the various environments of life, but He who has passed through the severest temptations and experienced the bitterest anguish of soul knows how to lift the burden from every lonely heart. What a balm for the weary when one can, in the midst of gloom and disappointment, in that simple trusting faith, sweetly confide in the promise of God. "In thee, oh Lord, do I put my trust."

M. S. STEINER.

For the Herald of Truth.

THE RELATION OF THE SUNDAY SCHOOL TO THE CHURCH.

An essay by Sister Lina Zook, read at the Sunday school Conference.

The Sunday school and the church are so closely connected, that it is impossible to find a place where we may with propriety draw a dividing line, they are instituted by the same divine hand, and are for and looking forward to the same end, the glory of God and the salvation of precious souls. A noble cause to work for is it not? How we wish every professing Christian knew the happiness to be derived from work in Christ's cause. The Sunday school has been called the nursery of the church. Here the young people can be gathered and the precious truths from God's word implanted in their minds.

You know if we want to have a thriving vineyard or orchard, we are very careful to get plants from a good nursery, where the plants have been well trained and cultivated; so should the Sunday school as the nursery of the church be very careful to so teach and train the young minds, that the foundation may be laid for a noble, symmetrical Christian character; then when the plants are taken into the church they may be useful, fruit

bearing branches on the true vine Jesus Christ.

It is not merely a matter of choice to teach the young people the word of God. Jesus has commanded his disciples to feed his lambs, and He himself in his busy helpful life on earth, found time to bless the children.

If among the older people,
You may not be apt to teach;
"Feed my lambs" says Christ, our shepherd,
Place the food within their reach.
And it may be that the children
You have led with trembling hand,
Will be found among your jewels,
When you reach that better land.

Some one has said, to lead Christ's lambs into the paths of usefulness and truth, is a work an angel might covet.

Let not these lambs be neglected, Sunday school in one sense, is for them. Let them be tenderly led into the fields of truth and purity.

But it is not enough that the Sunday school be a nursery of the church, it must be a feeder of the church. The truths impressed upon the young hearts must take root and grow, so that the church can gather them in. The whole aim of every Sunday school teacher should be to bring the scholars to Christ.

The young people entrusted to your care my fellow teacher, are to be the men and women of the future, and in their care will be the destiny of the church.

How earnestly and prayerfully should the whole church work, to so train her future supporters, that God's work may continue to grow and his name be honored.

Officers and teachers alone can not conduct a good Sunday school. They are simply the church's servants. The greatest need of our Sunday schools now is more earnest prayer and more consecrated fathers and mothers to pray for and encourage the workers.

If you can not be a watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all,
With your prayers and with your bounties,
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the workers' hands.

If our Sunday school does not increase the church we must believe some one is not doing his duty. God is surely doing His part, are we faithful in our work? Can it be that our Sunday schools are not prospering as they should because some fathers and mothers are not praying for and helping the work?

An encouraging word and the kind assurance that all are interested is a wonderful help to the too often discouraged Sunday school worker.

"If God be for us who can be against us." Can we expect him to be for us if we do not ask him?

The Sunday school is also a training place for the church, to it as a training

school we must look for recruits for our noble army of church workers who are so rapidly dropping out of the ranks of active service.

Many of these vacancies will be hard to fill.

God desires his workers to have training to a certain extent; and Sunday school gives an excellent opportunity to thoroughly study God's word and to assist one another in the discussion of the lesson. Sunday school also brings us in contact with the more earnest and consecrated members of Christ's kingdom, which naturally inspires us with more zeal and helps us to be more useful and loyal to our church.

Let our ministers take an active interest in Sunday school work, they have many cares, it is true, but the mention of the Sunday school in prayer and an occasional word of encouragement are such a help in getting the church members really in earnest about Sunday school work.

An efficient Sunday school worker says, "the amount your church, school or class costs you measures the results," that is cost in work and prayer.

If we expect to reap a bountiful harvest, when the great harvest of souls comes, we must scatter the seed of God's word bountifully. Each must work in the position where God has placed him, no matter how humble that place may be. Christians you know are to represent Christ to the dying world. If we as Christians do not faithfully perform this work, who will?

Let the Sunday school and the church as sisters in Christ's kingdom, go in the noble work of gathering sheaves for the Master's garner and stars for his crown.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, send me, send me."

CONFERENCE REPORT OF KANSAS AND NEBRASKA.

According to previous announcement the Annual Conference for Kansas and Nebraska met in the Pennsylvania meeting-house in Harvey Co., Kans., on Friday, the 7th day of October, 1892. On Thursday before, the committee on questions met to arrange the various questions that had been handed in.

Conference opened by singing, and by reading John 10 by Bish. B. F. Hamilton and 2 Cor. 3 by Bish. D. D. Kauffman of Missouri, and commenting thereon using the constitution of the United States for an illustration, and showing that what does not accord with it cannot be approved by the Supreme Court.

Likewise, what is done in Conference and in the church at any time must correspond with the Word of God to meet the approval of the supreme court of heaven.

Bish. Samuel Miller of McPherson Co. admonished to prayer for wisdom and guidance from God to conduct the Conference in such a manner that the Lord could ratify what was done. After prayer Bro. Andrew Shenk of Elida, Ohio, selected hymn No. 437 and exhorted to sing with the spirit and understanding also Bro. Jonas Nice of Nebraska, spoke of bridling our tongues and seasoning our words with grace.

There were present:

BISHOPS:—

B. F. Hamilton, Peabody, Kans.
D. D. Kauffman, St. Martins, Mo.
Samuel Miller, McPherson Co., Kans.

MINISTERS:—

Matthias Coopridge, McPherson Co., Kans.

Jonas Nice, Roseland, Nebr.
Andrew Shenk, Elida, Ohio.
Christ Miller, Canton, Kans.
Daniel Diener, Canton, Kans.
David Weaver, Newton, Kans.
Michael Horst, Newton, Kans.
— Hedrick (Amish), Larned, Kans.
A. Kuhns, Cherokee Co., Kans.
David Zook (Amish), Newton, Kans.
J. L. Winey, Peabody, Kans.
Caleb Winey, Peabody, Kans.

DEACONS:—

Geo. Landis, Canton, Kans.
E. C. Weaver, Peabody, Kans.
John Hershberger, McPherson Co., Kans.

Jacob Erb, Newton, Kans.
Jonas Wenger, Harper, Kans.

Beside these, the brethren and sisters Daniel Burkhard and wife, Henry Rutt and wife from Nebraska, and some others from a distance, the names of whom have escaped the memory of the Secretary, were present.

The forenoon session was occupied with the organization and arrangement of the Conference in the following order:

Organized by electing Bish. Samuel Miller, Moderator; Pre. Andrew Shenk, Assistant Moderator. The brethren Caleb Winey and John Hershberger were chosen Secretaries.

The first business was to declare all members present who were in good standing voters on all questions brought before Conference.

Next, reports from the various districts were given as far as the results of council meetings were known.

After the reports from the various districts were given, Conference proceeded to the regular business of acting on the various questions that had been brought before the committee, some of which were of the same nature and were consolidated, while some had been handled at previous conferences, but were thought best to discuss again briefly, so as to

bring them to remembrance afresh. Some of the questions brought on lively discussions, but all passed off seemingly in good feeling.

Resolved, That a General Conference would greatly promote the unity, welfare and prosperity of the church.

Ques. 2. The sum of the various queries handed to the committee was, Is it for the good of the church for our members to fellowship with other denominations? After a long and spirited discussion it was finally

Resolved, That it does not promote the harmony and prosperity of the non-resistant church of Jesus, nor does it help to the spiritual edification of individual members who believe in non-resistance and non-conformity, for such members to have fellowship with, and take part in the religious exercises and services of such denominations who differ fundamentally in faith and practice, and who ignore and ridicule the faith and practice as taught by the gospel of Jesus. Therefore our members should keep aloof from such as much as possible.

Ques. 3. If a member has an accusation against another member of the nature of an open transgression, to whom should it be made known in order to inform the church, and should the penitent offender make public confession?

Resolved, That should a member be found guilty of an open transgression, the member who is first aware of it should strictly follow Matt. 18: 15—17, especially as to the spirit of that scripture: "and an open transgression requires public confession." 1 Tim. 5: 20.

Ques. 4. Should members contemplating marriage be published from the public meeting?

Resolved, That should a brother and sister contemplate marriage, if they so desire their intention may be published in the public meeting beforehand.

After singing and the benedictory prayer, Conference adjourned to meet next day to complete unfinished business.

After proper opening exercises Conference proceeded to do business on Saturday the 8th.

Ques. 5. Should our church have an orphans' home?

Resolved, That our church should have an institution to care for poor orphans, but more especially for such who are deranged or otherwise mentally disqualified to care for themselves.

Ques. 6. Has a church member a scriptural right to transact business on Sunday?

Resolved, That our brethren shall abstain from all worldly labor and business transactions, since there is no scripture that sanctions labor or business for pleasure or profit on the sabbath day. "Remember the sabbath day to keep it HOLY!"

Ques. 7. Are we spiritually benefited by having musical instruments of any kind?

Resolved, That it is not to the spiritual benefit of the church nor to individual members, to use musical instruments of any kind in the home or church worship. Inasmuch as we are taught to "worship God in spirit and truth," and to present ourselves a living sacrifice," hence the true Christian's worship is spiritual, not mechanical or by a dead instrument.

Ques. 8. Have our members a right to go to the World's Fair at Chicago?

Resolved, That in accordance with a former decision of Conference passed April 6 and 7, 1888, our members shall not attend the World's Fair at Chicago, nor any other like worldly institution.

Ques. 9. May churches choose their officers by lot or by the united voice of the church?

Resolved, That this Conference does not change former rules and decisions of the church as relating to the ordination of ministers and deacons, but would urge that when an ordination is contemplated, the members should be thoroughly instructed as to the necessary qualifications required by the Word of God for the ministry before the votes are taken, and should votes be given for disqualified persons the presiding bishops to reject such votes.

Ques. 10. What is to be done with members who do not commune from year to year, and still claim to be members and have their voice in council-meetings and church matters?

Resolved, That members who neglect communion from year to year, after having been duly visited and admonished by a proper representative of the church, forfeit their rights and privileges in the church visibly and show that they are less fit to be in church spiritually.

Ques. 11. Should the result of the inquiry meeting be made known to the general public?

Resolved, That the results of the inquiry meeting be made known to the brotherhood only.

Ques. 12. Does the gospel favor the custom of giving security for the promises of others? If so, is it right for one brother to refuse another to sign with him on a promissory note? And has a member a right to ask another for security when he knows himself involved much in debt?

This question being of a financial nature was hard to handle and considerable was said pro and con on it, when the following was finally submitted and approved: Inasmuch as we are living in troublous times for the church, and that the poor—worthy or unworthy—"shall not cease from the earth," and that the Savior says, "The poor ye have always with you, and if ye will ye can do them good"; and that the Scriptures everywhere command to be kind to the poor and unfortunate, and to do all the good we can, when opportunity presents, espe-

cially to the "household of the faithful," and while the financial conditions of our country are such that in the transactions of business it often becomes necessary for a brother in limited or distressed circumstances to ask another for help by way of signing with him on promissory note, or as it is usually called, go "bail" for debt or purchase of some necessities; therefore be it

Resolved, That in such cases the one who wants assistance in that way should fully state his motive and purposes to the one he asks; and that they *consult* together about the necessity and propriety of the object for which assistance is solicited, in a Christian way, and from a brotherly standpoint, and if the object be proper, the one asked should not refuse, providing he is circumstanced so that he can consistently do so. Furthermore, that in all cases of such a nature the spirit of the gospel should be closely followed, and that selfish motives be not permitted to crowd the principle of love toward one another out of the heart, however, to use the best possible judgment, so that the true end of charity be not defeated, but in all things have the natural and spiritual welfare of our brethren at heart, and in view above all, the glory of God.

It was further *Resolved*, That the minutes be printed.

After the reading of the minutes it was unanimously *Resolved*, That the foregoing deliberations of this Conference were actuated by unselfish motives, and that the prime object was the unity and prosperity of the church, the salvation of souls, and glory of God.

Some of the closing business was on collecting money for evangelizing purposes, etc., and sending ministers to various parts in Kansas, Colorado and Oklahoma. At the collection \$15.50 was raised at once for the Evangelizing Fund.

Feeling addresses were made by some of the visiting preachers, and some minor talks about the work were also appreciated.

After the minor details were arranged, Conference adjourned to meet again, the Lord willing, on the first Friday in October, 1893, in the Roseland meeting-house, in Adams Co., Nebr. Committee on questions, ministers and deacons to meet the Thursday previous.

Thus ended another Conference for Kansas and Nebraska, and the prayer of the Secretary is that the "Head of the Church" may be pleased to ratify the weak and imperfect efforts that were put forth in behalf of the church on earth, and that we may *all* be brought to the Conference in heaven where there will be no more need of deliberations, but where we shall "see as we are seen, and know as we are known." May God grant it.

CALEB WINNEY,
JOHN HERSHBARGER, } Secretaries.

PROCEEDINGS

Of the Mennonite Sunday-school Conference, held in the Clinton (Amish) Meeting-house near Goshen, Ind., Oct. 5, 6, 7, and 8, 1892.

(Concluded.)

"Why use the International Lessons, and how the Lesson Helps?" was ably treated by John Blosser. The international Lessons are arranged by a committee appointed to serve seven years. In this seven years course the committee is supposed to present the whole plan of salvation. In pursuing the course of study the scriptures can be more intelligently studied than by taking lessons at random. It strengthens the sympathies between our most distant schools to know that we are all engaged in considering the same portion of Scripture and teaching the same theme.

After this a number of questions that had been handed in were read, and discussed, whereupon the afternoon session was brought to a close.

Evening Session.

After the opening exercise by J. S. Lehman, J. S. Coffman delivered an able address on the subject, "Work in, or work out of the church." One of the first necessary things that the church needs is unity of action in the individual members. We may well rejoice for the spirit of unity that we have seen manifested here since this Conference began. There is no need of being separated because our grandfathers quarreled. The little addition that has been put to the name of a part of our church should not for a moment lead any one part or the other part to consider those bearing that additional name or those not bearing it as not in the church. Let us all be in the church and work in the church. Many of our zealous members might think it their duty to help wherever they see a good work going on. Such a feeling is not to be despised. But it is possible to work well only at one place at a time. In the church is our place to work, and this work well done will claim all our time and attention. Whoever attempts to do a little in everybody's field will get little done in general. Let us work faithfully in the church for we have there more, many times over, than we can do.

FRIDAY.

Morning Session.

The opening exercises were conducted by Bish D. C. Amstutz of Wayne Co., Ohio. He read 2 Tim. 2 and led in prayer.

The "Qualifications of the Superintendent and Teacher" were set forth by A. I. Yoder and Silas Yoder. Not the whole responsibility for success depends

upon the Superintendent and teachers, yet very much depends upon them. A very essential qualification of superintendents and teachers is to fully comprehend the importance of their duties.

A superior education is not an essential qualification to success, yet it may be a powerful auxiliary. Knowledge that is not applied properly and wisdom that is not of God will not be useful for the successful work of the teacher.

The teacher should by all means be a Christian, not a professional one but a Christian at heart, an open professor of religion. There is no more embarrassing work for a teacher than to try to teach the way to heaven when he must confess that he is not on the way himself. If all teachers were true, zealous Christians and would teach Christ it would settle the question as to how to keep our children in the church. He must not be a "machine" teacher. He must be one who works because he loves the souls of men and his God. The teacher must study and prepare his lesson so as to adapt it to the needs of his scholars. Natural food, even the most nutritious, must be prepared; so must the spiritual food, especially for the young mind not yet able to grasp the meaning of things spiritual.

The teacher must secure the good will of his pupils. Use your social powers well. Many a minister does his best work outside of the pulpit, by using his social powers wisely, consecrating them also to God's service.

The teacher's private character should be faultless; he should be consistent; he should not say, "Do not do as I do, but as I tell you."

Some are naturally gifted for leaders; in others it is acquired by persistent effort and study, coupled with prayer and the grace of God.

The most obedient are the best commanders. First being obedient and faithful followers of Christ, is one of the best equipment for him who expects to lead others.

The second speaker on this subject pointed to Acts 6:3 as being the best answer to this question. The teacher must be full of the Holy Ghost and wisdom or he will stumble in his work. He must remember that he has souls to educate for eternity. It is not *book* education that fits one for teaching, though such an education may be a great help. The teacher needs—must have—the Holy Ghost. He should not teach in words or by precept only, but by example, for we can teach more by example than by words.

Other speakers brought out the necessity of adaptation to each pupil's needs, patience, firmness with kindness, perseverance, tact, and thoroughness, being exercised to successfully teach and conduct a Sunday school.

The next subject was, "Advantages of punctuality, how attained" by C. Z. Yoder. The great teacher in punctuality is God. We love to look for this on the first page of the sacred volume. God said, "Let there be light," and there was light. God has his appointed times and seasons for doing all his wonderful works, and he does his work punctually. Every blade of grass, every star in the heavens, every sunrise, every season, everything in God's realm proclaims punctuality. The patriarchs and other Bible characters furnish examples of punctuality, prominently among which stand Noah, Abraham, Moses, Joseph, Daniel, Samuel, and JESUS. At God's appointed time He sent his Son into the world to redeem man. Jesus was ever punctual in going about his Father's business, even in his childhood taking his place among the lawyers and learned men of his time looking after the work assigned to him by God. He was punctual in preaching the gospel, in performing miracles, even to the raising of the dead. Punctuality is seen in the work of the primitive church, preaching the gospel everywhere without delay.

Point out a Sunday school where the parents are punctual in teaching, in asking questions, in leading the children into the Sunday school and the church, and you will find these the blessed families of the land. "Whatsoever thy hand findeth to do, do it with thy might." Do it carefully, for your children are taking you for an example, your words and work will be to them a pattern by which they start out to weld their life work. Too much of the world in the heart of the parent and the child makes both unfit for punctuality in Sunday-school, or for any other services on the Sabbath. The dear old fathers and mothers were punctual and their faith lives in the hundreds of young brethren and sisters here before us to-day. Other fathers and mothers have not been punctual about their spiritual work and many a child is, in consequence thereof, on a fair way to infidelity.

Other speakers stated that we should be punctual ourselves if we would have the scholars punctual. Do not wait for the people to come together, but begin on time. People will find this to be your invariable purpose and will come in time. Let the people feel that it is their privilege to attend Sunday school, and not the privilege of the Sunday school to wait for them. The punctual man is the successful man in every phase of life. Some schools use a red and blue card on the door, the red with the words, "IN TIME" and the blue with the word "LATE?" on. One school is known to lock the door from the time the school begins until the lesson is read.—Do punctually all you promise.

"Literature for our young people," by C. H. Brunk and Abram Ebersole was an interesting subject and the addresses were listened to with marked attention. As the substance of the remarks by these brethren will be embodied in articles from their pens we will refer our readers to a later issue of the HERALD.

After the address of those brethren and additional remarks by others the Conference rose for the noon intermission.

AFTERNOON SESSION.

Opened by reading Isa. 40. Prayer by J. S. Hartzler.

"How to conduct infant classes, by Phoebe Funk, followed by J. K. Hartzler. The essays will appear in later numbers of the HERALD.

"Sunday schools an educator to Christian work," by W. W. Miller whose address will also appear in a later number. The brethren, Dr. S. D. Ebersole and J. H. McGowen dealt with the subject "The relation of Sunday schools to Missions," in a very practical manner, and the interest in this important question was a feature of the Conference. Articles to follow.

At the conclusion of these remarks the question box was opened and a number of interesting queries were found, to all of which satisfactory answers were given. A number of resolutions, as expressing the sentiment of the Conference were also read by the committee and adopted as follows:

1. *Resolved*, That the necessary qualifications of Sunday school superintendents and teachers are: Being truly converted to God; being full of the Holy Ghost and of wisdom, having a love for this work, and doing it out of love to God, and the souls of the children under their care, and that they should in their work exercise patience, firmness and perseverance; that the S. S. teacher should be as a child among children, studying the nature of his pupils so as to intelligently and effectually teach all.

2. *Resolved*, That we advise that members of our own church only should elect the officers and control our Sunday schools. Children and members of classes might be allowed to vote for officers, *provided* candidates for office are first appointed by the church members.

3. *Resolved*, That we encourage the distribution of good literature, such as books and tracts, and that we will heartily support the publication of a young people's paper.

Closing remarks were made and prayer offered by Bish. D. C. Amstutz.

At the evening services introductory remarks were made by Bish J. P. Smucker, who also read a portion of Scripture and led in prayer. The song service, subject, "Consecration," was very interesting and was enjoyed by all. The singing

was spirited and the remarks made by those to whom Scriptures passages had been assigned to read and comment upon, were to the point. The services of the evening were closed with a suitable hymn and prayer.

SATURDAY, OCT. 8.

The session was opened with devotional exercises conducted by Bish. J. Kurtz, after which the reports from Sunday schools, which were represented at the Conference, were read. Over thirty schools were represented, of which twelve were "evergreen," and a number of those reported as not having been evergreen as yet, will probably be so next year. The reports given are from schools in Pennsylvania, Virginia, Ohio, Michigan, Canada, Illinois, Missouri and Indiana, and were generally favorable, showing a marked and ever increasing interest in the Sunday school cause throughout our church, and a steady increase in attendance in a number of schools. The collection taken for current expenses amounted to \$35.00 of which \$31.85 was remitted to the Tract Fund, being over and above the amount needed for necessary expenses.

A vote of thanks was tendered the people of the vicinity for the entertainment they offered the visitors.

Resolved, That a condensed report of this conference be published in the HERALD OF TRUTH.

Resolved, That those who delivered addresses and essays at this conference be requested to furnish a copy of the same to the Secretaries for publication.

After this J. S. Coffman made the closing remarks, of which we give a synopsis herewith.

Beloved brethren and sisters:

We have come to the closing hour of this S. S. Conference. The various duties pertaining to it have been performed; we have had our joys and sorrows, our gratifications and disappointments, and the work has gone upon the records of time either for good or ill. The question naturally arises, Has this S. S. Conference been held to the glory of God? That was beyond a doubt the object in many praying hearts; but may there not have been too many present who have failed to take a proper view of the work done? Has it been conducted in a manner that will make it instrumental in building up the church; not only in gaining numbers, but to establish those gained more firmly in the doctrines and principles of the church? There is no doubt in my mind but that it might have been better. Seldom is any good work so good but that it might have been still better. Yet I believe that nearly, or quite, every one who has attended has really enjoyed the proceedings, has gathered many precious truths to take with him into his field of S. S. labor, and

leaves this place with renewed zeal in the work and prepared for its duties as never before.

This Conference has had its effect; it will be followed by results; it has been an educator. We are not what we were on Wednesday evening when we met. Something has been added to us. What we hear and see forms our character, and makes our lives, as you heard so graphically described from this stand yesterday by one of our young brethren. We cannot possibly think and act and be just the same as if we had not attended these meetings. Has it been for good and for God's glory? is the question that comes back to us with a power too mighty to be set aside or even lightly considered. Everything that we have seen and heard has affected us. That earnest, burning zeal that has been manifested by some, has kindled a similar flame in others. That humility of heart and fervent trust in God to bless all our feeble efforts in his own good way have pointed others down into the same lowly valley, and away from self to Him in whom alone is power to do good. Our words, our acts, our appearance, our clothes, our manners, have all been educators, and will receive ready imitators. What then is the effect we have produced upon others? Shall they be better or worse, nearer to God or nearer to the world, as they are affected by our example? Just here I must be practical. By some I might be considered a critic, possibly by many a fault finder, but between the two there is a vast difference.

Was there not, a few times, a disposition to lightmindedness and even levity instead of that solemn, yet cheerful dignity that would lead the young to remember that they are in the presence of God and expect his blessing in the public assembly? This is not without its effect. Shall we allow ourselves to be educated wrong, little by little, till we attain to the folly of some congregations calling themselves Christians, who, when a noted minister walks into the church house or appears on the sacred stand, clasp their hands and cheer and shiek (to honor the man) in a manner that should be expected only of a political meeting or a gathering where the name of God would be mentioned only in blasphemy? No, let us beware. I am glad there was so much solemnity, and so little lightness and levity, yet there might have been still less of the latter.

Then I might bring into question our manner when before the public. Was there anything in our manner or appearance that might give out the impression that we were willing to glorify ourselves? If there was the slightest effort to aggrandize J. S. Coffman or M. S. Steiner, there was no blessing from God on that part of the work.

When I cast my eyes around the walls of this room I mentally ask, What effect have they produced? Excellent as the general arrangement of this house is, there are adornments here that cost money which might have been better spent, and which would not be here if I had had the say so of putting them here. No, you should not go away from here thinking that you should have a church house just like this.

It has been a matter of great pleasure to me to see our young brethren and sisters so generally conformed to the order of the Scriptures and the church in the matter of dress. I have been especially glad to see all our sisters wearing the adopted prayer-head-covering, thereby modestly, yet intelligently, showing their devotion to Christ and the church, honoring the sacred hour of prayer. I was glad indeed to see the simplicity of attire in our brethren and the almost entire absence of any attempt at display. These things are educators that will be imitated. But was all as it should have been? No. When I look closely at the large gathering of our young brethren I could ask, What effect do a few of them produce by their fashionable collars and a few other things that might be mentioned? And as I now look at the groups of young sisters before me I see the occasional flash of jewelry that has caught other eyes than mine. Not every one is so truly devoted as not to be tempted to imitate that which is intended to please the world rather than God.

What impression has been made as to your fervency in prayer and true heart devotion? May not the company with which you have spent the night have been just a little lively, if not gay, so that when you retired for the night you laid yourself down amid your light-heartedness and laughter, instead of kneeling right down and committing yourself to God's holy keeping? It is just possible that some of you spent more time before the glass arranging your hair (even somewhat after the fashion of the world) than you did upon your knees in prayer. Again I ask, What have you done as an educator in this S. S. Conference?

Apparently this Conference has been a success. Almost every one is ready to say it was a success far beyond our most sanguine expectations. But let us not be elated. Let us not think of going on with a rush. We do not need booms in any work however good. Whatever is raised above a normal condition will fall just that far below when the extra pressure is taken off. We want steady, healthy growth in all things. Let us now look for the fruits of this S. S. Conference. "By their fruits ye shall know them," is a truth that we will do well to remember just at this interesting time. The fruits of this work must guide our actions as to

similar meetings in the future. O, let us pray that the fruits shall be such zeal, patience and humility that shall make those who had part here shine with such a holy lustre as to reflect to the world the blessed character of Him who bought us with His blood.

We have come to the time when our "farewells" must be spoken. We met from different States and a few from Canada, and found ourselves of one heart and one mind. We were together as children of the same family. Let us still be bound together in the most tender fraternal sympathies when we are separated one from the other. Let us do nobly our work, but all to the glory of God to whom we will ever give praise. "God be with you" through all the duties of life, and may we all meet in heaven.

Closing prayer was offered by Bish. D. J. Johns, and the Conference adjourned.

The weather having been favorable, the attendance at all the sessions was very large, and the interest excellent. God bless the work done in his name!

J. S. HARTZLER. } Secretaries.
J. S. COFFMAN. }
J. D. ZOOK. }

For the Herald of Truth.

FOR THE SUNDAY SCHOOL CHILDREN.

No. 16.

Music is one of the grand gifts of our Creator. It was a design in the creation for we find it everywhere; the very element in which we live is so made that vibrating substances produce sweet sounds. The design of music, like everything else that delights our senses, is, unquestionably, for the praise of God. But like every other gift to man, it can be diverted from its real purpose, and made to lead our thoughts and actions into sinful pleasures. Music, its true purpose, and for our good, can be suited to our many different phases and conditions of life. We can make it a fitting companion in our joys and in our sorrows. It can be suited to our festive gatherings and to our solemn assemblies, but in all the conditions of life we should keep in mind that its soul-inspiring effects should always lift us up toward him who gave us the noble gift, and never draw us away from Him.

Music, for its intended purpose, is produced in varied ways: many of God's creatures besides man have the gift of making musical sounds. The wisdom is also given to man to invent and construct instruments by which sweet music can be produced. We learn from the sacred writings that God's chosen people praised Him with instruments as well as with singing; although quite few kinds of in-

struments were ever used to accompany the voice in the praises and worship of God. The children of Israel almost solely used the harp, while the Christian people about universally, only use the organ. It is noteworthy that these two instruments which are so admirably adapted to accompany the singing of praises, are seldom used for other than sacred purposes.

Music puts life into the Sunday school, which promotes a greater love for the work, and it is the work well done in the Sunday school, as elsewhere that assures the highest reward. Children should study the rudiments of music in their young years, for when these years have passed by, the study of music is seldom pursued and in consequence the Sunday school and church suffer in singing for want of more trained singers. The following rules should be carried out in the singing in Sunday school. The most important one is to sing together as if one voice were producing the music. This can be done by following a good strong voice as a leader. Then again every word should be distinctly pronounced by every singer that a listener can hear each word sung by the school as though the hymn were read. If each one strives to be a good singer the singing will rapidly improve in your Sunday school and yourself will be the better for it. Strive to excel in singing. UNCLE HENRY.

A REMARKABLE DISCOVERY.

The *Christian Herald* says that a remarkable discovery has been made by Mr. F. J. Bliss, son of President Bliss, of the American Protestant College, at Beirut, of an actual letter of historical value, on a clay tablet, and in the Babylonian language and writing. It is 700 years older than the Moabite stone, and is the first discovery in Palestine of a written record which goes back of the time of David or even Moses. Mr. Bliss discovered it while working under the direction of the English Palestine Exploration Fund, and it was found in a mound which represents the old city of Lachish, or perhaps the old city of Gath. It gives us a little glimpse of the disturbed condition of things in Palestine while the children of Israel were in bondage in Egypt, and it contains mention of Zimrida, governor of Lachish, of whom we already had knowledge from the remarkable collection of tablets, also in the Babylonian writing, found four years ago at Tel-Amarna, in Egypt. The significance of this fragment can hardly be estimated, showing, as it does, that the Babylonian language and civilization had been known in Palestine long before the exodus, and it was not the Nile, but the Euphrates that gave its culture first to Syria and Phenicia.

SUNDAY SCHOOL LESSONS.

LESSON VIII.—NOVEMBER 20.

PAUL'S FIRST MISSIONARY SERMON.—Acts 13:26-43.

Golden Text.—To you is the word of salvation sent.—Acts 13:26.

Time.—Not long after the last lesson. Probably A. D. 46.

Place.—An'ti-och in Pisid'ia in Asia Minor. A very different place from that Antioch from which they started on their missionary journey.

INTRODUCTION.—Paul and Bar'na-bas did not remain long in Per'ga, in Pam-phy'ia, where our last lesson left them. They traveled 80 or too miles north to An'ti-och, a Roman colony, and a city of considerable size. It was here that John (Mark) left them, and returned to Je'ru-sa-lem. They went into the Jewish synagogue the first Sabbath after their arrival. It was customary, after reading the law and prophets, for the elders of the synagogue to ask any qualified teacher who happened to be there to address the assembly. Paul and Barnabas very likely had sat down on the rabbinical seats, indicating that they were professional teachers. When they were invited to speak Paul made the address. After a hasty sketch of God's dealings with Israel he introduces his constant theme, Jesus and him crucified (1 Cor. 2:2).

Asia Minor though belonging to the Roman Empire was broken up into numerous communities, varying in manners, language and religion, and ruled partly by Roman prefects and partly by petty kings and potentates. All the south of the peninsula was overrun by bandits. It may have been here that the apostle was in "perils of robbers." The entire peninsula was given to idolatry, except in the leading cities where the Jews had sufficient numbers to establish synagogues.

Paul. This was his first missionary tour. Barnabas accompanied him. It was about nine years since his conversion, and his age was about 44.

DAILY READINGS.

M. Paul's First Missionary Sermon. Acts 13:26-37.

T. First Part of Paul's Address. Acts 13:14-25.

W. Paul Preaching at Corinth. Acts 18:1-11.

T. Paul Preaches only Christ. 1 Cor. 2:1-11.

F. Salvation by Grace. Eph. 2:1-10.

S. Justification by Faith. Rom. 5:1-11.

S. Salvation to the Gentiles. Rom. 9:25-33.

LESSON IX.—NOVEMBER 27.

APOSTLES TURNING TO THE GENTILES.—Acts 13:44-14:7.

Golden Text.—I have set thee to be a light to the Gentiles.—Acts 13:47.

Time.—A. D. 46. Directly after the last lesson.

Place.—Antioch in Pisidia, and Iconium, Lystra, and Derbe, cities of Lyc'ao-ni-a.

INTRODUCTION.—Paul's sermon in the Jewish synagogue in Antioch of Pisidia had created a great interest among the Jews and their proselytes. They desired to hear again the Gospel the next Sabbath. Many were no doubt faithfully instructed in private during the week, and a large number became disciples of Jesus. On the next Sabbath a multitude throngs and surrounds the little syna-

gogue, many Gentiles among them. The Jewish leaders are enraged as they see Gentiles encouraged to look for salvation on the same terms with themselves. With bitter words and sacrilegious curses they respond to the arguments of Paul. But the apostle rises to the occasion with the bold declaration that, since they have shown themselves unworthy of the Gospel, it shall now be proclaimed as the heritage of the Gentiles.

DAILY READINGS.

M. Turning to the Gentiles. Acts 13:44-52.

T. Turning to the Gentiles. Acts 14:1-7.

W. Conversion of Gentiles predicted. Isa. 11:10-16.

T. Christ promised to the Gentiles. Matt. 12:14-21.

F. Christ to be honored by Gentiles. Mal. 1:6-11.

S. Gentiles prepared for Christ. Rom. 9:18-24.

S. Christ made known to Gentiles. Col. 1:19-27.

LESSON X.—DECEMBER 4.

WORK AMONG THE GENTILES.—Acts 14:8-22.

Golden Text.—In his name shall the Gentiles trust.—Matt. 12:21.

Time.—A. D. 47. Just after last lesson.

Place.—Lys'tra, Der'be, Ly-co-ni-um, and An'ti-och in Pisid'ia.

INTRODUCTION.—Because of the persecution at Iconium, Paul and Barnabas fled, and came to Lystra. They were not idle, but began at once preaching the Gospel. Here they worked the miracle of to-day's lesson. The simple-hearted peasant heard them gladly as they taught in the open square at Lystra. Some believed, and God testified to their work by healing the poor, deformed beggar at the command of Paul.

DAILY READINGS.

M. Work among the Gentiles. Acts 14:8-22.

T. A door open to the Gentiles. Acts 14:23-28.

W. Superstition of the Gentiles. Acts 28:1-6.

T. God revealed to the Gentiles in nature. Rom. 1:16-23.

F. The Gentiles a law unto themselves. Rom. 2:1-14.

S. Jew and Gentile pointed to the higher law. Rom. 2:16-29.

S. Christ fulfilled the law. Matt. 5:17-20.

It is a good idea to speak from texts which seem to contradict each other.

WE are born creatures of dependence, but prosperity and plenty, health and strength, have served to make of us creatures of independence.

PETER was sent to Cornelius not because the angel could not have pointed Cornelius to Christ as the Savior of all men, but because human agencies have been set apart by God to evangelize the world, and Peter no doubt was sent in preference to any of the other apostles because his set Judaized mind needed to be liberalized before lesser apostles could be converted to see the necessity of mission work.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

November 15, 1892.

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REMEMBER THE CHILDREN at home or you may have to remember them with sorrow and regret when they leave you never to return.

A GOOD THING is good only in its proper place. The sharpest saw will do the most injury to the man who is foolish enough to try to use it for a razor. Let us not apply things to wrong uses and then put the blame on everybody and everything else if things do not work.

AN OLD COLORED MAN once said, "When I see a man going home wid a gallon of whiskey and a half-pound of meat, dat's temperance lecture enough for me, and I see it ebery day; I knows dat eberything in his house is on the same scale—gallon of misery to ebery half-pound of comfort."

THE MOST EFFECTIVE, in fact the only right way of finding fault with our brother is to go to him and tell him his fault alone, and try to remedy it. If you cannot or do not do that, have you any right, dear brother and sister, to parade your brother's fault before any one else? Search the Scriptures and you will find your duty.

WHERE IS THE PROFESSOR OF Christianity who would not denounce a scheme to carry on gospel work by force of arms? And yet perhaps the same men that

would denounce such a plan would say it is right to defend the "precious cause of Christ" by force of arms if necessary. Note the contrast. If it is right to defend the cause with carnal weapons, then it surely must be right also to appeal to the same force to advance the cause. But since the word of Christ is distinctly against the use of such means for the spreading of his work it is plain that to uphold the doctrine of defense with carnal weapons is in direct opposition to Christ's will.

CHANGE OF ADDRESS.—Ezra B. Yoder from West Liberty, Logan Co., Ohio, to Garden City, Cass Co., Mo. Jonas Nice from Roseland Neb. to Roseland, La.

OUR MINISTERING BROTHER, Noah Metzler, of South West, Ind., we are glad to learn, has returned from his trip to Pennsylvania and Ohio, improved in health. His report appears in another column.

COMMUNION services were held at the Mathacton Mennonite church in Montgomery Co., Pa., on Oct. 30th. The brethren Samuel Graybill and William Bergy were present on the occasion.—*Montgomery Co. Transcript.*

BRO. J. F. FUNK left Elkhart for Sterling, Ill., to conduct the funeral services of an aged sister at that place. From there he went to Cullom, Ill., on Friday, for which place Bro. P. Y. Lehman of Goshen, Ind., also left here Friday noon.

BEQUEATHED \$1,000.—From an exchange we learn that the late John K. Herr, proprietor of the Pequea Mills in East Lampeter, Lancaster Co., Pa., who died on the 23d of October, aged about 88 years, has bequeathed \$1,000 to the Strasburg Mennonite church.

THE BRETHREN Benjamin Hertzler and Ephraim Nissley, of Lancaster Co., Pa., preached in the Skippack Mennonite meeting-house on Sunday, Oct. 30. On Saturday the 29th they had meeting at the Methacton (Worcester) meeting-house. On Sunday afternoon they had meeting at the Towamsing Mennonite meeting-house.

BRO. NOAH METZLER was accompanied by Bro. Abm. Herr in his recent trip through Bucks and Montgomery Co., Pa.

OUR MINISTERING Bro. J. S. Hartzler, of the Haw Patch church, Lagrange Co., Ind., had a severe fall recently by which he fractured his collar bone. We are glad to learn that he is progressing favorably toward recovery.

BISHOP ORDAINED.—Our ministering brother, Adam Kornhaus, of Orrville, Wayne Co., Ohio, was ordained to the office of bishop on the 17th of September. Grace, peace, wisdom and power through the Holy Spirit be with our dear brother in the duties devolving upon him.

SUNDAY, NOV. 6, one person was received into church fellowship, at Elkhart, by baptism on a satisfactory confession of faith. God bless our dear young brother and give him grace to apply his talents and abilities to the service of his Master. Before the close of the meeting another young person signified her determination to become a follower of Christ. "God is calling yet." May others hear and heed His loving voice!

THE BRETHREN Elias Groff and David Bookwalter, of Lancaster Co., attended the Conference of the South-western Pennsylvania District at Masontown, on the 23d of October, and on the following Monday they went to Scottsdale, Westmoreland Co., accompanied by J. F. Funk, of Elkhart, Ind., where they had a meeting the same evening. They intended to visit all the churches in that Conference District. May God bless their labors.

MINISTER ORDAINED.—On the 20th of October the brethren and sisters of the Petersburg congregation, Lancaster Co., Pa., met at their house of worship, on which occasion a brother was to be ordained to the ministry. Of the four brethren who had received votes, the lot fell upon Bro. John Rohrer. The brother has the prayers of all, that his work in the ministry may be a rich harvest of souls for Christ.

PICTURE CARDS.—Our assortment of picture cards with Scripture texts is very large and will meet the wants of all. Send for price-list.

BOOKS.—We have now a large supply of the well-known Cruden's Concordance, Smith's Bible Dictionary, and "The Christian's Secret of a happy Life." The merits of these books have been so often proclaimed and attested that it is unnecessary to repeat them. The two former offer the Bible reader very valuable helps in the study of the Word, while the latter brings the reader into contact with some of the deepest experiences of the Christian life. It is a worthy book. The prices of these books are:

| | |
|--|--------|
| Cruden's Concordance, post-paid .. | \$1.00 |
| Smith's Bible Dictionary, post-paid .. | 1.50 |
| Christian's Secret of a happy Life, | |
| paper cover..... | .50 |
| cloth cover..... | .75 |

OUR FAMILY ALMANAC for 1893 is ready for delivery and all orders are promptly filled. It contains a list of names of ministers with their addresses, and other useful and interesting matter. Sent postage paid as follows:

| | |
|--|--------------------|
| 1 copy | \$.08 |
| 4 copies | .25 |
| 12 copies | .50 |
| 25 copies | 1.00 |
| 100 copies | 4.00 |
| Sent by express, purchaser paying the charges: | |
| \$3.50 per | 100 copies |
| \$5.00 per | gross (144 copies) |

In Ontario all orders for Almanacs will be filled by Cressman and Hallman, at Berlin, Ontario. The money in postage stamps or money order should be sent with all mail orders.

WORDS OF CHEER.—We would call attention to our children's paper, the "Words of Cheer," and ask our brethren and sisters to make an effort to introduce it wherever they know of a family in which it is not taken. As a special inducement to our friends, young and old, to subscribe for the "Words of Cheer," we offer a very fine illustrated book, with excellent reading matter in large type printed on very heavy paper, with beautiful colored picture paper covers. The size of the book is seven by nine inches and contains 24 pages. We will send the "Words of Cheer" for one year and this

book as a premium to any address upon receipt of 25 cents, the regular annual subscription price of the "WORDS OF CHEER. Or we will send the HERALD and "Words of Cheer" for one year (without the premium) for \$1.15. The "Words of Cheer" and premium makes a beautiful and highly useful present to any child, and we hope our friends will take advantage of this offer for the sake of the good cause among the little people.

THE GERMAN HYMN AND TUNE BOOK.—It will be remembered by our readers that about a year ago an effort was made to collect, by voluntary contributions, a sufficient sum to compile and supply the plates for a German Hymn and Tune Book. It seemed at the time as though little interest (outside of a few churches) was manifested in the matter, but recently a new interest seems to have been awakened, and several churches have indicated the amounts they can give, as follows:

| | |
|--------------------------------|----------|
| Church near Tiskilwa, Ill..... | \$ 30 00 |
| Church near Delhaven, Ill..... | 140 00 |
| Church near Pekin, Ill..... | 100 00 |
| Church near Metamora, Ill..... | 150 00 |
| Church near Milford, Nebr..... | 100 00 |

Total

We give the above amounts so that all may see what is being done, and we hope other churches will take up the matter and aid in the work. Eight hundred dollars, at least, will be needed, which we feel sure will be raised with little effort. The book will be arranged with tunes and hymns similar to the English book now in use. By the church supplying the plates by contributions the book can be arranged and published at a very low price, and this is the object of these collections. The church will then own the plates, and the Mennonite Pub. Co. will print and furnish the books at a reasonable price above the cost of paper, printing and binding. In this way the people will secure a good book at a very small outlay of money. We ask all the churches who take an interest in the work to see what amount they can raise for the plates, and report to the HERALD OF TRUTH at once, and as soon as the necessary amount is secured the work will be begun.

THANKSGIVING DAY.—The President has proclaimed the 24th of November for the annual national Thanksgiving Day. While we should always do good to all men, yet this day offers a special opportunity for unitedly doing good. Some congregations have for years given offerings at the thanksgiving services, said contributions to be donated to some charitable use. The plan is very good and would bear carrying out in all our congregations. If there is no need in your own immediate vicinity, there is need in many other places. Then, too, there is the Tract Fund, the Evangelizing Fund, the Charity Fund, all in the hands of the Amish and Mennonite church, in all of which funds money is constantly needed to supply the continual demands made upon the treasurers of these three funds. Let us give as freely, and as cheerfully, and as liberally as the Lord has given unto us; it is but lending unto the Lord, and the Lord will always repay with interest sevenfold.

SORROW is sorrow all the world over. Whether it comes into the homes of kings and rulers or into the abode of the humblest subject, it is of the same nature, and it is brought there by the same messenger—Death. The President of the United States has been called upon to mourn the death of a beloved companion. Wealth, luxury, position, all of these could not save her; she has gone the way of all that is mortal. "The nation mourns," the papers say, but much of such "mourning" is a matter of form and courtesy, a show of respect to one in high position. People say she was a good woman, a loving wife and mother, one who brought good cheer and pleasant thoughts wherever she went. But her best traits are just such as are possessed in fully as large a degree by thousands of our humble, unknown mothers all over the country. The world does not notice them when they die, their death is not even chronicled except in very short and formal manner. Yet in her position she has filled just as noble and worthy a place as if she were the wife of a king, and the real sorrow is fully as deep and may be just as widespread as if she were in the highest position in the world, and in the eyes of God her virtues are worth just as much and the reward for them

just as sure as though she were known by all the world. We sympathize with our President and his family in their deep bereavement, as man sympathizes with his fellow-man who is in deep sorrow. May the God who is rich in mercy and comfort toward rich and poor, the high and low alike, be unto him a very present help in his day of trouble and give him grace to bear his afflictions bravely, and to set his affections firmly on things above, on things that shall abide forever.

"THE POOR YE HAVE WITH YOU ALWAYS" Already the lowering sky and the frost in the air proclaim winter to be at hand. Some homes are made only the more attractive in contrast, but there are others, alas! their name is legion—where the loose, clattering window pane, the stunted, halfed fire, the meagre fare, tell to all who care to know—that winter's approach brings additional care, where care is already pressing close; additional want, where want has long been felt. It is well for us to be merciful to the poor in the glad, bright summer of the year, but when bleak, pitiless winter grinds down upon us, borne upon the winds of the Northland, we should be more than merciful; sympathetically attentive, ever ready to give aid where aid is in our power.

It is not every one who can assist in the larger undertakings that relieve the needs of the unfortunate, but the most of us have countless avenues open to us that we can make serve good ends if we keep mindful of others' needs. There is the half-worn jacket hanging unused upon its nail—keep your eyes open for some thinly clad figure cowering before the chill air, that it will fit; there is the dress with the torn breadth—find the mother that will gladly remodel it for some needy child; there is the coat too short at the wrist—find a pair of shorter arms that will gladly slip within it and not only thank you for your gift, but will feel to say, "The world is not all bad," on account of the kindness that prompted the bestowing of it.

Talk of the unfortunate poor in your meetings, especially in your coming Thanksgiving services, teach the blessings of cheerful giving in the Sunday-school and Young People's Meeting; appoint some of your number to seek them

out and others to gather and distribute things for their comfort. This is work just suited to zealous, ardent, eager workers, young and old, and there is plenty to do. Let the church be a *working* as well as a praying church. There need be no complaint among young or old members that there is not enough work to do in the church and that a person must ally himself with the societies and movements of other denominations in order to have an opportunity of doing some good. There is work to do at home; we need but open our eyes and behold it. Buckle on the armor and go out determined to "do with thy might what thy hand findeth to do."

MISSION FUND.

Contributions received during the month of October:

Sister Gravbill, \$2.00; note with interest, \$38.70; Frank M. Herr, \$5.00; dividend on M. P. C. stock, \$6.23; Isaac Rosenberger, \$5.00; Turkey Run church, Perry Co., Ohio, \$3.42; Martin church, Fairfield Co., Ohio, \$17.00; Salem church, Allen Co., Ohio, \$7.55; Blanchard church, Putnam Co., Ohio, \$2.45; Elkhart church quarterly collection, \$18.00; Catharine Moyer, \$1.00; a friend, \$1.00; Catharine Nafziger, 70 cents; A. Kauff man, \$2.00; Kansas and Nebraska Conference, \$15.34; Weaver church, Rockingham Co., Va., \$3.50; Spring Valley church, McPherson Co., Kans., \$6.15; Amish Mennonite S. S., Wayne Co., Ohio, \$26.45; Weaver S. S., Rockingham Co., Va., \$10.50.

G. L. BENDER, Treas.

CORRESPONDENCE.

FROM METAMORA, WOODFORD CO., ILL.—On the 17th of September seventeen young persons were added to the church by baptism on confession of their faith. Bish. Joseph Bachman conducted the solemn services. May grace, peace and the abiding presence of the Holy Spirit rest upon and ever be with these dear young brethren and sisters.

J. S.

FROM THE ROANOKE CONGREGATION, WOODFORD CO., ILL.—On the 24th of September 16 persons were received into church membership by baptism upon the confession of their faith, Bish. Christian Ropp officiating. May a kind heavenly Father gently lead these dear young souls and preserve them from evil and sin, that their way may be that of peace and happiness, and finally be received in the family above.

COR.

FROM THE MACKINAW CHURCH, WOODFORD CO., ILL.—Our brethren and sisters have been much encouraged in this that on the 15th of October seven young people who had become willing to forsake the evil ways of the world and follow Jesus, were baptized by Bish. John Smith and received into church fellowship. The Lord be their strength and guide that they may be a light unto the world and a salt of the earth that their influence may work much good. COR.

FROM ROCKINGHAM CO., VA.—Our communion meeting in the central district passed off very pleasantly the first Sunday in October, at the Pike meeting-house, and the third Sunday at the Bank meeting house. A goodly number participated at those services. Preparatory and baptismal services were also held on Saturday previous at each place. In the Pike congregation four precious young souls were received into the church by water baptism, and one in the Bank congregation. May God richly bless them, and help them to live faithful to the solemn vow they have made to Him.

COR.

FROM ELKHART, IND.—Bro. J. S. Coffman returned from Missouri on the 1st of November, accompanied by Bro. D. Driver, of Versailles, Mo. Bro. D. preached in the Elkhart meeting-house the same evening and again on the following evening. His sermons were earnest and deep, and were listened to with much interest. On the 3d he continued his journey to his former home in Rockingham Co., Va., where he expects to visit the different congregations during this month. He was accompanied by sister Nannie Showalter, of Rockingham Co., Va., who had been visiting relatives and friends in Morgan Co., Mo. The Lord bless the dear brother in his labors.

FROM USTICK, WHITESIDE CO., ILL.—Communion services were held at the Brick meeting house near Morrison, Ill., Oct. 27, on which occasion Pre. H. Shelly, of Ogle Co., Ill., Pre. Philip Nice and wife of Sterling, Ill., and our bishop, E. M. Hartman and wife, of Tazewell Co., Ill., were present, beside a few other brethren and sisters from a distance. While the brethren were with us they held several very interesting meetings which were highly appreciated. May the Lord richly bless the dear brethren in their important work, and may the kind admonitions and earnest warnings which they gave us long be remembered, as we believe the brethren have done their part if we are only willing to do our part. Come again, brethren, and others likewise.

A. G. N.

FROM THE CHURCH IN HOWARD AND MIAMI CO., IND.—On the 16th of October communion services were held. Bish. J. P. Smucker of Nappanee, Ind., came here on the 15th and preached to a large and attentive congregation, from Mark 13:37. On Sunday he officiated at the communion services. About 120 members partook of the emblems of the broken body of Christ. Sunday evening Bro. S. preached to a crowded house, from Rom. 12:11. May these interesting sermons be long remembered.

On the 19th of October our brother, Wm. P. Coffman of Elkhart, Ind., came to us and on Saturday evening we organized a singing class at our church of about 70 or 80 scholars. We find Bro. Coffman to be an able teacher. COR.

FROM STEPHENSON CO., ILL.—Saturday, Oct. 22, preparatory services were held at the Freeport meeting-house. Bish. E. Hartman, of Washington, Ill., was with us, on which occasion one precious soul was added to the church by water baptism. May the Lord give him grace to be a bright and shining light in the vineyard of the Lord.

Sunday, Oct. 23, communion services were held. We were once more permitted to partake of the emblems of the broken body of Christ. A goodly number were present. We had four meetings during Bro. Hartman's stay, and truly the Lord was with us. I would hereby cordially invite all ministers passing this way to kindly stop and see us, and help us to establish the work of the Lord in this community. COR.

FROM HAW PATCH, IND.—Bro. D. C. Amstutz and wife, of Wayne Co., Ohio, came into our midst Oct. 11, and an appointment was made for the next evening (Oct. 12), but Bro. Amstutz having contracted a severe cold and being hardly able to speak in an audible voice, could not preach, so Bro. Hartzler preached to us. Another appointment was made for the next evening, which was ably filled by Bro. John Blosser, of New Stark, Ohio. Early next morning Bro. G. Yoder took Bro. Blosser and Bro. and sister Amstutz to the Mennonite Conference at the Holdeman church. We were glad to have the brethren preach to us the words of everlasting life. Come again, brethren.

On the 15th the sufferings of our dear Savior were commemorated here. Many brethren and sisters partook of the sacred emblems of the broken body and shed blood of Jesus and showed their love and humility by washing each other's feet.

Bro. Jonas Troyer, already in his 82d year, and so nearly blind as to be unable to read for six years, was with us and pictured out to our minds the suffering and agony of our dear Savior. May God bless him in his old age. COR.

FROM NAPPANEE, ELKHART COUNTY, IND.—The church here appears to be in a prosperous condition. They hold services every two weeks, and maintained a Sunday-school which was recently reorganized for a winter term, and a very active interest seems to be manifested by all, both old and young. A German class is a prominent feature in this school which receives good encouragement. The communion of the Lord's Supper was celebrated on Sunday, Oct. 30, on which occasion the house was overcrowded, and about 65 participated in the communion. Peter Y. Lehman, of Clinton, and J. F. Funk, of Elkhart, were present. Meetings were also held on Saturday and Sunday evenings, which were well attended. The congregation is now making arrangements to build a new house to accommodate the increasing attendance as well as the Sunday-school. May God bless this church in her work so that an influence for good may be exerted on the entire community.

FROM TUB, SOMERSET CO., PA.—Bro. J. F. Funk, of Elkhart, Ind., who was in the East to attend the South-western Pennsylvania Conference, and visited a few churches, came to us on Oct. 19 and held two meetings in the Folk meeting-house, speaking in German in the morning and in English in the evening. The brother's remarks were listened to with marked attention and interest. We regret that he could not remain with us longer as the next day he went to Mason-town, Fayette Co., Pa., where the Conference convened.

Oct. 25 the brethren David Buckwalter and Elias Groff, from Lancaster Co., Pa., who are making a tour visiting the churches in our conference district, came in our midst and remained until the 28th. They filled three appointments at the Folk meeting-house and one at the Casselman meeting-house in Garrett Co., Md., speaking in both German and English languages. On the 28th they left for the vicinity of Johnstown, Pa.

May the dear brethren's labors among us not be in vain, but may their being in our midst be the means of building us up in the faith and binding us closer together and to Christ. D. H. BENDER.

SHAMBAUGH, PAGE CO., IOWA, NOV. 4, 1892.—Pre. E. M. Shellenberger and wife, of Ransom, Ness Co., Kans., arrived in our midst on the 18th of October. They visited in this vicinity one week; during this time we held five meetings, one at Olive Branch, and four in the M. E. church in Shambaugh. The meetings were well attended and the kind admonitions Bro. S. gave us were listened to with marked attention, and we felt to say from the depth of our heart, "It is

good for us to be here." We feel very thankful for the kind visit and we trust the hours we spent together in trying to encourage one another in the good work of the Lord may not be in vain. It had been over one year since we had the privilege of listening to one of our ministers. Bro. S. very earnestly told us how necessary it is for each one of us to make sure of our own soul's salvation while it is yet day, for the night cometh when no man can work. May God grant us all grace and wisdom from above that we may be enabled to stand firm on that solid rock, Christ Jesus, ever ready to do His will. May God's rich blessings go with the brother and sister as they travel from place to place, that their lights may so shine that others may see their good works and glorify our Father in heaven.

LEAH A. HORNING.

STANFORD, COLO., OCT. 30, 1892.—Our dear brother, Andrew Sherk, of Elida, Ohio, has been here and preached to us the blessed gospel. He was accompanied by Bro. R. J. Heatwole, of Newton, Kans. We had three meetings at our school-house, and the people seemed very favorably impressed. Two persons were added to the church by the administration of baptism. It seemed there were more under conviction, but Bro. Sherk had appointments to fill in Kansas, and they could stay with us but a short time.

They arrived at Trinidad at noon, Oct. 22, and could not start out for our place on account of bad weather, until Sunday morning, and did not arrive here till the afternoon of the 24th. We had meeting that and the two following evenings with the above happy results, for which the Lord be praised.

We started for Trinidad on the morning of the 27th, and went 25 miles that day, and stopped over night at a camp-house where people drive into with their wagon loads of potatoes on cold nights. Several persons were stopping there, so we held a meeting at a house near by and invited the teamsters all in. We heard a good sermon out of the Word of God. On the 28th we took the dear brethren to the city to take the train again for their return trip to Garden City, Kans., where more of the good seed is to be sown. May it fall on good ground and spring up and bear much precious fruit to the glory of the Lord and the salvation of many precious ones, is the prayer of your unworthy brother. D. W. KILMER.

VERSAILLES, MORGAN CO., MO., NOV. 4, 1892.—Tuesday, Oct. 18, Bro. J. S. Coffman arrived in our midst. He continued with us until the 31st, preaching a number of interesting sermons. Sunday the 23d he presented before a large and attentive congregation "The Carpenter of

Nazareth" as the only example that will do for us to follow. Bish L. J. Heatwole came over from Cass Co., Mo., Tuesday the 25th to help us labor for the salvation of souls. He also remained with us until the 31st.

Thursday we had the pleasure of listening to the Word read and explained by Bro. J. S. Coffman, relating to the qualification and selection of church officers. Saturday there was an ordination service conducted by Bish. L. J. Heatwole. Bro. Daniel Kauffman was ordained minister and Bro. John C. Driver deacon. It was the first time it was our privilege to witness the ordination of a minister and we were impressed with the solemnity of the occasion. May God bless and prosper these young brethren that have been commissioned to proclaim the glad tidings of great joy to a dying world that Jesus is the way of their salvation and the only way.

Sunday morning two souls were received into the church communion here, one by baptism and the other upon confession. After baptismal service a communion service was held.

After services at night, as we heard the parting words, "Good bye, God bless you," we were reminded that the laboring with us of the above named ministering brethren was for the present about to end. May the Lord bless and prosper them as they go to new fields of labor, for the harvest is already ripe and the reapers are few.

We were also visited by Bro. C. B. Showalter, of Rockingham Co., Va., and Bro. S. B. Wenger, of Cass Co., Mo. There is a work for us (the laity) to do, and let us be at it. Though we are not commissioned to go forth and preach the gospel from the stand, we should keep our lamps trimmed and burning so that the world may see and know that we have been at the feet of Jesus, and have learned of him. By so doing we may light some poor soul that is being tossed about on the tempestuous sea of life to the glorious haven of rest.

JOS. C. DRIVER.

TRINIDAD, COLO., OCT. 28, 1892.—While waiting on the train Bro. Andrew Shenk and myself think it an opportune time to write.

Trinidad is a town of eight thousand inhabitants, forty-five miles east of the Rocky Mountains and about one hundred and fifty miles west of the Kansas line. The country east is mostly beautiful prairie land with seemingly few inhabitants, but many large herds of fat cattle. Westward to the Rocky Mountains along the Los Animas River is a very fertile little valley about half a mile wide on an average, and to a stranger is very attractively irrigated, as at some points it ac-

ually seems to be running up-hill. There is a fall of over fifty feet per mile, so that when we were at the foot of the Rocky range we were twenty-five hundred feet higher than here at Trinidad, and breathing was rather laborious for those of us not accustomed to an altitude of eight thousand five hundred feet above the level of the sea. Just a little walk made us breathe as though we had asthma, but the settlers told us this would be different if we remain awhile. On either side of this little valley of forty-five miles in length are a continuous range of mountains, called the foot hills of the Rocky Mountains, which have underlying strata of coal from four to ten feet thick.

The valley is settled all along with a class of people who are mostly foreigners, and the Catholic religion prevails. We met a great many Mexicans. They are of a dark, sallow complexion, have black hair, and live in little towns (Plazas) all along the mountain road in houses made of sun-dried brick with a flat dirt roof to protect them. They are prohibited by the priest, it is said, from reading the Bible, and a certain class of them, called "Penitents," so inflict themselves betimes when engaged in their worship that it is indeed very heartrending to an enlightened child of God to think of it. We were three and one-half days going out and back again on freight wagons with our friends, Bro. D. W. Kilmer and cousin Abram Knopp, who live at the foot of the Rocky Mountains now so beautifully covered with snow. We attended three services with them in their neighboring school-house with happy results (see Bro. Shenk's account); also another one last night where we camped, being kindly privileged to assemble with the campers and a few others in a large dwelling house forty by one hundred feet in size, which the owner told us was once the church house of the Penitents above alluded to, in which they inflicted themselves so severely that many died from their wounds. Ten feet above the floor are large, smooth, round logs to support the roof, which still have the traces of blood upon them, as was shown us after the meeting was closed. The gentleman said that when he first bought the house he took a hoe and scraped the blood from the walls, it having lodged there while the Penitents were whipping themselves on their bare backs, they being naked from the waist upward. This scourging of themselves they think they must do in order to atone for their sins. Their whips are made by plating together what is called soapweed, which has little prickly thorns on the withy ends that are left unbraided, to make all the more stripes at one stroke.

For three days in succession about Good Friday for a number of years they have been known to thus abuse themselves, and oftentimes out in the open air

even when it was cold and snow lay on the ground. In addition to this scourging they would carry on their bloody backs a cross so heavy that it takes two persons to place it on the shoulders of another. Thus they bear it along, one end dragging on the ground, marching from place to place, to and fro, until the one bearing the cross is almost exhausted. As they go they sing a very doleful, solemn chant not understood by any but those who understand their language.

They also practice crucifying upon a cross. Some have expired from this torture. This they do a little distance back of their houses, in the mountains, away from the general public. I saw a man in the camp last night who stated that he saw them pierce one with the spear who was on the cross. He could tell it and laugh about it as do many others here who care but little for the law or the gospel or how people worship.

In Trinidad the stores, butcher stalls, and saloons are open on Sunday the same as any other day, and many of the people near the mountain make it a practice to start with their loads of freight for Trinidad on Sunday. A lady keeping a country store along this mountain road complained to us that she was kept more busy on that day than any other. Oh, how I wish that our brethren could feel as Bro. Shenk and myself feel since our trip to these parts. Dear brethren, is not the harvest truly great and the laborers few, and are we not too slack in ordaining and sending forth laborers? What timidity and fearfulness we sometimes see at our conferences and in our various districts when the subject of ordaining more ministers is under consideration! while in private we readily confess that there should be more laborers. I feel to ask, Is there not one of our ministers who may chance to read this that would feel moved to learn the Mexican language and come out and labor among these deluded souls that they might know God, whom to know aright is life everlasting? The apostle Paul went and remained at a place sometimes three months and sometimes a year, and even longer if it was necessary. Why could not something of this kind be done here? The Mexican language, I noticed, may be very easily learned by one who understands German, as much of it is very similar. (I suppose the brother means the sound.—Ed.) For twenty-five cents and postage I can furnish a book with the Mexican and English languages side by side. These people have some knowledge of the English language and a few of them can speak it.

Bro. Shenk's route, as marked out when we left home, he feels, is too lengthy for him, so here we see also a want of more men in the great harvest field. He has, however, taken fresh courage since learning of the zeal of these

poor Mexicans in their false religion. He says, "How much more zealous we should be who are more enlightened!"

Dear brethren, when we wake up in the morning, are we not soon actively engaged in our daily duties? And now, since the church is waking up, should we not earnestly urge it and pray that she become active and put forth greater efforts than heretofore in carrying out the great commission to "preach the gospel to every creature," as our heavenly Father continues to open unto us these new fields of labor? His will is that all men everywhere come to a knowledge of the truth as it is in Christ Jesus.

The mighty God hath spoken unto us through the holy prophet, Isaiah 52:1: "Awake, awake, put on thy strength, O Zion!"

"Comfort, ye ministers of grace,
Comfort the people of your Lord;
O lift ye up the fallen race
And cheer them by the gospel word.
Go into every nation, go
Speak to their trembling hearts, and cry
Glad tidings unto all we show
Jerusalem, thy God is nigh.
The Lord shall clear his way through all.
Whate'er obstructs, obstructs in vain.
The vale shall rise, the mountain fall,
Crooked be straight and rugged plain."

R. J. HEATWOLE.

SUNDAY-SCHOOL ITEMS.

FROM ELIDA, ALLEN CO., OHIO.—We have reorganized our Sunday-school for the winter, with the brethren Daniel Shenk and Perry Brunk for Superintendents.

FROM SOUDERSBURG, LANCASTER CO., PA.—Our Sunday-school was closed for the winter on the 23d of October. This was regretted by some, but it was deemed best to close it. We hope it will be opened again early in the spring with greater interest than ever.

FROM LOGAN CO., OHIO.—On Wednesday evening, Oct. 12, a number of the brethren and sisters met at the Walnut Grove meeting-house to take a vote in regard to continuation of the Sunday-school all winter. After a few brief remarks by the brethren David Plank, D. S. Yoder, and others, a vote was taken and was almost unanimous for the continuation of the School during the winter. We feel glad indeed for this and for the interest that has been taken in this school during the summer. God bless the Sunday-schools every where, where they are conducted according to His will. COR.

FROM ELKHART CO., IND.—The Sunday-school which was opened in the Paulus school house, four miles south of Elkhart, on May the 8th, of which Bro. D. R. Good was Superintendent and Bro. A.

C. Kolb assistant and chorister (both from Elkhart), was closed Nov. 6th. There has been no Sunday-school here for ten years, and there was indeed a great deficiency in Bible knowledge, especially among the rising generation. Taking everything into consideration, however, the interest manifested was good. The largest attendance at any one time was sixty-one, and the smallest was twenty. Average attendance forty. May God bless the work that has been done here that some good seed may have been sown in the hearts of the dear young people, that may spring up and bring forth fruit to the honor and glory of God. COR.

OUR TRIP TO PENNSYLVANIA.

By request of our many dear brethren and sisters with whom we have met, I will give a brief sketch of our trip to Pennsylvania.

In company with my wife and mother, we left Nappanee on the 29th of September for Mahoning Co., Ohio, and remained with the church over Sunday and had three very interesting meetings.

Here we met our aunt, Christina Shoup, wife of John Shoup, of Holmes Co., Ohio. On the 3d of October in company with her we took the train at Columbiana, Ohio, at 8 o'clock A. M. and at 10 P. M. we arrived in Harrisburg, Pa. Here we met our dear Bro. and Sister Pre. Samuel and Anna Hess, and were taken to their home. We remained two days here in Cumberland Co., Pa., and filled three appointments. We had reasons to believe that these meetings will be remembered a long time. We felt that it was good for us to be there.

On the 6th we took the train for Leamon Place, Lancaster Co., Pa. Here we were met by our dear Bro. and friend Abraham Metzler and son. We found ourselves at home with his dear family. This was a happy meeting. Next day the 7th we met with a large number of ministering brethren at the Mellinger meeting-house for a conference. At conference our appointments were arranged and by the help of God I could fill them as they were made here in this county. We had a number of very pleasant and profitable meetings.

Sunday the 16th we were with the brethren at the Weaverland meeting-house. On this occasion 39 persons, mostly all young people were received into church membership. It was estimated that about 1,400 people were assembled. This was a day of rejoicing for many.

On the 17th we took the train for Montgomery and Bucks county; here we spent one week very profitably with the dear brethren, and we will long remember them for their kindness. We spent the 24th in Philadelphia and in the evening

we started for Lancaster county again. On Tuesday we had our farewell meeting for Penna. at Hershey's. We spoke from the words, "Behold, what manner of love the Father has bestowed upon us." This was an interesting meeting. The hearts flowed together in love. On the evening of the 26th we took the train at Lancaster for Mahoning Co., Ohio, and the following evening we arrived at Columbiana. We filled a number of appointments here and we believe that our labors were not in vain. From here we started for home reaching the same evening of November 1. We found our family all well for which we cannot be thankful enough for a kind Heavenly Father's care. We thank the many dear brethren and sisters for their kindness which they manifested towards us. It was my privilege to attend conference and to preach 30 times and returned home with better health than when I left. All honor be to our heavenly Father.

South West, Ind. NOAH METZLER.

ITEMS.

HEAVY snow storms have been raging in Russia within the last few weeks in consequence of which transportation on the rail-roads has been greatly hindered.

OF THE 209 horses which started on the great race between Berlin and Vienna, 21 were ridden to death. Shameful nineteenth century civilization and refinement!

JEAN BAPTISTE, the well known Indian pilot on the rapids of the St. Lawrence below the "Thousand Islands" recently died at the age 82 years. He was the first man who took a boat down the rapids and for many years the only pilot to run the steamer down the dangerous rapids.

THE whole Moslem race despise and abhor the sound of bells, which they say cause the evil spirits to assemble together. They do not use them on their mosques or churches, but have instead men called muezzins, stationed in the minarets, who call out five times each day for the people to assemble for prayer. The cry is: "There is no god but God, and Mohammed is his prophet."

BOYS BRIGADES.—An effort has been made at Willmantic (Conn.) to establish a military organization among the boys belonging to a Congregational Church. A writer in the *Cynosure*, in commenting on this proposition, says:—"The spirit and practice of war are the curse of the world. When boys are taken into the church to be drilled in the use of murderous instruments, then such a church becomes a corrupter of youth and an enemy of Christ."

A TRUE HERO—The daily papers have recently been lauding as a hero a young Covenant minister, John Ramsey, who was a delegate to the Pan-Presbyterian Convention at Toronto. He with a large body of delegates, came with an excursion from Toronto to Niagara Falls. That afternoon, as Bro. Ramsey and a few other delegates were walking across the new suspension bridge, a woman of the party lost her balance and fell over, her feet catching between the gas-pipe and lower girder, where, as if by a miracle, she remained hanging, head downward, over the foaming river that flowed nearly two-hundred feet below. While the bystanders seemed paralyzed with terror, Bro. Ramsey, who is a powerful athlete, jumped over the railing and, seizing a cable, let himself down to the lower girder and grasped the woman, holding her safely until the bridge officials lowered ropes and pulled them both up.

Christian Cynosure.

Married.

WISSEMAN—FOLK.—October 2, 1892 at the home of the bridegroom's parents near Tub, Pa., by D. H. Bender, William C. Wisseman and Savannah Folk, both of Somerset Co., Pa.

GELNETT—OTTO.—October 19, 1892, at the bride's home near Grantsville, Md., by D. H. Bender, Pre. Harry M. Gelnett of Clearfield Co., Pa., and Mary E. Otto, of Garrett Co., Md.

LIVENGOOD—COOK.—Oct. 20, 1892, at Meyersdale, Pa., by D. H. Bender, Christian P. Livengood and Cordelia Cook, both of Meyersdale, Pa.

The above all have our best wishes for a happy Christian life.

D. H. B.

DIED.

HOOVER.—On the 15th of October 1892, in Paradise Twp., Lancaster Co., Pa., Elizabeth Ida, daughter of Elias and Lydia Hoover, aged 6 years, 2 months and 29 days. She was sick less than a week, and her sudden death is a great bereavement to her parents and friends, but now she is safe where sin cannot harm her, and where she will be happy forever with Him who said, "Suffer little children, and forbid them not, to come unto me."

"Thy gentle voice is hushed in death,
Thy warm true heart is still,
And on thy young and innocent brow
Is resting death's cold chill.

Thy hands are clasped upon thy breast,
We've kissed thy lovely brow;
And in our aching hearts we know,
We have no Lizzie now."

HORST.—Oct. 12, 1892, at her home near Mangansville, Md., Sister Nancy Horst, wife of Bish. Michael Horst, aged 52 years, 7 months and 8 days. Funeral on the 15th at Reiff's Mennonite Meeting-house. Services were conducted by the brethren George Keener and Adam Baer of this place, and Bish. Abraham Shank of Broadway, Va.

I. W. EBY.

DUTROW.—October 27th, 1892, at Beaver Falls, Pa., George I., son of John and Barbara Dutrow, aged 1 year and 11 days. Buried on the 29th at the Oberholzer church in Mahoning Co., Ohio, where services were conducted by Noah Metzler of Elkhart Co., Ind., and John Burkholder.

KRAZT.—On the 10th of October 1892, at the family residence in Hilltown township, Bucks Co., Pa., after an illness of one week, Mary Meyers, wife of Jacob Krazt, aged 74 years, 7 months and three days. She was born on the 7th of March 1818, and was the daughter of Christian Meyers formerly of Tinticum Twp.; later he moved to Medina Co., Ohio where he died. She leaves a sorrowing husband and three children to mourn her departure: Salome, wife of John F. Funk, Editor of the *HERALD OF TRUTH*, of Elkhart, Ind., Henry M., married, and Annie, unmarried, the two latter residing with their father on the old homestead. She was fully resigned to the will of her heavenly Father, did not concern herself about anything, did not care to get well, and was rational till Monday morning, when she became unconscious and remained so until two o'clock, when she calmly fell asleep. She was buried on the 14th in the Blooming Glen Mennonite burying-ground. Services were conducted at the house by Samuel Gross assisted by Pre. Baldwin, and by Abraham Moyer at the Meeting-house. She was for many years the light of home, but it pleased the Lord to call her to her rest, and the light is gone out; there is no vacant place, mother's kind words are no longer heard; her calm, quiet moving about the house is no longer seen, she has gone to return no more; but while our hearts are sad and we miss her so much we feel that we need not mourn as those who have no hope, but that she has only gone before, and it won't be long, if we are faithful, until we shall meet her again.

RUPP.—On the 22d of October 1892, near Thurman, Arapahoe Co., Colorado, Magdalena, daughter of Christian and Anna W. Rupp, aged 1 month, 10 days. Buried in the graveyard near Thurman. Funeral services by Joseph Schlegel and Jacob Roth.

DIRSTEIN.—On the 14th of October 1892, in Souderton, Montgomery Co., Pa., Harvey F., son of Mahlon and Mary Dirstein, aged 5 years, 11 months and 27 days. The child was crossing the railroad on his way home from school. The track is double and a train was going by as he came there. As soon as it had passed he was going to run across, but just at this moment another train came in an opposite direction on the other track. It struck him and threw him away, killing him instantly, but not mauling him. Buried on the 18th at Souderton followed by a large concourse of sympathizing friends. Funeral services by Samuel Detweiler, Abel Horning and Michael Moyer from 1 Sam. 3:18.

EICHER.—On the 16th of October, 1892, at the home of her father, near Archbold, Fulton Co., Ohio, Leah Eicher, maiden name, before, aged 25 years, 5 months and 16 days. Four weeks before she had laid to rest her infant child. She died quite suddenly, though she had been quite unwell for some time. When her parents-in-law had hidden her good night but half an hour before she said she felt better. Her husband died about six and a half months before. Her remains were laid to rest on the 18th in the Lockport graveyard. Funeral services by D. Wyse and Ch. P. Stuckey and Ch. Freyberger. She leaves one child, parents, four brothers and three sisters, many friends to mourn their loss. She was a member of the Amish church.

MELLINGER.—Oct. 19, 1892, in Strasburg Twp., Lancaster Co., Pa., Charles Ezra, infant son of Ezra H. and Mary K. Mellinger, aged 4 months and 24 days. Buried on the 21st in the Strasburg burying ground. Services were held at the house by John Rank and Abraham Brubaker. The little one was found dead in bed, which again teaches us to watch and pray, for we know not, when the time is, that we shall be called.

"The little crib is empty now,
The little clothes laid by,
A mother's hope, a father's joy,
In death's cold arm doth lie.

So, little pilgrim, to thy home,
On yonder blissful shore,
We miss thee here, but soon will come
Where thou hast gone before."

YODER.—July 20th, 1892, in Cass Co., Mo., of dysentery, Maoda Ellen, daughter of Lincoln and Fannie Yoder, aged 8 months, 16 days. Buried on the 21st in the Clear Fork burying-ground. Funeral services by J. C. Kenagy and L. J. Heatwole in English. She leaves her deeply bereaved parents and two brothers to mourn her departure.

"Maoda dear is sweetly resting,
Cold may be the earthly tomb,
But the angels sweetly whispered:
Come and live with us at home."

MILLER.—Oct. 15th, 1892, at her residence near Leitersburg, Washington county, Md., occurred the death of one of the oldest and most respected citizens Sister Fanny Miller. Her death was however not at all an unexpected one. The deceased was aged 74 years, 5 months and 21 days. She leaves a family of 7 sons, 3 daughters and one stepson, Benjamin and Mrs. Riley Snyder of Franklin Co., Pa., Prof. C. A., of Sioux City, Iowa, Dr. M. L. of Mannington, W. Va., and of this county, Lewis of near Leitersburg, Henry of near Hagerstown, Andrew of Leitersburg, Jacob of Greensburg, Mrs. Mary Martin of El Spring, Mrs. Fanny Martin of near Hagerstown, John a stepson, who resides in Hagerstown. She also leaves 43 grandchildren, and 6 great-grandchildren. The funeral took place Oct. 20th at Miller's Mennonite Meeting-house, at which place she was a member for more than 50 years. Services were conducted by Pre. Adam Baer of Hagerstown, and Bish. Abraham Shank of Rockingham Co., Va.

I. W. EBY.

GEIB.—October 18th, 1892, near Cornwall, Lebanon Co., Pa., suddenly, Sister Mary Ann, wife of Bro. Jacob Geib, aged 25 years, 6 months and 3 days. Funeral on the 21st. Text: Matt. 24:44. Buried at H. Reiff's Meeting-house, Lancaster Co. She left a husband and two children to mourn her death. Sister Geib was at a neighbor's house where one was lying dead. She returned to her house. When her husband returned home shortly after, he found her lying on the floor dead. Truly, in the midst of life we are in death.

GARNER.—On the 23d of October 1892, in York Co., Pa., of Bright's disease, of which he suffered very severely for over a year, Bro. George Garner, aged 36 years, 2 months and 24 days. He leaves a sorrowing wife and 5 children to mourn their loss. Five weeks before he died he desired to be baptized and received into the Mennonite church. Three weeks before he died he commemorated the sufferings of our dear Lord and Savior. His desire was to depart and be with Jesus. He was patient and lamb-like in all his sufferings. He was buried at Locust Grove church near Stony Brook.

HAGY.—Oct. 29th, 1892, Westmoreland Co., Pa., Jacob S. Hagy, aged 24 years, 8 months. Funeral on Nov. 2d. Text: Acts 16:28. Buried at H. Reiff's Meeting-house, Lancaster Co., Pa. A large congregation assembled to witness the sad and solemn funeral.

FISHER.—October 19, 1892, near Ronks, Lancaster Co., Pa., of consumption, Amos K., son of John S. and Lizzie Fisher, aged 21 years less one day. The deceased had suffered greatly. His right side was partly paralyzed from childhood. He was subject to epilepsy and few years ago he contracted pleurisy which later developed into the disease of which he died. Though in some respects mentally acute, his mind on the whole was weak, and his conduct was marked by a childlike innocence. He had not united with the church. Services on the 22d were conducted by Pre. David Stoltzfus and Jonathan Kauffman of the Amish Mennonite church of which his parents are members.

"Why should our tears in sorrow flow,
Since God has called his own;
And bade him leave a world of woe,
For an immortal crown?"

"Was not e'en death a gain to him,
Whose life to God was given?
Gladly he closed his eyes to earth,
To open th' m in heaven."

YODER.—Oct. 18, near Belleville, Mifflin Co., Pa., Sarah, wife of Jos. Z. Yoder, and daughter of Benj. Hartzler, aged 41 years, 8 months and 17 days. She was much respected and loved, and died in the hope of a blessed immortality. The funeral services on the 20th by David J. Zook and J. H. Byler were very largely attended and very impressive. She had a week or more before her death given birth to an infant son, which has also since died, aged 18 days.

FORRY.—October 28th, 1892, near Newtown, Lancaster Co., Pa., Norman N., son of Bro. and Sister Daniel N. Forry, aged 2 years, 2 months and 4 days. Funeral on the 30th. Text: Mark 10:15. Buried at Landisville Meeting-house. May the Lord comfort the bereft parents.

KRAYBILL.—October 28th, 1892, in Florin, Lancaster Co., Pa., of typhoid fever, Paris B., son of Peter and — Kraybill, aged 15 years, 8 months and 25 days. Funeral on the 31st. Text: Rev. 3:25. Buried at Kraybill's Meeting-house. A solemn call to the young people.

WITMER.—In Manor township, Lancaster Co., Pa., on the 28th of October, 1892, of membranous croup, Simon H., son of Martin and Lizzie B. Witmer, aged 5 years, 2 months and 8 days. Funeral on the 30th at Mt. Zion church. Services at 1 o'clock at the house by Benj. Lehman, and at 2 o'clock at the Masonville Meeting-house by Abm. Witmer, John K. Brubaker of Rohertstown, and Benj. Lehman. Text the latter clause of the 21st verse of the 61st Psalm "Lead me to the rock that is higher than I." On the 24th he was in school, and on the 28th he was dead. A loud call to all.

Dearest parents I must go,
And leave you in this world below;
For me to come to you is vain,
But hope to meet in heaven again.

Many a vacant spot there'll be,
When you my face no more can see;
But think that now I have a place,
Where I can see my Saviors face."

SMUCKER.—John Henry Smucker was born in Mahoning county, Ohio, Sept. 19th, 1857, and died at his home in Champaign county, Ohio, Oct. 15th, 1892, aged 35 years and 26 days. He united with the Amish Mennonite church in his youth, and was a consistent member. He was united in matrimony to Susan Swartz, Dec. 25th, 1883, living happily together nearly nine years. This union was blessed with two sons and two daughters. Twelve days prior to his death he took sick quite suddenly which the doctor pronounced pneumonia; he soon seemed to realize the fact that this would end his life, but after nearly a weeks suffering he seemed to be recovering slowly until the morning before his death typhoid fever set in of which he suffered until evening, when death relieved him. He leaves his companion, four small children, three brothers and five sisters, who deeply mourn the loss of a kind and loving husband, father, son and brother; but they need not mourn as those who have no hope, for they have every reason to believe that he has gone to that better land, where sorrow and pain never enter. The funeral services were held at the Oak Grove Meeting-house Oct. 18th by Pre. S. Warye and Miller, from Phil. 1:21. "For me to live is Christ, and to die is gain." A large concourse of friends and neighbors met to pay the last tribute of respect to the departed brother.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
That manifests the Savior's power.

"Asleep in Jesus, O for me
May such a blissful refuge be!
Securely shall my ashes lie,
And wait the summons from on high."

WEAVER.—October 21st, 1892, in Columbiana, Ohio, of typhoid fever, Catharine, wife of Dr. J. H. Weaver, aged 57 years, 8 months and 3 days. She was buried at Oberholzer's Meeting-house where services were held by John Burkholder, Jacob Stauffer and Joseph Bivler. Just two weeks previously, her son Adrian died of the same disease. She was a member of the Mennonite church.

WEAVER.—On the 18th of October 1892, at Mt. Clinton Rockingham Co., Va., of fever, Nancy Beibara, daughter of Pre. Shem S. Weaver, aged 16 years, 3 months and 2 days. Funeral services by Bish. Samuel Coffman and D. S. Heatwole at Mt. Clinton Meeting-house, where the body of our young sister was assigned to its last resting place. Some time previous to her sickness she asked her older sister and brother if they would be willing with her to unite with the church, but they expressed themselves not yet ready, so she did not at that time make application for membership, but, thanks be to God, she with her brother and sister subsequently became willing to cast in their lot with the people of God, and were received into the church by water baptism. Her friends do not mourn without a bright hope. Peace to her soul.

BAUGHMAN.—Oct. 7, 1892, in Wayne Co., Ohio, of old age, Jacob F. Baughman, aged 91 years, 11 months and 7 days. Funeral services at the East Chippewa meeting-house by Henry Beery in German and by David Hosteler in English. Text, Isa. 38:1. "Set thine house in order for thou shalt die and not live." Buried in the Capp family graveyard. Bro. Baughman was a member of the Mennonite church and in the blessed hope and the full assurance of meeting his Redeemer and heavenly Father in peace.

LABORDE.—Sister Mary Laborde died Monday Sept. 26, 1892, in the 77th year of her age, in Waterbury, Pa., at the home of her youngest son. She had been in poor health for several years; sometimes she was so poorly that her friends thought recovery impossible, but she was still able to be taken from the home of one child to the other until Sept. 24th she went from the home of her daughter Mrs. W. Walker to her son's home only a short distance and there had a stroke of apoplexy, it being the second one. After this she never spoke. She was the mother of 12 children of whom eight are yet living. She was a good neighbor, a kind mother and a faithful member of the Mennonite church at Rockton, Clearfield county. She was interred in the Luthersburg cemetery by the side of her husband who preceded her to the spirit world seventeen years ago. Funeral services by Pre. Selner pastor of the Lutheran church, from the words, "Set thine house in order, for thou must surely die."

"Death has been here and borne away
A sister from our side;
She has gone to meet her Savior
Beyond the swelling tide.

Loved ones are waiting on the shore
Where the saints and angels wait,
And we'll know thee, dearest sister,
When we reach the pearl gate."

M. C.

LABORDE.—In Rockton, Pa., Sept. 27, 1892, youngest son of Lizzie Laborde, aged 25 days.

"Baby dear is sweetly resting,
Cold may be the earthly tomb,
But the angels sweetly whispered
"Come and live with us at home."

M. C.

YODER.—Oct. 17th, 1892, near Sculp Level, Paint Twp., Somerset Co., Pa., Samuel Yoder, aged 65 years, 6 months and 5 days. Buried on the 19th. Services by Moses B. Miller and Jonathan Harshberger at the Kaufman M. H. near Davisville. The deceased buried his wife nearly one year ago. He leaves 3 sons, 1 sister and 1 brother to mourn their loss. He was a member of the Amish Mennonite Church.

Letters Received.

WITH MONEY.

A—Jos. Abel, F. Abel, M. S. Aldinger.
B—George Berkley, Jacob Beller, Jos. S. Baer, F. J. Bergen, C. M. Burkholder, J. W. Breckbill, Samuel Brunk, D. Burkhard, John Huerg.
C—B. Clouser, Samuel Culp, Henry Cook.
D—Lydia Detweiler, Lewis M. Driver, Henry W. Detweiler, J. C. Driver, J. Detweiler.
E—John Eby, J. H. Eiger.
F—F. B. Foreman, P. J. Fast, E. L. Frey, Martin H. Fisher, Henry W. Funk.
G—G. G. Goring, E. W. Graybill, A. I. Grove, Elizabeth Gingrich, Jacob Godshall, D. A. Gauer.
H—George Hueg, S. Huldbrand, H. Hildebrand, D. A. Huber, M. Huber, D. Hiebert, P. P. Harter, J. S. Hartzler, S. Hohnlin, Mary Hoffman, Jos. M. Hershey, D. Hosteler, John Horning, Eliza Hartman, Ph. Beckman.
J—Peter Janzen.
K—Nancy Kurtz, Isaac Rupp, D. D. Kaufman, Henry S. Kintz, D. W. Kintz, P. C. Koyas, Daniel Kaufman.
L—Jacob A. Landis, M. Leidich.
M—D. H. Martin, G. D. Miller, Ch. Mueller, Anna B. Myers, Chas. H. Murphy.
N—George Newcomer, E. S. Neufeld.
O—Jonas Quirk.
P—P. Bradfield, J. H. Regier, L. A. Reed, Thos. Ratcliff.
S—Lena Schrock, H. E. Shank, A. D. Short, J. B. Stemen, Stephen Stahly, Gideon Sharp, Barbara Sharf, Philip Schrock, H. H. Shaver.
W—David L. Witmer, Jacob Woller, John Watter, Jacob P. Wise.
Y—H. Yowler, I. M. Young.
Z—L. Zimmerman, Jacob Ziegler, B. Zentner.

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 No. 3, Chicago Express..... 3.05 "
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 No. 16 Night Express..... 3.30 A. M.
 Train A Grand Rapids Express..... 4.45 "
 No. 22 Mail..... 11.30 "
 Train C Grand Rapids Express..... 1.35 P. M.
 No. 8, Fast New York Ex..... 6.15 "

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No. 2, Special New York Express..... 11.30 A. M.
 No. 6, Chicago & Boston Sp'l..... 1.35 P. M.
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 No. 24, To Goshen only..... 8.40 "
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 1:01 1:26 7:01 Berrien Centre 7:30 4:33 4:00
 1:45 1:06 6:42 Niles 7:48 4:52 4:02
 1:06 1:24 5:58 Elkhart 8:27 5:33 4:55
 12:47 12:01 5:36 Goshen 8:47 5:55 5:05
 12:23 11:34 5:08 Milford 9:12 6:22 5:30
 12:00 11:04 4:44 Warsaw 9:37 6:47 5:55
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"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol. 29.—No. 23.

ELKHART, IND., DECEMBER 1, 1892.

Whole No. 480.

LITERATURE FOR YOUNG PEOPLE.

An address delivered at the Mennonite
 S. S. Conference by ABR. EBERSOLE.

The part of this subject that I wish to
 consider is more literature, of the right
 kind, for our young people.

Such literature that will, at times at
 least, get and hold the attention of young
 people and lift their thoughts, from the
 every day business life, into that higher
 spiritual life.

We as a people need no more en-
 couragement in what we consider our
 every day affairs.

Already our great business activity has
 crowded out much of our spiritual life.

The great mission of Christian educa-
 tion should be to get truth, to teach peo-
 ple to live the truth and inspire people to
 worship Him, the source of all truth. In
 order that you may more readily see the
 argument for the need of more good read-
 ing matter in the hands of young people,
 I wish to give the following statements.

1st. All our talk and actions are con-
 trolled by the thinking we do. 2nd. Our
 thoughts are shaped by surrounding cir-
 cumstances — by what we hear and see.
 3rd. Our duty and privilege to make cir-
 cumstances.

My first argument is largely based on
 various texts found in the Bible, Matt.
 12: 34, 35. Proverbs 23: 7 first clause. And
 the same thought is again brought out in
 Philippians 4: 8.

These Bible passages plainly say that a
 man who thinks worldly things is a
 worldly man and the man who thinks
 spiritual things is a spiritual man, that a
 man's talk and actions are simply an out-
 ward indication of the inner man, that
 they are a result, a secondary matter.

To permanently change a man's actions
 we must give him new thoughts. Espe-
 cially is this true of children and young
 people. Their desires come first and are
 back of all their outward life.

Let us then get hold of this one funda-
 mental idea that the thoughts of young
 people must be carefully directed if we
 would have their harmonious actions for
 the support of truth.

How much better the world would be
 to-day if all Christians would be more
 active to arouse in the minds of the peo-
 ple more spiritual thought and make it
 necessary for fewer laws to check the out-
 ward actions of sinful men.

My second thought, that people will
 allow the circumstances about them to
 supply the only material for their think-
 ing, is very evident to any one who
 moves among different people. "For out
 of the abundance of the heart the mouth
 speaketh."

From the overflow of a man's heart his
 business may be known.

The merchant talks about the buying
 and selling of goods. The doctor about
 disease and application of remedies. The
 farmer about the buying and selling of
 stock, the best way to train a certain span
 of colts. And from these most honorable
 vocations down to the lowest, some men
 allow their thoughts to be entirely ab-
 sorbed in their business.

A Christian man—and every other man
 for that matter — needs some influence
 about him that will sometimes turn his
 meditations upon subjects that pertain to
 the salvation of his soul and the building
 up of a true Christian character.

Fortunate is a boy who grows up on
 the farm. No other occupation has so few
 tendencies to draw the boy into vice. Yet
 I would ask you my brethren and sisters,
 how many treasures a young man at the
 age of twenty has laid up in heaven who
 has never, during those 20 years, had his
 mind and heart taken away from the farm
 and invited into the more beautiful
 thoughts of a Christian's life? If perchance
 the farm becomes tiresome and does not
 hold his constant attention, and that rest-
 lessness or surplus energy is not in due
 time turned in the direction of truth and
 the love of the beautiful, you need not be
 surprised to see the boy enjoying the vul-
 gar and degrading things of life, chewing,
 smoking, horse racing, drinking, and, if
 such a boy has acquired the ability to
 read he is most likely to read that kind of
 literature which is the very poison of his
 soul.

It is true that nearly all young people
 have at least the family Bible continually
 before them, but they do not especially
 enjoy the literature of it, so do not read it

very much. They have heard a sermon
 possibly once a week. But this sermon
 may have been food prepared for a more
 matured mind, so was not easily digested
 by the younger person and may have
 given more pain than pleasure.

At least facts show that neither the
 Bible nor the sermon has succeeded in
 bringing as many young people into
 active church work as we should like to
 see.

What then can be done? My third
 argument is, our duty and privilege to
 make circumstances. We as Christian
 people can do much in surrounding the
 young people with such influences that
 will lead them into a love for christian
 work. And one of the best ways to do this
 is to furnish the young people with good
 reading matter, such that will both create
 a desire to read and give them a strong
 preference for truth as taught by Christ.

These christian truths cannot be im-
 pressed on a child's mind too early.
 Likes and dislikes are found very early
 in life. Be sure that the child early learns
 to like the right thing. The spiritual
 nature or the soul as well as the physical
 nature or the body should receive atten-
 tion in childhood. The soul and the body
 must both be fed if they are to grow
 equally strong. Spiritual thought is food
 for the soul. This food should be well
 prepared and read to the child long be-
 fore the child is able to read for itself.

By a careful attention to the develop-
 ment of the spiritual nature of a child
 through its early life, by talking and
 reading to the child at the proper time
 such things that will give it some taste
 of the love of Christ and his kind deeds
 here on earth. By this careful attention,
 I say, up till the age of 8 or 10 years,
 you have given the child both ability and
 desire to read such books and papers
 that will continue to build up a true and
 noble character. Thus they grow on soul
 and body being fed until now you have
 the young people at the age of 16 years.
 Their souls are as healthy and as strong
 as their bodies. At this age both mind
 and body needs much food. Give enough
 good wholesome reading, well fitted for
 the age, so that the interest will continue
 and the spiritual nature strengthened. By
 holding the attention in this way is really

the only safe guard against the many vices that may creep into the nature of our young people.

Now these same young people have grown up to the age of 20 or 21 and if you have seen well to the spiritual nature even from their very early childhood all along their growth, you have done nothing more than the Bible commands you to do. Prov. 22:6, Deut. 4:9, and Eph. 6:4.

You will also have what the Bible promises, true young men and young women, christian character and always ready to do work for their Master. And reading the good literature has done much of this work. We want more of such reading matter.

The "WORDS OF CHEER" is an excellent little paper, and has done much good. May it go on to do its work well. But it is mostly a paper for little folks from the age of 8 to 10 years. The "HERALD OF TRUTH" is a paper whose articles are written mostly for grown persons, for more mature minds, and not so likely to interest a person from 16 to 18 years of age. I know not what others of our church may think, but I would strongly recommend the Mennonite Publishing Co., should publish a young people's paper for which the articles be so written as to hold the attention of the young people during that most critical period from 14 to 20 years of age. The time during which young people are most likely to be drawn away from the christian life.

A paper that will go out and create a desire to study the Bible, to build up christian characters, and help to bring about that most beautiful picture, a HAPPY CHRISTIAN HOME.

A NOBLE LIFE.

John Bost was one of nine sons of a Protestant minister of Bourges, France, and was himself a minister; soon after he had finished his theological education he received a call to the little church of Laforce in Dordogne. A sketch of his life there, as told in a private letter, is published in a periodical of 1871, and is as follows:

The church to which he was called was a most disheartening place. Formerly the home of the most devout Huguenot traditions, it was now surrounded by Roman Catholic influences, and the church itself was dead, to all appearance, the pulpit having been long occupied by a rationalist. John Bost commenced a Sunday School with but two scholars. But "God does not despise the day of small things," he wrote touchingly. In five years he had so large a Sunday School, such an overflowing congregation, that they had to build a new house, the people paying every farthing.

John Bost had a heart that could never rest in success. He began to receive at

the parsonage the young daughters of scattered Protestants, of Bible *colporteurs* or evangelists; also young girls exposed to the dangers of vice and corruption. His house would not hold them. So he built a house to hold fifty girls, went long, hard journeys to beg for funds, paid every cent, and on the 24th of May 1848, the "Famille Evangelique," his first asylum, was opened; and since that time more than four hundred young girls have been received there.

One day, by some chance, the "Famille Evangelique" received a poor girl, who, they were told, was wanting in intelligence. Her guardians had deceived John Bost, fearing she would not be received. When he discovered the truth that she was an idiot, he said: "What was I to do with this poor creature? Could I send her back to her wicked parents? I kept her, but in my own house. From this circumstance, it occurred that I had continual applications for the admission of sick, orphan, idiot and blind children from all parts. But it was impossible to make a school and a hospital of the 'Famille' at the same time. However, the lot of these poor children, far sadder than that of those whom we received at the 'Famille,' weighed heavily on my heart. I saw clearly it would be necessary to open another asylum, but my courage failed me. I was not wanting in faith, but I dreaded the prudential difficulties of Christians. 'You are undertaking too much; you will weary your friends; you will sink under your labors.' These and many similar speeches were uttered, which, however, could never destroy those sublime words. 'And they went forth and preached everywhere,' the Lord working with them, and confirming the Word with signs following." My decision was made.

* * * * * One morning the post brought me a letter. After family prayer I begged my servant to remain in my study. The following was our conversation:

"Ton!"
"Sir!"
My heart beat violently; there was a long silence. "Ton, you know Louison, the idiot?"

"Yes; and I like her very much."

"Ton, I have just received this letter: 'Dear friend:—A little monster of five years has just been picked up on a dung hill. She is a frightful idiot, her mother is in prison. Please find her an asylum.' I looked at my poor servant but, her countenance fell, and she was already beginning to understand that her master was about to open his little paradise to idiots, while she, for her part, felt she would be foolish enough to become the friend of these imbeciles."

"Well, sir!"

"Well, Ton, between us we will save these creatures. Jesus will enable us to do so."

After a moment's silence my good servant replied, "With the help of God's grace, I will do what I can."

John Bost and his good servant had such success with their idiots, in developing their dormant faculties and nursing their affections, that the parsonage became crowded; (he had given up to them his parsonage, built for him by friends in England and Scotland) and he was again obliged to leave home, beg for money, and on the 1st of January, 1855, "Bethesda" was dedicated to the Lord.

For years he worked unremittingly, preaching to his congregation, watching over his asylums, and one would surely have said his hands were full to overflowing. But it seemed as if every asylum he founded necessitated another.

Hitherto the "Famille" and "Bethesda" contained only girls. They had become dear to the churches of France, and so it happened that John Bost was continually receiving applications for boys. Poor, lame, imbecile boys were always turning to Laforce, hoping for entrance there, but going away sad at heart after the invariable answer, "Bethesda receives only girls." John Bost writes, I placed all the letters of application on my desk with the earnest desire that they should be always before my eyes, as calls from God "to comfort those who mourn."

After many months, one case was presented, the details of which are too painful to relate. No hospital nor asylum in France or Switzerland would receive the boy. John Bost could not receive him without compromising the existence of "Bethesda." When the unfortunate child heard the decision, he squatted on the floor of the unhealthy hole where he met only blows and cruelty in addition to his other sufferings, and exclaimed in accents of despair.

"Are not boys worth as much as girls?"

This reply was sent to John Bost in a letter.

He was on a circuit of duty through his large parish, when he received it. He tore a leaf from his note book, and wrote these words, "Come my poor friend; boys are worth as much as girls." Returning to post his letter, his servant, surprised to see him, ran out to meet him. "Has anything happened to you, sir?" she asked. "Yes," he replied, "Siloam is founded. 'Ah,' she answered, 'I thought you would end by doing so, sir.' 'Tears mingled with her laughter,' he adds, "the parsonage received a new baptism: we invite thither the lame, the maimed, the disabled, the blind."

Of course the parsonage would soon not hold its inmates. John Bost bought two hovels on a rising ground not far from "Bethesda," and after cleansing and refitting, dedicated "Siloam" to the new service. Since then "Siloam" has become a large family and has removed

it to a large property, having meadows and gardens.

For a few years only could he permit himself to rest easy in his already overcrowded life. Epilepsy, that worst form of evil save sin, now appealed to him; and as before, he could not receive the sufferers. He writes, "On my desk lay a packet of letters marked 'Epileptics.' It was right that I should spread before me all those letters that accused me of indifference, and of lack of love towards these sufferers. But no! I was not indifferent to their fate."

The church and three asylums absorbed my whole time. Resources often failed me, which drove me well nigh to despair."

Soon after this time a young girl was placed in "Bethesda" subject to fearful attacks of epilepsy, her guardians had concealed the fact, lest John Bost should refuse her admission. He was sent for one day in much haste, and found the poor idiot, the lame and the sick, in a state of fearful agitation, the poor girl in the midst in violent convulsions. The superintendent stood by speechless with terror. "At last," says John Bost, "they said to me, 'Oh! sir, what a misfortune.' The language of my heart was, 'Oh! what a good thing. This illness will be for the glory of God.' I resolved to write to these unhappy ones and to say 'Come.'"

At this period John Bost went to Paris to plead the cause for his asylums in the "Eglise de la Redemption." When he approached the subject of proposing a new asylum, he felt his heart fail. At last he exclaimed in a trembling voice "A new asylum is about to be founded in your midst, oh friends of the afflicted!" Murmurs of disapprobation were heard in all parts of the house. "I leaned upon the desk," wrote John Bost, "and looked to Jesus for help. Then I uttered these words, 'It is for the epileptics, for the epileptics, for the epileptics!' I could say no more, my eyes overflowing with tears. The venerable president drew near me and taking both my hands said with feeling, 'I will give you a thousand francs, and if necessary I will give you more.' Order being restored, for the audience had been talking loud, I related the scene with the young girl, and read the letters of applicants. My cause was gained. At the close of the meeting, a widow without offered herself as superintendent of Ebenezer." She was recommended to me as worthy of all confidence.

"As I was leaving the church a friend clapped me on the back and said, 'You know how to get around us. I declared when you started your last asylum that if you ever opened another I would withdraw my subscription. But I shall continue it, and you may put me down for five hundred francs more.'"

After this John Bost was forced to found "Bethel" for epileptic boys.

"Twenty years afterward, John Bost found it quite impossible to make his meeting house hold the congregation. But he hesitated to build another, saying to his friend: "Though a well filled house elevates the soul, an empty one has a chilling effect." At last, one motive overcame his reluctance. Many of the inmates of his asylums were excluded from the meetinghouse, because their infirmities rendered them repulsive. At last he built a new house. The sittings for the epileptics were really little chapels, separated from the body of the room, and with lattice veils before them. The invalids can see, hear and unite in all the services without being seen; and if one is seized with a fit a rolled-up mattress is immediately unfolded, and the patient silently conveyed to the open air, through a door communicating with the garden. The delight of these poor creatures in their meeting-house is unspeakable. John Bost says he can never forget their exclamations: "Oh! we shall now form a part of the meeting; we are no longer poor, despised ones!"

LITERATURE FOR OUR YOUNG PEOPLE.

An Address delivered at the S. S. Conference by C. H. BRUNK.

This subject naturally suggests itself to our mind under three sub-divisions:

1. What is implied to us by the term, Literature?
 2. The character of Literature.
 3. What is our duty toward our young people in supplying them with Literature?
- Literature in its broad sense, as defined by our dictionaries, is "knowledge preserved in writing." Its value here is very great, as it preserves for each generation the richest thoughts that mind has ever produced. But literature implies much more. It has become a very general medium of communicating thought, and a great part of our living is in our thoughts. We can scarcely conceive how little we live within ourselves, and how much we live in the hearts, the sympathies and the affections of others. Our minds are highly reciprocal, that is, they desire a mutual exchange with other minds. We communicate our thoughts for the purpose of informing and influencing other minds, and when influence is sufficiently strong to make an impression, it forms habit, and habit is the basis of character, and character is what determines our worth both in the sight of men and in the sight of our Maker. And so literature is one of the principal sources through which character is built up. But you say there are other ways of communicating thoughts,—other ways of influencing the mind. That is true. But

would we not be at a loss to name a single line of influence that is not also exerted in some form of literature? Take man for example, each individual, whatever be his character, is exerting a certain line of influence peculiar to himself. His conduct at home towards his parents or towards his companion or children, as the case may be,—towards his neighbors and friends, or even towards his horses and his cattle,—all is telling something—is exerting an influence. But human nature and human character are almost as vividly portrayed in literature and are therefore exerting a similar influence. And this is true of every position that a man may occupy, whether private or official.

Much is written on parental relationship. Teachers are giving the world the benefit of their thoughts and experiences through the press. Ministers do not only preach, but write sermons and publish them. Societies, churches and schools have their publishing houses, and representatives through which they are holding forth to the world their respective code of principles, and all this being true, we conclude that literature is exerting a broader and more powerful influence than any other medium known to us. And the question of literature is therefore one of the most vital that can engage the Christian mind. The subject is really not receiving the attention that its importance demands.

And again, Literature is bringing the people of the world into closer relationship—in more direct communication with each other. And the closer a people are related mutually, financially and, shall I say morally, the closer must the character of influence be guarded.

The last half century did much to bring people mutually closer together. There are, no doubt, persons before us now that can recall a period in their own history, when there were no railroads, no steamboats, no telephones or telegraphs—when there were but few large cities—when farms were much larger than now, and therefore farm houses much farther apart, and perhaps miles from the nearest post-office—when nothing was known of a daily paper, and perhaps but few read a paper of any kind. But how is it now? We can know to-day what transpired in New York, Philadelphia or San Francisco yesterday. We may know in the evening what particular crime was committed in Chicago, St. Louis or Baltimore in the morning. We can sit by our cozy firesides, on Sunday, and read a sermon preached the preceding Sunday in London or Paris. And every additional post-office or mail route that is established, every additional railroad that is built, and every additional steamboat or telegraph line that is established, brings us closer together. And yet there are those who think that duty

towards our fellow-man demands no more of us than it demanded of our forefathers, generations ago. We should not forget that new relations and new temptations have greatly multiplied and that our *duties* must be expected to multiply, at least, in the same ratio.

Let us now look a little at the character of the literature to which our young people are exposed. This day and age of cheap and rapid printing, and improved mail facilities, is sending out a flood of literature that is finding its way into every nook and corner throughout the length and the breadth of the land, and that is exerting an influence as various in its character as the winds that blow. But the worst and most dangerous of all the literature that is afloat, is that which comes to us under false colors. Unscrupulous men through selfish motives are loading the mails with literature that has just enough of religious coloring in it to give it a respectable appearance and to hide the selfish ends for which it is sent out. It is therefore dangerous literature in the hands of children and those not on their guard. And again there are loads of papers, etc., sent out as advertisements with glaring but unchaste pictures, portraying and lauding human nature with its appetites and passions, whose tendency is to dabble the mind and defile the heart. How many a father has a wayward boy, a mother a vain and thoughtless daughter, who have fallen victims to the influence of obscene literature that is sapping their minds and blunting their sensibilities, and, worse than all, neither parents nor children may be aware of the real cause of their waywardness. Oh, if only fathers and mothers could become fully alive to this state of things!

What can we do for our young people in providing them with better literature? Shall we go to these unscrupulous publishers and tell them of the curse they are bringing upon humanity? No. It would be like going to them with principle in one hand and a dollar in the other. They will take the dollar every time. Money is the object of their traffic, and they will make it regardless of consequences. Some one has said, "The best way to destroy vice is to paint the beauties of virtue." That is, magnify and raise the standard of virtue so as to outshine vice. Much may be done by keeping our own reading tables and libraries as clear of bad literature as possible, and to supply our young people liberally with good literature as a counteracting influence. Here comes the necessity of a good publishing house, in which we can have confidence that whatever is put out has been scrutinized and approved. These should be strong reasons in favor of using our own publications and encouraging our Publishing House at Elkhart to supply what is needed. May God direct, help and bless, is my prayer.

THE CHANGED CROSS.

It was a time of sadness and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needed discipline of life.

And while I thought on these, as given to me,
My trial tests of Faith and Love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to his might
Who says, "We walk by faith and not by sight,"
Doubting, and almost yielding to despair
The thought arose, My cross I cannot bear.

Far heavier its weight must surely be
Than those of others whom I daily see;
Oh! if I might another burden choose
Methinks I should not fear my crown to lose.

A solemn silence pause—then a heavenly light
Beamed full upon my wondering raptured sight,
Angels on silvery wings seemed everywhere
And angels' music thrilled the balmy air.

Then one, more fair than all the rest to see,
One to whom all the others bowed the knee,
Came gently to me as I trembling lay,
And, "Follow me," he said; "I am the way."

Then, speaking thus, he led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was, most beautiful to behold,
A little one with jewels set in gold;
Ah! this methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took
But, all at once my frame beneath it shook,
The sparkling jewels fair were they to see,
But far too heavy was their weight for me.

And so the little cross I quickly took
But, all at once my frame beneath it shook,
The sparkling jewels fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again
To see if there was any here could ease my pain,
But, one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering I gazed; and still I wondered more
To think so many should have passed it o'er.

But oh! that form so beautiful to see
Soon made its hidden sorrows known to me,
Thorns lay beneath those flowers and colors fair,
Sorrowing I said, "This cross I cannot bear."

And so it was with each and all around,
Not one to suit my need could there be found;
Weeping I laid each heavy burden down
As my Guide gently said, "No crown, no crown!"

At length, to him I raised my saddened heart;
He knew its sorrows, hid its doubts depart.
"Be not afraid," he said, "but trust in me,
My perfect love shall now be shown to thee."

And then with lightened eyes and willing feet
Again I turned my earthly cross to meet,
With forward footsteps turning not aside
For fear some hidden evil might betide.

And there, in the prepared, appointed way,
Listening to hear, and ready to obey,
A cross I quickly found of plainest form
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,
The only one of all the many there
That I could feel was good for me to bear.

And, while I thus my chosen one confessed,
I saw a heavenly brightness on it rest,
And, as I bent, my burden to sustain,
I recognized my own old cross again!

But oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say,
"Perhaps another is a better way."

Ah, no! henceforth my own desire shall be,
That he who knows me best should choose for me;
And so, what ere his love sees good to send
I'll trust it's best, because he knows the end.

SEL. BY KATIE HOOVER.

For the Herald of Truth.

HINTS FOR YOUNG PEOPLE.

There seems to be quite a disposition manifesting itself of late years among some of our young people to do more active work in the Lord's vineyard. Some of them are becoming better educated, and thus, as they believe, the better fitting themselves for the work.

This disposition in our young people is no doubt a good one, and indeed a necessary one for the growth and prosperity of the church. We believe a certain amount of education is necessary to effective work in the church. We see, too, that there is danger right along on this line, and we believe some hints of advice and caution to our young workers are highly necessary. Being yet young and inexperienced, it is impossible for them to see the danger attending their work as older and more experienced members do. Hence they should be willing to learn, and should by no means disregard the advices and cautions given them from time to time by older ones.

Much work is needed in the church at present, but it must be the right kind of work or it will only bring disaster to the church. It must be work that will not only bring souls into the church, but that will bring them to the feet of Jesus, save them from their sins, truly convert to God, and separate them from the evils and vanities of a wicked world.

While at the late Sunday School Conference my soul was stirred within me as the great need of more urgent, active work in the church was brought before us. But the danger to the church which it seemed to me, might grow out of this work, caused me some gloomy feelings.

I listened with deep interest to the earnest appeals of some of our young workers, inciting us to more earnest, active work for Christ and the saving of souls.

The remarks in the main were good, truthful, and soul stirring; and I feel convinced that the work done at this Conference was for the most part beneficial and will redound to God's honor and glory. I was also made glad to notice that by far the greater part of the work was done in a calm, unassuming though earnest way. But it seemed to me I could see a tendency with some of the workers, to become enthusiastic and elated.

By enthusiasm is here meant, that ardent zeal in any cause, in which the imagination, feelings and emotions, get the better of the judgement, and by which men are led into dangerous extremes.

It is this tendency which, when carried into action, forces the work beyond the bounds of propriety, looking more to a rapid increase than to a healthy, fruitful growth. A misguided zeal like this brings with it an inclination to depart from some of the plain, vital principles and forms of the gospel, and is an evil which should be carefully guarded against.

The above remarks are not given by way of criticism or fault-finding, but to point out danger.

Possibly my remarks may seem to some as uncalled for, but there were evidently others beside the writer who saw some danger.

I heard in connection with the appeals before referred to the warning notes from a dear father in Israel, warning against the danger of being lifted up in pride, and led astray by the enemy of our souls. I saw too in connection with the same flowing tears, and heard the expressions of anxiety and fear, from a dear mother in Israel, lest the church drift away and forsake her plain order and time-honored principles. I listened also with much interest to the warnings, cautions and reproofs, from one of our ministers, in delivering the closing address at this conference.

[The "plain order" of the church was, however, observed by nearly all of the members, while a few slightly departed from it. A number of non-members that were present were, of course, not in the church order. It is to be hoped that the many will influence the few. Ed.]

These warnings, these tears and expressions of fear and anxiety for the future safety and well-being of the church should not be lightly regarded. To our young workers they should mean much and should be seriously and prayerfully taken to heart. They should remember that they are yet inexperienced. They should know that they have yet much to learn in the Christian work, and should by no means turn away from the instructions and warnings of these wise and experienced heads, who have the good of the church so deeply at heart. They have no doubt good reasons for being anxious. They have seen the downward course of other denominations who were once

noted for plainness, simplicity, and separation from the world, but who have now wandered far away from the old landmarks and their primitive order and purity. They have observed the causes which led these churches into worldliness and folly, and we need not wonder at their expressions and anxiety when they see unmistakable evidences of a tendency in the same direction in our own church. Hence we should give the more earnest heed to their cautions, advices and warnings.

Now, addressing myself directly to young workers I would say: The foregoing remarks are by no means intended to discourage you in your honest efforts to do something in the good cause of your Master, but rather to help you do it right;—to work more effectively. The church needs your help and you can be a great blessing to the church, if you are willing to work as God would have you work, to lay aside all selfishness and pride, and humbly yield to the guidance of holy influences, whether it be the direct promptings of the Holy Spirit, the plain teachings of God's word, or the instructions, cautions and admonitions of those who are older than you and are over you in the Lord. Otherwise you would only prove a hindrance to the church instead of a blessing.

The church surely does not need, and does not want, any who even in part, wish to take their own course, and who disregard, or ignore, or try to shun, any of her plain, time-honored principles; yet I have reasons to fear this is just what some of our young workers are inclined to do, and if not restrained the church will suffer from their influence.

It is very necessary then that you become teachable, and yield yourselves as much as possible to the wholesome restraint of older members. And beware of the delusive notion that because you have a better education than those before you, you are therefore already as wise or wiser than they, and that you do not need their counsels and advices. While they may be very deficient in a common school education, they may yet have learned much in spiritual things by extended experience and observation of which you are yet ignorant.

Remember too that education (in the common sense of the term) is not wisdom; and while it may be of use to you it can, in itself, by no means fit you for spiritual work. The true wisdom which you so much need, and which you must have before you are fully prepared for work can not be gotten by education, but must come direct from God and is obtained through secret prayer and communion with Him and meditation in his word. You should by all means remember this, it is very important, and should not be neglected. It may be however if you are honest in the work and are yet not as

submissive as you should be to the will of God as He reveals it to you, and to the instructions of older Christians, He will yet teach you wisdom and submission by some bitter experiences. It almost seems sometimes it is absolutely necessary, for some individuals at least, that they be put into God's crucible, and there be tempered, softened, humbled and taught wisdom by some crushing, humiliating experiences. And this may be your lot if you do not yield submissively to the milder influences which God may first employ in teaching you.

May God "give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened;" "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Eph. 1: 17, 18, Col. 1: 9, 10.

DANIEL SHENK.

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest,
Ere you fill them full of flowers;
Wait not for the crowning tube-rose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh fill their lives with sweetness.

Wait not till the little hearts are still,
For the loving look and phrase;
But while you gently chide a fault,
The good deed kindly praise,
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill young lives with sweetness.

Oh! what are the kisses on clay-cold lips
To the rosy mouth we press;
When our wee one flies to her mother's arms
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

Give thanks each morn, for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you rifle the earth for pearls?
Wait not for death to gem earth's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the homes where the light has fled,
Where the rose has faded away,
And the love that grows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young life with sweetness.

LOUISE S. UPHAM.

For the Herald of Truth.

WHY DO SO MANY YOUNG PEOPLE NOT BECOME CHRISTIANS.

With deep sorrow we look at the large number of young people—the children of professing parents—who make no profession of religion. Why is it so?

One reason lies in the conduct of the parents toward the children. The first impressions upon the mind of the child are made at home, in the family. Bend a little twig one way—it is very easily done—and unless it is bent back again the tree will grow as the twig was bent. Let a child's first impression of any dark place be that there is something in there that will hurt it or frighten it, and let that impression be repeated a number of times, and you will have successfully taught the child to be afraid of the dark, of hobgoblins, etc., which it will take years to outgrow, nay, which may influence its nervous system and its temperament all through life.

Again, array a little child in a flashy little dress; then by your talk and comment, give the child the impression that a nice smart looking dress makes it look better—makes it look prettier—an object of admiration—admire the child's appearance and have friends admire it, and you have in a short time successfully taught that child to look (innocently enough) upon dress as something to be more admired and sought after than good behavior. Add to your admiration flattery, and encourage the child in vanity by laughing at its innocent attempts at vanity, or at least laugh when it says or does some "smart" thing, express your opinion in its hearing that it is smart and more than ordinary. Such things continued in for some time, form a lasting impression on the innocent mind of the child, and lay the foundation for a silly, vain, self-willed, shallow and generally deficient character, lacking in moral principle and mental power. A person who wishes to raise a field of wheat does not first sow thistles, briars, and other weed seed, by way of preparing that field for the reception of the wheat. Why not use just as much judgment and foresight in spiritual matters as in temporal things? especially when we know that the spiritual is so much more important than the temporal. We would think a farmer silly if he would mourn and say he does not know why his fields do not produce better wheat crops, or why so many briars and weeds are growing if we had seen him sow those very seeds some time before. The moral seeds that have been thus planted in many a dear child's heart by its indulgent parents must be eradicated, and parents should be careful not to place themselves in the way of their children's salvation.

We hear it said that it is the vanity of the rising generation, their pride and desire to conform with the world that makes many young people despise the plainness of our church and people. This may in many instances be the case, surrounded as our young people are with worldly influences. But supposing a child has been taught as has just been stated, and who, do you say, is to blame? In fact, though it may seem a hard saying, I feel impelled to state that it such children do eventually come into our church they show more real humility and Christian judgment and good sense than their well meaning but erring parents have shown.

Of course there are exceptions in all cases and some cases have very many exceptions, but when one sees little children of our members growing up under training that leads away from rather than toward the principles and practices of our church, we do not feel surprised to see them look elsewhere for companionship and church relationship. Train up a child in the way he should go, surround him with influences and, if possible, with associations of such as are in harmony with our principles, plain principles of the gospel, and when these children grow older they will not be likely to depart from their early way. I know of many middle-aged fathers and mothers who to-day see their mistakes when too late and mourn over it. They may even have trained their children carefully and prayerfully, but by living in or moving into circles that gave their children free access to vanity of all kinds before their minds were sufficiently developed to fully comprehend and distinguish the pure from the impure, the true from the false, the right from the wrong, their children have been led away, and the only gratitude the dear parents receive from their grown up sons and daughters is a frown or a sneer whenever the subject of religion is broached. Oh, let the home, the Sunday-school and the church be more careful and more thoughtful of the little children, and those also who are neither little nor "big," for the latter class are so often neglected, and not given a chance to develop the spiritual man with the physical. While the aspirations of prospective manhood are filling the mind of the young, the spiritual part needs special care and cultivation, for this part should not fall behind the physical at any stage of life. Let the rising generation once be thoroughly impressed that the highest aspirations are to become really useful in life and that usefulness is best obtained by continued preparation from childhood, and a new moral power will rise up into existence such as the world has seen but little of in modern times. Surround the child, the youth, the maiden with good literature (I mean literature suitable for their age and con-

dition), and let them feel that the future prosperity and general welfare of all that is good and pure and holy is as much dependent upon their present life and preparation as the present condition of things in the world has been dependent upon and been brought about by those who have lived before us. K.

REPORT

Of the South-western Pennsylvania Conference, held at Masontown, Fayette Co., Pa., Oct. 21, 1892.

Conference convened at 10 A. M. with the following bishops, ministers and deacons present:

BISHOPS:—

J. F. Funk, Elkhart, Ind.
J. N. Durr, Fayette Co., Pa.
David Keim, Somerset Co., Pa.
Jonas Blauch, Somerset Co., Pa.

MINISTERS:—

David Johnson, Fayette Co., Pa.
Christian Deflanbauch, Fayette Co., Pa.
Levi A. Blaugh, Somerset Co., Pa.
G. D. Miller, Somerset Co., Pa.
D. H. Bender, Somerset Co., Pa.
Aaron Loucks, Westmoreland Co., Pa.
David Buckwalter, Lancaster Co., Pa.
Elias Groff, Lancaster Co., Pa.

DEACONS:—

Nicholas Johnson, Fayette Co., Pa.
George Coffman, Fayette Co., Pa.
Jos. R. Loucks, Westmoreland Co., Pa.

Conference was opened by singing hymn No. 4, reading of the third chapter of First Corinthians by J. N. Durr and prayer by J. F. Funk.

The Conference address was made by J. F. Funk, who said: "We have met to consider a kingdom of which Christ is the founder. We (ministers) have been called through the instrumentality of the church to continue the work Christ and the apostles began. The prosperity of the church and the advancement of the kingdom depend on the manner of our teaching, how we build on Christ, the foundation, and the devotion we exercise in the work. Special doctrines should be considered, conversion more than any other; there is too much formal religion, whitened sepulchres full of dead men's bones. Special attention should be given to what the world calls "peculiar" doctrine, non-resistance, which is so little regarded to-day, non-conformity to the world in dress, and practice of customs. "Be not conformed to this world, but be ye transformed by the renewing of your mind," etc. We are too apt to follow in the footsteps of worldly professors of to-day.

Among other points may be named the non-swearing of oaths, adult baptism, and more especially to keep in view that Christ's kingdom is founded on love—the new commandment—and forgiveness

of sins. Ministers above all should not conform to the world so that they can teach by example and say with Paul, "Follow me."

J. N. Durr, who is the permanent moderator of our Conference, then read the rules and discipline of the Conference as previously adopted. After some discussion they were allowed to remain as printed. The condition of the different churches was then given by the delegates present. No one being present to represent the churches in Clearfield and Blair counties, J. N. Durr reported the former and D. H. Bender the latter.

Peace has been declared in all the congregations, and a marked increase of membership was noticeable throughout the Conference district.

After singing the L. M. Doxology Conference adjourned for dinner.

The afternoon session was opened by singing hymn No. 357, and prayer by Elias Groff.

The following questions were taken up, discussed, and resolutions passed:

1. What shall be done to supply churches with ministers where there is no proper material to ordain one, or where the minister has lost his influence and the church is losing ground?

Resolved, That in order to supply such places we deem it necessary to take men from the churches well supplied to go to such places and remain as long as necessary to get the church in order and make it self sustaining.

2. What can be done with a minister who teaches erroneous or unscriptural doctrine, or who talks and acts unbecomingly, or who in other ways destroys his influence so that he cannot build up the church?

Resolved, That such a minister shall be visited and labored with in order, if possible, to restore him to sound doctrine and a pure life. When all scriptural means fail, he shall be dealt with as a transgressor in accordance with Tit. 3:10.

3. What shall be done with a minister who has the ability to preach but refuses to do so?

Answer.—He shall be dealt with as a transgressor.

4. Shall this Conference continue her work begun a year ago, and have a district Evangelizing Fund, or shall we rather throw our interests with the general Evangelizing Fund at Elkhart, Ind.?

Resolved, That we throw our district evangelizing means and interests in with the general Evangelizing Board at Elkhart, Ind.

5. What position does this Conference take with regard to the Book and Tract Work?

Resolved, That we endorse the Tract work as established at Elkhart, Ind.

6. How does this Conference look on foreign missions?

Resolved, That we favor the establishing of foreign missions as soon as faithful and established men can be found who are willing to give themselves up to the work.

7. In what way shall the church at Rockton, Clearfield Co., Pa., be supplied with ministerial service?

Resolved, That we appoint J. N. Durr and Levi A. Blaugh to see that the church in Clearfield Co. is visited and has services held at least every eight weeks during the year.

8. When votes are taken for the ordination of ministers, have bishops a right to reject votes for brethren who are not scripturally qualified?

Resolved, That bishops not only have a right to reject, but positively have no right to accept any such votes.

9. When a bishop, minister or deacon has been suspended from the church, or for any cause has not performed the duties of his office, has such a brother authority after being received again to assume the full capacity of his office without the counsel of the church?

Answer.—He has not.

10. What can be done to encourage our young people and keep their influence in the church?

Resolved, That we recommend and encourage the organization of Bible Classes, Young People's Meeting, etc., to give them Gospel work in the church so that they may exercise their influence for the church. Ministers should attend and take part in these meetings, so that all the exercises may be conducted in a consistent and evangelical manner.

After some discussion the following resolutions were also adopted:

11. *Resolved*, That we recommend that marriage ceremonies take place in the church during public services, at which time the minister should avail himself of the opportunity to explain what constitutes a Christian marriage, and the causes of unhappy unions, divorces, etc., and warn to guard against such occurrences.

12. *Resolved*, That in districts where there are brethren who fill the requirements of the Gospel for the ministry, a sufficient number be ordained by consent of the church and in the order of the Gospel to fully supply the home demands and enable such churches to send out their ministers to aid churches that are but poorly supplied, or have no minister at all.

13. *Resolved*, That this Conference appoint one minister to visit all the churches in the Conference district at least once during the year, to encourage them in a devoted Christian life and steadfastness in the order of the Gospel, and report the condition of each church to the next annual Conference. Bro. D. H. Bender was appointed.

14. *Resolved*, That this Conference heartily endorses the Evangelizing work as carried on by the Evangelizing Board of America at Elkhart, Ind., and the Lancaster Co. Conference, and earnestly recommend that the ministers of the Conference district who are adapted to the work give themselves up to the work as much as possible and thus assist in advancing the cause of Christ and the upbuilding of the church.

We especially recommend that Bro. D. H. Bender, of Tub, Somerset Co., Pa., give himself to the work as much as the interests of his own church will permit.

15. *Resolved*, That in each church in the Conference district a collection be held on the first Sunday of each quarter of the year for the Evangelizing Fund.

16. *Resolved*, That we appoint Jos. R. Loucks, of Scottsdale, Pa., as a member of the Evangelizing Board of America, subject to ratification by the Board at Elkhart, Ind.

Bishops Jonas Blauch and David Keim each asked permission to ordain a minister in their respective districts. Both requests were granted by the Conference.

After singing hymn No. 214, and prayer by J. N. Durr, Conference adjourned to meet at Martinsburg, Blair Co., Pa., on the third Friday in October, 1893. Bishops to meet the day previous in order to consider and arrange the Conference work. D. H. BENDER, Sec. Jos. R. LOUCKS, Ass't. Sec.

FRAGMENTS OF THOUGHT.

—"Let the world see by your heavenly lives that religion is something more than opinions, or a task of outward duties."

—More credit can be thrown away in a day than can be built up in a life time.

—"God giveth grace to the humble." He pours it out plentifully on humble hearts. His sweet dews and showers slide off the mountains, fall on the low valley of humble hearts, and make them pleasant and fertile."

—"The world is governed by three things—wisdom, authority and apperances. Wisdom for the thoughtful people, authority for rough people, and apperances for the great mass of superficial people who can look only at the outside."

Book of books Divine,
Inspire our soul and
Bind our hearts with
Love, heaven bought love,
Eternal love, from God above,
Confirm our hopes,
Lead our lives
Aid our cause,
Sweeten our cares, and
Seal us sons and heirs.

(Sel. by Ella H. Brubaker.)

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

December 1, 1892.

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THE HERALD OF TRUTH is one dollar per year.

Der Herald der Wahrheit is one dollar per year.

THE English and German Herald to one address is \$1.50 per year.

Any one subscribing now will receive the papers from this time on until the end of 1893.

LOOK to the cross if you would be assured of God's love to you.

THERE is no soul in the world not worth saving. Christ died for all.

MAN'S stubbornness is one of the greatest hindrances to God's work. Man's ignorance and neglect are able seconds to his stubbornness.

RECENTLY we heard of a young man who boasted that he had not a tending church for many years. It appears to us as if his pathway of life must have been pretty crooked to avoid any and every church so long. God pity such souls; they do not pity themselves.

WE HOPE all our readers, young and old, will read the articles on "Literature for our young people," in this number by the brethren C. H. Brunk and A. Ebersole. The articles touch upon questions of vital importance to the welfare of the church and are worthy of careful perusal.

"IN THE MORNING SOW THY SEED."—Mothers, let this be your motto in the training of your children. You cannot begin too early in the morning of the child's life to sow good seed into the mind and heart. You have the greatest opportunity to train your child while it is constantly in your presence. Your words, your actions, will surely tell then if they ever do. A few years longer and the child will no longer be with you so constantly, other influences over which you may not have control will exert themselves on the mind of your darling. Be wise then, dear mother, and if you cannot avoid your child's getting under other influences then train and prepare the child mind carefully, prayerfully, so that the principle you have implanted in the child may prevail and rise uppermost when evil influences are abroad after your child. Tares will surely grow if you have not sown the little field with wheat and hedged it about with prayer and God's word. Be wise with your child, and in days and years to come it will rise up in its noble manhood or womanhood and call you blessed.

"PREACH THE WORD," 2 Tim. 4:2. Ministers, make sure work of this matter. Leave lecturing and high sounding oratory out of the pulpit. Give the hungry people the pure GOSPEL. Teach them the unfathomableness of good things and thoughts contained therein, the unsearchable riches and incomparable purity of "THE WORD." The late Howard Crosby once said, "We count it a sad feature of the church to-day that, instead of this healthy preaching, we have so much pulpit oratory, lyceum lectures on moral subjects, presentation of schemes for social improvement, laudation of men and events, all of which might find their appropriate places, but which are wholly out of place when brought into the Christian pulpit, which should be used for one purpose only—the holding forth the Word of Life. They who think God's Word is but a narrow field to operate in have very little apprehension of its infinite scope and unfathomable depths. They who think that any moral or useful subject is 'God's Word,' have very little apprehension of the immense gulf between truth and opinion, between inspiration and human wisdom. The Bible is dishonored by abandoning it for something

more 'taking' with an ear-itching crowd. This crowd will not relish Bible exegesis and exposition, thoughtful souls will gather about the exegetical preacher and take a far higher delight in his preaching. It will not be the delight of a momentary ecstasy, but the delight of a sense of spiritual growth, a permanent and heavenly delight."

BRO. J. S. COFFMAN left for a visit to some of the churches in Ohio on the 22d.

BRO. S. YODER, of Elkhart, spent Sunday Nov. 13, with the church at Cullom, Ill.

BRO. J. F. FUNK returned from his visit to Mountain Lake, Minn., and Sank Co., Wis., on the 22d of November. He gives a very encouraging report of the conference held at Mountain Lake.

BRO. D. BURKHOLDER, of Nappanee, Ind., spent Sunday, Nov. 13, with us at Elkhart and conducted public worship in the morning. He also addressed the Sunday school and encouraged us to continue in the good work and to follow faithfully the footsteps of our Savior. He spoke again in the afternoon at the instruction meeting, there being at present a number of young persons here who have resolved to make their calling and election sure by coming to Jesus, and learning of him.

C. B. STEMEN, dean of the medical department of the University of Fort Wayne spent Sunday, Nov. 13, with his relatives, Bro. Beery and family. He attended Sunday school in the morning and gave some very encouraging words to the school. In the afternoon about 35 young people assembled at the residence of our brother, Dr. Mumaw, upon which occasion Dr. Stemen was again called upon, and spoke very earnestly and feelingly upon the necessity of labor for Christ everywhere, and of carrying our gospel principles with us into every day life, and never to be ashamed of the gospel of Christ. In the evening he spoke again at the meeting house. Monday morning, after taking a look through the Publishing House he left on the train for home. His visit with us was very much appreciated by all.

CHANGE OF ADDRESS.—S. A. Mishler from Columbus, Cherokee Co., Kansas, to Kappa, Woodford Co., Ill.

THE CONTRIBUTIONS to our Book and Tract Society have been thankfully received. Your offering will be acknowledged in the *Herald* once a month. We have sent thousands of messengers on their mission within the last few weeks. Thousands more will be sent next week and every week following, if the Lord continues to bless us with free-will offerings. His be the honor and the glory, ours the benefit. Send all contributions for the Tract Fund to us direct.

Mennonite Book and Tract Society,
Elkhart, Ind.

WORDS OF CHEER.—Any one who will send us 20 subscriptions for the "Words of Cheer and 25 cents with each subscription will receive from us a fine OXFORD TEACHER'S BIBLE, bound in French seal, divinity circuit, gilt edges and round corners; with Concordance, 40,000 references, colored maps, chronological tables, weights and measures, Bible history and many other things useful to the teacher and Bible students. Each subscriber will receive the "Words of Cheer" for one year, and a beautiful picture book with excellent stories for the young. This is a good opportunity to get a fine Bible and also a good paper for your children.

WORDS TO THE POINT.—The following words have our hearty endorsement.—Eds.

I recently heard an agent for the HERALD OF TRUTH make a remark that caused me to think, he said, "For several years I have been taking subscriptions for the Herald and occasionally I am told to discontinue one, whereupon I generally try to find out why the person wants to stop it. The reason usually is that those travels are *disgusting* and *unedifying*."

Are we to understand by this that our brethren and sisters do not want to hear anything of those different churches or the work done by the different ministers? By no means. I often hear persons inquire as to the condition of the church at different places, its future prospects, its size and so forth. Then what is the trouble? It certainly must be in the manner it is written. If the readers would find the thoughts which they desired in the articles they certainly would not want the papers stopped. Every earnest Christian wants to know how the work of the Lord is prospering in other places, and if our

travels would tell this they would be read with great interest, for this is what they desire to know. They do not care to know where we ministers get our dinner or supper or where we stay all night or who "took us to or from the train," and a number of other things that would be more suitable if found in our diaries than in a religious paper. I believe that a good deal of good might be done if every earnest worker would give a history of his travels if he were to tell something of the numerical strength of the church, its spiritual condition, young people who are standing out side the church, general feeling manifested by other denominations and a number of other things which would be of real value to the minister who would go to that place next. For if our accounts told what they should, the next minister might be enabled to do as much work in one-half the time as he does if he must go there and find all this out for himself.

Reports of this kind might not always be approved of even by the churches visited, but might be some inducement for some of them to work a little harder for the upbuilding of the church. And is it not a duty to show forth the whole truth in the matter? Our words reach more persons through the press than through the sermon as our congregations are seldom as large as the number of readers of the Herald.

I said in the beginning that the remark made me think. I will tell you why. We certainly believe that the doctrine we advocate is the doctrine of the Holy Word, and if so we should do as much as we can to keep that doctrine before the people and be careful to do nothing that would tear down or keep that doctrine away from the people. Now as the Herald is a means whereby it is kept before many, let our writing be such as will be *edifying* instead of *disgusting*, so that our readers will not stop the Herald and probably read other papers instead that have a tendency to lead away from the great High Way that leads to everlasting life.

J. S. HARTZLER.

Our brother speaks so that all can understand him. We do not understand him to mean that his ministering brethren should refrain from sending in accounts of their visits for publications, but to use the same judgment and thought as to what ought and what ought not to be said in connection with their travels as they do in other things. There are thousands who read the Herald beside those who were visited by this or that minister and a little thought on the matter will convince us that these others care but little where breakfast, dinner, supper or night's lodging was taken, day after day during the visit.

This is to them a very, *very* monotonous story. But they *do* want to know the condition of the church if they want to know anything, and if anything is given, why not give them something to read that they want to read, and that will do them good.—K.]

BOOK NOTICES.

HELPS TO THE STUDY OF THE BIBLE, comprising summaries of the several Books of the Bible with copious explanatory notes and tables illustrative of scripture history and the characteristics of Bible lands with a complete Index of Subjects. Concordance, Dictionary of proper Names, and a series of Maps. The book contains over 450 pages, is handsomely and durably bound in cloth, and the paper and print are excellent. Size, 4x5½ in.

Price, cloth, boards, red edges...\$1.00.

CORRESPONDENCE.

CANTON, KANSAS, Nov. 8, 1892.—We have at present fine autumn weather. The general health among the brethren and sisters is good. God willing, we will hold our communion services next Sunday in our new meeting-house just completed. The members here are encouraged to go on in the good work of the Lord. God has bestowed rich blessings upon us. May our gratitude be shown by our faithfulness to Him. D. B. W.

FROM FILLMORE CO., NEBR.—On the 29th of October our brother and bishop, Albrecht Schiffer of Adams Co., Nebr., came here, and on the 30th we had the blessed privilege of listening to the precious word of God as our dear brother preached it to us. His admonitions were scriptural and practical. Both old and young received a portion, and none needed to go away empty. God bless our dear brother in his work.

P. P. HERSHBERGER.

FROM THE TURKEY RUN CHURCH IN PERRY CO., OHIO.—Bro. C. B. Brenne-man, accompanied by Bro. Perry Brunk, came into our midst the 1st of November and held a number of meetings. Saturday baptismal, and Sunday communion services were held. It was to us a shower of refreshing, especially so to the writer, whose two daughters have resolved to live for Christ and be united with the people of God. The Lord be magnified for his goodness! May God's work prosper, is my prayer. B. HUBER.

MINISTER ORDAINED.—On the 13th of November a minister was ordained in the church in Mahoning county, Ohio. Three brethren were presented as candidates, and the lot fell on Bro. Allen Rickert. May God give him wisdom to declare His word unto this dying generation with power and boldness, and impart a measure of His Spirit that he may "cry aloud and spare not." Bishop Michael Horst of Wayne Co., Ohio, and Pre. Samuel Shank of Broadway, Va., were present on the occasion and took part in the services. COR.

MUDDY CREEK, LANCASTER CO., PA., Nov. 6, 1892. — Our dear ministering brethren, Amos Cressman and John Nahrang, of New Hamburg, Waterloo Co., Ont., visited in Lancaster Co., Pa., recently. Bro. Cressman preached in the Weaverland meeting-house on the 30th of October, and in the Bowmanville house on the 31st; at the latter place he preached from the text, "Remember Lot's wife," Luke 17:32. On the 2d of November he preached in the Smoke-town meeting-house. These meetings were all largely attended. May the efforts be fruitful of good results. COR.

RANSOM, NESS CO., KANS., Nov. 10, 1892. — The brethren Andrew Shenk from Allen Co., Ohio, and R. J. Heatwole from Harvey Co., Kans., came into our midst Nov. 3. They were with us several days, and spent the time visiting and holding meetings at different places. We enjoyed their visit; the hymns they sang, and the kind words they spoke were very encouraging to us. I would say to the evangelizing ministers, When you come to western Kansas make arrangements with Bro. R. J. Heatwole to go with you to visit the scattered members, for I see he was a great help to Bro. Shenk when they were here. The seed the dear brethren have sown we hope they may reap with joy. We hope also we may have another visit soon from some dear brother. M. Z. TROYER.

FROM JOHNSTOWN, PA.—On the 28th of October the brethren David Buckwalter and Elias Groff, from Lancaster Co., Pa., came into our midst. They held meetings in the Blauch, Thomas, Weaver and Stahl meeting-houses, and on the 1st of November, accompanied by the writer, they visited the unknown graves of those who perished in the great Johnstown flood of May 31, 1889. It is a sad sight to see these hundreds of unknown graves, and the mind is carried back to the time when the awful calamity came upon us, which in one short hour stilling many a throbbing heart and brought sorrow to many a home.

From here the brethren went to Clearfield Co., from where they expect to re-

turn home. Bro. Isaiah Hoover and wife of Shellsburg, Bedford Co., were also with us at the time. Bro. H. wishes very much that our ministers would visit Bedford Co. oftener. The membership there is small and they are without a preacher. Let us remember our duty toward our scattered members. LEVI BLAUCH.

FROM FRANKLIN CO., PA.—The Conference for this district was held on the second Friday in October in the Chambersburg meeting-house. On Saturday, the 15th, preparatory services were held and three young men were received into church fellowship by water baptism. Sunday the 16th communion was held at the same place. Many partook of the emblems of our dear Savior. May we all as members of the same body have been strengthened, and be more zealous in serving the Lord. Bish. Benjamin Zimmerman of Cumberland Co., conducted the services. Communion services will be held in the Rowe church Nov. 27, and on Saturday the 26th preparatory services, on which occasion four young souls will be received into the church by water baptism. Let us all do our duty in praying for these young converts, and lift them up to the throne of grace. COR.

LARNED, KANS., Oct. 31, 1892.—On the 3d of October, my wife and I, accompanied by our minister and our deacon, started per private conveyance for the Conference at the Pennsylvania meeting-house. We visited some on the way, and remained there until Monday after Conference, then started for home. We enjoyed ourselves very much while there. Oct. 12 Bro. Andrew Shenk of Elida, Ohio, came into our midst and held four meetings and admonished us very earnestly of our duties. We feel thankful to the good Lord for sending ministers here and there to sow good seed, especially in the far West, where it is so sparsely sown. We hope some precious souls may be gathered into the fold. On the 15th Bro. S. proceeded farther west. May the good Lord go with him and strengthen him in his work, and make more willing to follow his example.

The same day Bro. Aaron Ropp and wife, from Pekin, Ill., paid us a visit, and on the 22d the brethren Christian and Henry Bachman, from Cazanovia, Ill., came here. How pleasant it is to meet old acquaintances. Come again, brethren. D. H. KING.

PLUMSTEADVILLE, BUCKS CO., PA., Nov. 9, 1892.—Time continues to gather his harvest from among us as the days and months and years roll on, and quite a number have been called away this year from our midst. Two weeks ago the last one to go, Susannah Trauger, was

laid to her rest. She suffered of consumption and was but 23 years old when she died.

But while these things are going on, we have still reason to rejoice in the Lord when we see others gathered into the fold of Christ to spend their days in his service. On the 6th of November twelve persons were added to our number by baptism. We have also been favored with ministerial visits from Lancaster county and from Canada, and we expect the brethren Amos Cressman and John Nahrang from Canada to be with us tomorrow. Until yesterday we were favored with beautiful weather, after which time it snowed until some time last night, when rain succeeded, melting most of the snow again, giving us a good supply of much needed water, as that article had become very scarce in some localities owing to the long continued dry weather. COR.

DUFUR, ORE., Nov. 6, 1892.—Dear readers of the HERALD OF TRUTH: As I am getting letters almost daily from some one wanting to know how I am getting along, I shall try to accede to these many requests by writing them through the HERALD, by permission of the editors, and thus save me the writing of so many letters.

I am getting along very favorably under the circumstances. I have been here under treatment for four weeks, and have suffered very much in this time. Yet with divine help I have endured it very well, and the probabilities are that the severest suffering is nearly over. The main part of the cancer is removed, and now will follow the healing up and the removal of the remaining affected parts. I think in four or at least six more weeks I can go home entirely free from cancer.

Dufur lies fifteen miles south-west of Dallas, and is reached from that place by stage. Dr. Vanderpool is a very common man, and is undoubtedly one of the best cancer doctors in the United States. He has now, including myself, nine cases under treatment. I will now close, and when, if God pleases, I am cured, I shall say more about it. I ask an interest in your prayers that the good Lord may permit me soon to return home to my field of labor. In my solitude here I have often thought of my great responsibilities, and I am stronger in our doctrine and of plainness in every way than I ever was. Oh, let us labor and testify against all vanity and worldly folly, and let our non-resistant principles shine forth brightly. P. D. MISHLER.

FROM MCVEY TOWN, PA.—Our congregation, numbering about 75 members, has been moving along quietly this year, I regret to say, without any coming into the church. Two of our members have

died this year. The Spirit has been at work among us and our neighbors, convincing some of us that we ought to walk closer with God, and leading a few others, not in the church, to see their lost condition and inquire for the way of life. Pray for us.

Pre. Christian Zehr of Canada, visited our church and preached on Sunday, Sept. 18. Nov. 3, Bish. John Warye, of Champaign Co., Ohio, came here and preached in our church the same evening and the next morning. We were glad for these visits and would be glad also for visits from other brethren.

Twenty-five years ago, ministers came to us from the adjoining counties of Juniata and Union. Now the churches in those counties which fellowshiped us (Amish Mennonites) are without ministers. One is broken up entirely, the other is much reduced in number and without a minister. There are no visits from there, and scarcely any from Lancaster county. Westward distance, and other causes, have resulted in fewer visits from that direction, all of which causes a feeling of regret and sadness. Who that has experienced the joys and the blessings which come from a warm, active, Christian fellowship can fail to regret the weakening or sundering of the ban is of Christian brotherhood?

The causes which have produced these changes among us, it is to be feared, are still at work. The case is discouraging if we fail to look heavenward with that faith before which mountains move out of the way. With God there is light to guide us, power to deliver us and keep us, if only we do our part in walking penitently "nearer to God," casting aside all unscriptural hindrances, committing all our ways to Him who has promised to be with His people to the end of the world. A BROTHER.

SUNDAY-SCHOOL ITEMS.

FROM NAPPANEE, IND.—Our Sunday-school has been re-organized for the winter, and so far is doing very well. In five weeks the attendance has increased from 40 to 164 pupils. Last Sunday, Nov. 13, the scholars could not all get into the house. COR.

FROM TUB, SOMERSET CO., PA.—The The Chestnut Spring Union Sunday-school, which was re-organized April 10, with Bro. D. W. Maust and Bro. U. D. Miller as Superintendents, was held successfully for seven months. The average attendance for the term was 76, collection \$10.79. A Teachers' Meeting was held every Saturday evening during the summer. The school was encouraged by two of the brethren from Elkhart, Ind.

FOR THE SUNDAY SCHOOL CHILDREN.

No. 17.

The commonest thing which leads us into sin, and the one which few persons are exempt from, is passion. Not only the passion of anger, but the many passions we so easily drift into. Anything we carry to excess becomes a passion, and in it the sin lies.

All traits God gave us are for our good if properly used and carried only to a point of usefulness; but if carried beyond this point they become injurious in some way, either to ourselves or to other persons. Let us take for example self-esteem, a characteristic implanted in us, and useful to stimulate us to cleanliness, and order in person and home, which are commendable in social life as well as in the Christian life; but, when this is carried beyond a certain point, it runs into pride, and then has become a passion. Again, it is our duty to work, and in other reputable ways strive to earn a living, but if we go beyond this, there is danger of acquiring a longing for accumulated wealth, and then it also has run into a passion. So it is in all the traits given us. They are for our good providing we have the intelligence to make the proper use of them.

Passions are sinful because they are injurious, as above stated. They lead our thoughts into the things from whence the passion arises, and our heart is won to it. They invariably lead away from God. They in many instances ruin our health, and weaken our mental faculties. They engender feelings of revenge and distrust toward our fellow-men. Passions never build up a good moral life, and they shut the door to the Christian life, for no one who is addicted to perverting the useful characteristics into fiery passions is fitted for the religion of Christ; for if passions are persistently indulged in, they banish from the mind the peace which the Christian religion alone can give.

Now, children, while passions are such a serious drawback to your welfare, never carry any of your useful traits farther than what is for your good. Do not forget yourselves and run into a passion before you are aware of it, as many do. Learn where the line of usefulness ends and passion begins; to discover this requires in many cases the deepest thought, and an intelligent mind; it also demands continual watchfulness and a heroic will to withstand the drawings into these passions, and the temptations daily coming before you. It may seem hard to you to sail clear from these breakers in your life voyage, but you can do it, and it will pay you well to do it; for you will have a smoother life to pass through here, and a clearer way to the life beyond this.

UNCLE HENRY.

LYDIA L. MILLER,
Secretary.

LUND, DECATUR CO., KANS., Nov. 8, 1892.—Our Sunday-school has closed for the winter. Hope it will open early in the spring.

Bish. Jacob Roth of Thurman, Arapahoe Co., Colo., is with us at present. He seems to be working earnestly for his Savior's cause, and we bid him God-speed in his calling. Come again, dear brother. COR.

FROM JOHNSTOWN, PA.—The four Mennonite Sunday-schools in this vicinity were closed for this season, one on the last Sunday in September, the other three in October. We feel truly glad to say that our dear young people took a good interest in the work.

On the 3d of July the Stahl school visited the Weaver school in Cambria Co. We had a pleasant meeting with the children and young people. On the 7th of August the Blauch and Thomas Sunday-schools paid us a visit at the Stahl church. This was also a pleasant meeting, the church house being filled. We believe that we should open our church doors for the young and give them every opportunity to come together in the house of God in a Christian capacity, such as Sunday-schools, singing schools, Bible classes, and Young People's Meetings. The reason why the writer thinks so is because the enemy of souls is trying every means to draw our young people away. Look for one moment at the number and diversity of plans the enemy has devised to deceive the people. Brethren, it is far better to have our young in the house of God and teach them his word, and sing and pray with them and for them, than to have them away we know not where, in search of pastime and entertainment of their own choosing, and learning and hearing that which is not unto their edification. The apostle teaches us in 1 Cor. 10:31, "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God."

LEVI BLAUCH.

THANKSGIVING PROCLAMATION.

The following proclamation has been issued by the President.

"The gifts of God to our people during the past year have been so abundant and so special, that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our door; He has given us more love for the free civil institutions in the creation of which His directing Providence was so conspicuous; He has awakened a deeper reverence for law; He has widened our philanthropy by a call to succor the distressed in other lands; He has blessed our schools, and is bringing forward a patriotic and God-fearing generation to execute His great benevolent designs for our country; He has given us great increase in material wealth, and a wide diffusion of contentment and comfort in the homes of our people; He has given His grace to the sorrowing.

"Wherefore, I, Benjamin Harrison, President of the United States, do call upon all our people to observe, as we have been wont, Thursday the twenty-fourth day of this month of November, as a day of thanksgiving to God for His mercies, and of supplication for His continued care and grace.

"In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this fourth day November, one thousand eight hundred and ninety-two, and of the independence of the United States, the one hundred and seventeenth.

By the President,

BENJAMIN HARRISON.

JOHN W. FOSTER, Sec'y of State.

The British steamer "Roumania," bound from Liverpool for the East Indies ran upon the rocks on one of the headlands of the Portuguese coast and foundered, and 113 persons perished.

"My Wife is a professor of religion" said a healthy and apparently sensible man of the world, "and I am standing off to see what good it is doing her." The exquisite meanness of the remark escaped his blunted faculties of preception. Is it the wife's business to have and exhibit all the religion in the family? The husband who does not realize that he also ought to lay to and give her all possible help, is a selfish churl. If his wife were rowing a boat against a stiff current, and her life depended on the result, would it be wise or manly for him to sit on the bank of the stream and coolly pass judgment on the skill of her strokes? And yet this is just about what some husbands are doing. Shame on such throughgoing smallness of soul!—[Sel.]

Married.

LEHMAN—BUZZARD.—On November 20th 1892, at the home of the officiating minister, Noah Metzler, Bro. Simon Lehman to Sister Solome Buzzard, both of Elkhardt Co., Ind. May the eyes of a kind heavenly Father ever be over them and bless their union with many bright shining days.

"O, guide them safe this desert through,
Mid all the cares of life and love,
At length with joy thy face to view,
In fairer, better worlds above."

South West, Ind. NOAH METZLER.

LANDES—SMITH.—On the 1st of Nov. 1892, at the home of Bish. S. C. Miller, at West Liberty, McPherson Co., Kansas, Bro. Reuben R. Landes and sister Orpha Smith, both of Spring Valley, McPherson Co.

SCHARP—LANTZ.—On the 17th of Nov. 1892, at the residence of the officiating minister, Joseph Stuckey, Danvers, McLean Co., Ill., Eli Sharp and Emma Lantz, both of Congerville, Woodford Co., Ill.

WEBER—GEHMAN.—On the 17th of Sept. 1892, at the residence of the officiating minister, A. S. Mack, Bally, Berks Co., Pa., John M. Weber of Bally, to Lizzie Gehman of Swartzville, Lancaster Co., Pa.

For the Herald of Truth.
IN MEMORY OF MARY HOOLLEY.

Mary dear has gone to rest,
To be forever with the blest,
With Jesus and the saints above,
Where all is bliss and joy and love.

The hour of departure came,
She heard the voice that called her home,
At length, Oh Lord, her troubles ceased,
Thy servant now has died in peace.

Fond parents calm thy heaving breast,
The Savior called her to her home,
Grieve not, dear Mary is at rest,
Beyond this shadowy vale of gloom.

Dear sister, you are lonely now,
But make and keep the solemn vow,
To live for Jesus and to be
With Mary in eternity.

Her kind associates here below
Will miss a friend where'er they go,
A vacant place they cannot fill,
Her form is cold, her voice is still.

'Tis hard to part with Mary dear,
And we can only wonder why,
She had to leave us; yet we hope
To meet in glory by and by.

Human hands have tried to save her,
Tender cares were all in vain,
Holy angels came and bore her;
From this weary world of pain.

Sweetly sleep, then, dearest Mary,
Since our Savior thought it best,
Earthly life to change for glory,
Cares and trials for sweetest rest.

We'll not murmur tho' we miss thee,
Rest thee now from all thy care;
Soon we hope with wings celestial,
To be borne thy joys to share.

BARBARA HOSTETTER.

DIED.

PETERS.—On the 1st of Nov. 1892, at the residence of her son, Henry Mellinger, near Penrose Whiteside Co., Ill., after a brief illness from which she suffered very severely, Anna Maria Peters, aged 71 years, 1 month and 17 days. She was born in Manor twp., Lancaster Co., Pa., Sept. 14th 1821. Her maiden name was Kauffman. She was first married to Benjamin Mellinger who died Feb. 13th 1855 in his 42 year. In the fall of 1863 she married as her second husband Henry Peters, who died in the spring of 1881, since which time she has been a widow. She united with the Mennonite Church about 40 years ago and since has lived a consistent and faithful member. She was the mother of six children, one of whom died young, and another daughter died only a few weeks before her. She leaves 4 children to mourn her death. Services were held at the Zion's Ridge Meeting-house, where the burial took place, by J. F. Funk, of Elkhardt Ind., assisted by Philip Nice.

BURKHARD.—Sept. 24th 1892, in Earl Twp., Lancaster Co., Pa., Anna, widow of Christian Burkhardt, aged 84 years, 8 months, and 27 days. Buried on the 27th, funeral services by Menno Zimmerman, Jonas Martin and John Zimmerman. Text, Rev. 14: 12, 13.

HERSHBERGER.—On the 29th of October 1892, near Mattawana, Milford Co., Pa., Brinton Oliver, son of Joseph J. and Jane Harsberger, aged 9 months, 25 days.

LAMB.—On the 29th of October, 1892, in Brock's Gap, Rockingham Co., Va., of pneumonia, Octavia, infant daughter of Michael and Catherine Lamb, aged 3 months. Buried in the Gap near her home. Funeral services by the writer from 2 Kings 4: 6.

S. S. WEAVER.

KREIDER.—On the 8th of Oct. in Whiteside Co., Ill., Bro. John H. Kreider, aged 77 years 10 months and 5 days. He was born in West Lampert Twp., Lancaster Co., Pa. and moved to Ill. in 1854, settling on a farm 1½ miles east of Sterling, where he spent the remainder of his life. About six weeks previous to his death Bro. Kreider and wife on their way home from town met a traction engine, and knowing that his horse was easily frightened, he turned into a neighbor's yard until the engine had passed. After starting out again, the horse became frightened and overturned the carriage. Sister Kreider escaped without any serious injury, but Bro. Kreider fell on his shoulder and being a man of about 250 lbs. the force of the fall broke his collar bone. From this however he seemed to recover rapidly, and on the 1st of October he went to town to transact some business, but on the 2d his left side was paralyzed. Two days afterward he lost his speech and on the 8th he passed quietly away. He did not seem to have suffered much pain. He united with the Mennonite church about 2 years ago, and was a kind father, a good neighbor and a faithful brother. He leaves a bereaved companion, 3 children and 6 grandchildren to mourn their loss. His remains were laid to rest on the 11th in the graveyard near Sterling. Funeral services by Bish. E. M. Hartman of Tazewell Co., Ill., and Philip Nice.

LICHTY.—Nov. 12, 1892, near Columbia, Lancaster Co., Pa., Sophia Lichty, widow, aged 84 years, 1 month and 14 days. Buried on the 14th. Text, Isa. 46: 4. Buried at Millersville meeting-house. A large circle of relatives mourn her departure.

BRUBACHER.—Nov. 7, 1892, near Kessler's Square, Lancaster Co., Pa., Sister Mary Brubacher, widow, aged 75 years and 2 months. Funeral on the 9th. Text, Rev. 22: 14. Buried at Hernley's meeting-house. A large congregation assembled as a tribute of respect for the dear sister. A sorrowing family followed her remains to the grave.

BRENNEMAN.—On the 2d of Nov., 1892, in Allen Co., Ohio, Timothy, son of Benjamin and Anna Brennenman, aged 1 year, 2 months, 21 days. Funeral services by D. S. Brunk and J. M. Shenk.

"Go to thy rest, fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

MORRELL.—Sept. 17th 1892, Lyman, son of John D. and Lydia Morrell, aged 3 months, 25 days. This was the 6th death in this family since they moved to the Haw Patch, Lagrange Co., Ind., eleven years ago, 5 children and a grandmother having gone before.

ZOOK.—On the 31st of Oct., 1892, on the Haw Patch, Ind., of Typhoid fever, Levi Lincoln, son of widow Sarah Zook, aged 32 years, 1 month, 26 days. Levi was an invalid all his life and never walked, but went about the house on hands and knees, could neither read nor write, could talk, but with great difficulty. He was a triplet, one, a boy, died an infant, the other, a girl, now grown to womanhood, and enjoying good health; and in size, above the average. Levi was always cheerful and, during his sickness, bore his sufferings patiently. For twenty days previous to his death, he could not partake of any food. Funeral discourse by Jon. Kurtz, from Isaiah, 35: 5, 6. The father Simon J. Zook, died about 15 years ago, leaving this invalid boy in charge of his mother, who ministered to his wants with cheerfulness and just care. She will miss him more than all the rest.

MAURER.—Nov. 10, 1892, in the borough of Strasburg, Lancaster Co., Pa., John Andrew Maurer, son of H. F. and Barbara Maurer, aged 6 months and 14 days. Abraham H. Brubaker preached from Ps 23: 4. The sermon was very encouraging and consoling to the parents, and we think should have been convincing to all present, that little children are redeemed and saved by the atonement made on Calvary through Jesus Christ our Lord. The child took sick on Tuesday night, with inflammation of the stomach and bowels, and Thursday afternoon death relieved it from its severe suffering, and the spirit fled into the arms of its Redeemer, to meet a little brother the day who had gone before it into the land of the blessed.

MILLER.—On the 14th of November, 1892, in Shipshewana, Ind., of consumption, Levi E. Miller, aged 33 years, 1 month and 13 days. Buried on the 15th. Services by Eli Miller and D. D. Miller, at Fork's meeting-house, where a very large concourse of friends and relatives had assembled to pay their last tribute of respect to him. Bro. Miller leaves a sorrowing wife, one son and two daughters to mourn their early loss. Bro. Miller had been sick with that lingering disease about a year. He often expressed a desire to go home to his heavenly Father. Peace to his ashes.

GOOD.—On the 20th of August, 1892, in Lancaster Co., Pa., Lydia, widow of Jonathan Good, aged 69 years, 2 months and 11 days. Interment in the Bowmanville graveyard on Aug. 23. Funeral services by Abraham Gehman and Benj. Horning.

JOHNS.—On the 12th of October, 1892, in Lagrange Co., Ind., Abbie, daughter of Jacob and Mary Johns, aged 2 months and 14 days. Buried on the 14th. Services at the Fork's meeting house by Jos. D. Miller and D. D. Miller, from Job 14: 1-6.

"Dearest Abbie, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the days of life are fled;
There in heaven with joy to greet thee,
Where no farewell tears are shed."

BUZZARD.—Joseph Buzzard died Nov. 14th, 1892, in Howard Co., Ind., of old age, aged 84 years, 8 months and 24 days. He leaves a wife and two children. He was a member of the Amish Mennonite church. A very impressive sermon was preached by Pre. E. A. Mast from 2 Cor. 5: 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," after which the remains were taken to the Mast burying ground and laid to rest.

"Death has borne you from us, father,
And we take the last farewell
Of our dear and loving father,
Why he's gone we cannot tell.

"Thou wert all resigned and patient,
Wil'ing all thy pain to bear;
For thy trust was placed in Jesus
Who will all our sorrows share.

"Dearest father, we do miss thee,
When we see thy vacant chair;
When we look around to see thee
Nought but sorrow see we there.

"Sweetly sleep, then, dearest father,
Since our Savior thought it best
Earthly life to change for glory,
Cares and trials for sweetest rest.

"We'll not murmur tho' we miss thee,
Rest thee now from all thy care;
Soon we hope with wings celestial
To be borne thy joys to share."

DAUGHTER.

STROHM.—On the 1st of November, 1892, near Pickerington, Fairfield Co., Ohio, Lydia Strohm, aged 28 years, 7 months and 3 days. She was buried Nov. 4 in the Mennonite graveyard. Funeral services by W. Brown, N. Brennenman and D. Martin. Text, Job 7: 16. She leaves a loving mother, three brothers and three sisters to mourn her departure. Her father, one brother and two sisters preceded her to the better world. She was a sufferer nearly all her life, but bore her affliction with patience until her end.

"If we could but hear her singing,
As we think she's singing now,
If we could but see the brightness
Of the crown upon her brow,
There would be no sighs to wail,
And no hidden tears to flow,
When we think of our Lydia
Who has gone to yonder shore."

EASH.—In Lagrange Co., Ind., on the 14th of November, 1892, Mary Elma, daughter of Christian and Amanda Eash. Buried on the 16th. Services at Fork's meeting-house by Eli Miller and D. D. Miller. Text, Ps. 16: 5, 6.

YODER.—On the 11th of November, 1892, in Middlebury, Ind., of whooping cough, Blanche May, daughter of David and Ada Yoder, aged 1 month and 14 days. Buried on the 12th. Services at Forest Grove by D. D. Miller.

BYLER.—On the 12th of October, 1892, near Haw Patch, Ind., of apoplexy of the brain, Sister Catherine Byler (maiden name Kauffman), aged 68 years, 8 months and 12 days. She was born in Milford Co., Pa.; was a member of the Amish Mennonite church. Eight children and twenty-two grandchildren survive her. Funeral services on the 14th by J. S. Hartzler.

"Mother's hands are folded,
And her life's work is done,
And her sufferings now are o'er;
God has taken mother home."

Letters Received.

WITH MONEY.

A—G W Arion.
B—F W Byers, Leah Byler, John Buerge, Peter Brown, A Becker, Chr Roth, Frank Bookwiler, Elizabeth Boyer, John Buller, Katharine Bartel, Barbara Barr, Clara Brubaker.
C—C H Harris, J B Clauser, Peter Christener, Jac W Christoffer.

D—J N Durr, A Dick.
E—Chr Engel, Henry Fyman, Peter Epp, Esau and Loewen, Jacob Eberhart, J H Elgist, E Hersel.
G—Daniel Griener, Christian Gross, Eliz Garber, Henry G Good, P N Garber, Daniel Graber.
H—R S Hartzler, C H Hochstetler, F Herring, M D C Henderson, D K Hartzler, J G Honsberger, H E Horst, Samuel Hostetler, Andrew Heiser, I Horning, H Harder, Rebecca Hakebeck, A A Holdeman, S Hohlner, H B Harnish.
K—J K Kennedy, Dora Koppes, J K King, S Y Kurtz, Chr Krebhiel.
L—Chr Labold, Jacob Lindeman, Martha Long, Fred Lantz, Jos Lettwiler, Fred Lantz.
M—John Munaw, M S Miller, Samuel Martin, Mary Mader.
N—G P Nickel, Mrs B Nice.
O—C K Ortmann, J A Oyer, N Otzenberger, D Ohrendorf.

P—S Plitcher, Ellen Plank, L F Plank, Philip Parret, R—Barbara Rich, Chr Roth, H L Rhodes, S J Resler, S S Risser, John Richer, James R Rice.
S—Jos Shertz, E C Stoltzfus, Stephen Stahly, J M Smucker, Wm Shelly, Christian Sprunger, D G Schwartztrauber, Stephen Stahly, L Schroeder, L Sulerman, Samuel Shenk, K R Snader.
T—J K Thiesen, M M Troyer.
W—H A Wiens, Eliza Weaver, G D Wellins, Christian Wyse, Annet G Weaver, John Wagner, Fred Weber.
Y—Jos Yoder, G J Yoder, Jos Yoder.
Z—Peter Zehr, Chr Zehr, Chr R Zimmerman.

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At Ft. Scott, Kansas, on election night, the victory for the constitutional convention proposition being assumed, several saloons opened in the city simultaneously defying law. This is the first time in eleven years that a saloon has been run openly there.—Golden Censer.

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| | |
|-----------------------------------|-------------|
| No. 21, Toledo Express..... | 3.00 A. M. |
| No. 9, Pacific Express..... | 3.45 " |
| No. 13, Chicago Mail..... | 6.13 " |
| No. 27, Chicago Acc..... | 7.30 " |
| No. 15, Boston & Chicago Spl..... | 12.01 P. M. |
| No. 3, Chicago Express..... | 3.05 " |
| No. 5, Fast Chicago Ex..... | 5.55 " |

GOING EAST—MAIN LINE, leave

| | |
|---|-------------|
| No. 4, New York Mail..... | 11.10 A. M. |
| Carries Passengers Has chair car daily, and day coach Chicago to Buffalo Sunday only | |
| No. 16 Night Express..... | 3.30 A. M. |
| No. 30, Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.20 " |
| No. 32, Grand Rapids Express..... | 1.35 P. M. |
| No. 8, Fast New York Ex..... | 6.15 " |

GOING EAST—AIR LINE, leave

| | |
|---------------------------------------|-------------|
| No. 2, Special New York Express..... | 11.30 A. M. |
| No. 6, Chicago & Boston Spl..... | 1.35 P. M. |
| No. 12, (Lim.) Pass. for Buffalo..... | 8.30 " |
| No. 24, To Goshen only..... | 8.40 " |
| No. 14, Atlantic Express..... | 11.40 " |
| No. 34, To Goshen only..... | 7.45 A. M. |
| No. 36, To Goshen only..... | 3.10 P. M. |

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|------------------------|--------------------|------------------------|--|
| No. 28, No. 21, No. 34 | | No. 28, No. 21, No. 34 | |
| 2.05 1.31 7.06 | Benton Harb'r. Tr. | 7.04 4.00 3.20 | |
| 2.05 1.31 7.06 | Eau Claire Tr. | 7.35 4.28 | |
| 1.01 1.36 7.01 | Berrien Centre | 7.30 4.33 3.40 | |
| 1.45 1.06 6.42 | Niles | 7.48 4.52 4.07 | |
| 1.06 1.24 5.58 | Elkhart | 8.27 5.33 4.42 | |
| 12.47 12.01 5.30 | Goshen | 8.47 5.55 5.02 | |
| 12.23 11.52 5.08 | Elkhart | 9.12 6.22 5.30 | |
| 12.00 11.04 4.44 | Warsaw | 9.37 6.47 5.53 | |
| 8.00 7.35 1.25 | Ly. Anderson Ar. | 1.30 11.40 10.30 | |
| 8.00 6.00 11.52 | Ly. Indianapolis | 3.20 11.40 10.52 | |

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Herald of Truth.

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A RELIGIOUS SEMI-MONTHLY JOURNAL.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol. 29.—No. 24.

ELKHART, IND., DECEMBER 15, 1892.

Whole No. 481.

WHERE?

There will come a morning that I shall not see,
And a summer whose sunshine and greenness will be
As plain to all others as this is to me;
But where, when that morning shall dawn, will I be?

Then will be a mound with grasses grown o'er,
And a head-stone, perchance, with my name and no more;
And the sun will shine brightly as ever before,
And the birds sing as sweet in the trees at my door.

It will all be the same when my feet are at rest,
And my hands folded over my motionless breast;
The pathway I trod by new feet will be pressed,
And the friends I have loved with new friendship be blessed.

Some hearts for a little may grieve that I'm gone,
And a shadow will darken the sunshine of home;
But the shadow will pass, and brightness will come—
I would not have it linger on heart or on home.

But where shall I be, tell me, where shall I be,
When the spring tide and summer that I shall not see
Come back with the wealth of their beauty so free
To all things living, but not unto me?

Oh! surely, I shall not be senseless and cold;
This soul will be thrilling, as ever of old,
As beautiful visions before it unfold
Of the wonders and glory that never were told.

I shall not be buried away out of sight,
For I shall be climbing a pathway of light,
That stretches away to the infinite light,
Far over the shadows of darkness or night.

And I shall be there what I longed to be here,
As I grow in the warmth of the radiant sphere
A glorious sunshine the spirit to cheer,
Unhindered, unabated by earth's chilling fear.

Then what if a morning that I shall not see,
Shall robe in its splendor the mountain and sea,
Since there's nothing of loss in that land where I be,
And a thousand fold glory is added to me.

Ed. by sister S. G.

RETROSPECT.

With this number we close another year's editorial work. We have sent in the last "copy," and now we sit down and take a brief glance over the year. What has occurred during this year that has made it eventful to us? What dispensation of Providence or work of grace has made it eventful to you? To many of you we have been able to give the right hand of fellowship as you sealed your vow with God and with a heart full of gratitude and praise receive you into the fellowship of the church of Christ. To you who have come from the service of the world into the service of God this year has been an eventful one. Are you still full of zeal for your Master, prayerfully striving for the right? God bless and strengthen you, that you may never grow faint. The many pages of death notices tell us that sorrow has visited many of our homes and taken from our side those very near and dear to us. To those of us who have been thus called upon to mourn, the year has likewise been an eventful one.

The year 1892 will pass into history as an eventful one in the annals of the world. The great famine in Russia, the terrible cholera in Europe and Asia, the disappearance of the island Sangir, where thousands of human beings were suddenly ushered into eternity; the disastrous earthquake and fires in Japan; ocean, mine and railway catastrophes, all combined form an eventful page in the history of the world.

During the past year our church has, in the main, been blessed with peace and prosperity. The work done at the different conferences shows that our people are generally deeply interested in the work of Christ and are adopting means in accordance with the spirit of the Gospel and the demands of the times to advance His cause. Our Book and Tract Society, the Mennonite Evangelizing Board of America, the Charity Fund, each in its respective field, has already proved a blessing to the church, and by the grace of God will do still better work as the resources become better developed, and the arrangements for carrying on the work become more perfected.

There have been disappointments, it is true, and some have become discouraged in their efforts, but it may have been so because of a lack of faith and trust in God. Still, looking over the whole field, it seems to show unmistakable signs that the church is more knit together in the bonds of unity, and more desirous to work in perfect harmony than it was when the year was born. Our ship—the church—can only move forward through the troublous waters of time with Christ as Captain and Helmsman. He must command and direct all other help; all directions contrary to his own are bound to bring discouragement and disaster. Nor can our ship's voyage be a prosperous one unless those on board are of one mind—to follow the Captain's orders. Hence it behooves us to stand together and look to God for help and direction in all things.

The HERALD has reasons for being thankful. The support it has received and the endorsements that friends have given are encouraging. The paper has not been perfect; it has not escaped criticism, and we do not expect that it or any other paper published will ever rise beyond the reach of critics, but it is our aim to make the paper just as valuable and useful to our readers as we can. A few of our friends have been hurt and have ordered the paper discontinued. Generally this is caused by our declining to publish what they may have sent us. They may have presented good things, but had we published their sentiments some one else just as settled in his convictions of right and wrong, supported by the Word of God, would have been hurt, and where there is no essential principle involved, and unity and peace can be best promoted by omitting this and that from the pages of the HERALD, we try to use our best judgment even though the decision may exclude some one's ideas from the columns of the HERALD. But such experiences fall to our lot every year. Moreover, what is true of a paper is true of individuals. A. tells something to B. A's ideas are not objectionable to B., and yet B. would not deem it wise to say the same thing to C., nor would A. do so if he knew C's views, and knew too that C. has just as good a right to

his views as A. himself has. Nor would B. act wisely if he would, by communicating A's views to C. unnecessarily stir up between these two friends or brethren an unpleasant feeling. The HERALD will endeavor to do the best thing possible for its readers, and when necessity demands, it will speak fearlessly on points of principle where principle is at stake. We wish to retain all our old friends and subscribers; it grieves us when any one believes he can do himself more good by discontinuing the paper, for we think that a person, whose interests are with those of his faith, would gladly take the paper if for nothing more than to keep informed on the work and the prosperity of the church in other places.

We hope also to gain many new subscribers,—there are thousands of our people to whom the HERALD has scarcely been offered, though in the past year more has been done in this direction than before, and the results have been very encouraging, many new subscribers having been gained. So, while we are about to say farewell to the old year 1892, we hope that we need not say farewell to any of our subscribers, but that they will all remain with us and bring with their renewals and remittances for 1893 many new friends, trusting that by thus supporting the cause we will be able to do one another much spiritual good to the end that God may be glorified in all.

A. B. K.

RELATION OF S. SCHOOLS TO MISSIONS, OR MISSIONS AND THEIR VALUE.

An Address delivered by Bro. S. D. Ebersole at the Sunday School Conference.

In the general acceptance of the term we think of a mission as a propagation of a Sunday school or church in the direction of the poor and unintelligent, mostly in larger towns or cities, though not exclusively so. It is usually separated a distance from the church but is often a nucleus or a beginning and which, if properly conducted, may and can develop into a church organization. While its purposes, its grand ultimate object, is to save souls for Christ, the same as the church and Sunday school, yet, it proceeds on various lines to accomplish that purpose.

Its preliminaries are many and varied, educating in all the departments of life. In short it may be defined as a practical EVERY day religious school instead of a Sunday school.

It can be defined in no better way than to say. It is *Christianity* applied in its truest sense.

It is an undisputed fact that the mass of unchristian human beings are poor and

ignorant, and therefore it becomes an absolute necessity, that before they and their children can become true *disciples of God* they must be enlightened and trained, physically, mentally and morally; and from this very condition of things and society this idea of mission work was created as the only remedy, the only solution of the problem of how to reach the masses.

For the details of its management we look to Christ for a plan and example, i. e. that of first healing the sick, to convince them of genuine Christian charity, this being frequently accomplished by the establishing of a medical department as a part of the mission, furthermore, to relieve them of their wants of all the needy by collecting and distributing the necessities of life and circulating proper literature, if necessary, even teaching them to sew, cook and do general work, even so much as a manual training school, yet ever presenting to them the crucified Savior and speaking of his love and mercy, and inviting them to religious services, such as Sunday school, preaching, Bible studies and meeting for prayer held at the mission, such, in a few words, is the plan and the working of the missions, home missions especially. A very similar course is followed in all foreign mission work.

Now, having this idea of missions, can we not see a relation between Sunday schools and missions, particularly as the work in both Sunday school and mission is among the children and young folks principally? In Sunday school we are teaching our own children, we do mission work among our own children, while in missions we teach other people's children. The same spirit however, is manifested in both and in both the work is essentially the work of the lay members. Both seem to be the legitimate children of the church. Missions, in my mind, embrace everything of the Sunday school, and in addition many other useful, in fact absolutely necessary, features because of the very nature of the case. Really, then, it covers a larger field than the Sunday school. It fills that long-felt want of religious training which has only been recognized during this present century. It is a work of more recent development than the Sunday school.

It may be interesting to note the missionary spirit that has been manifested during the ages from the birth of Christ, to the present time. The idea was born with Jesus, and He was the ideal champion of missionary efforts. Jesus went about doing good, healing the sick, speaking words of cheer, comforting the sorrowful, enlightening the ignorant, peacifying the turbulent, instilling faith and inspiring confidence, teaching the true, pure word of God at every opportunity, and all with the one intense purpose in

view of saving the lost sinner. His life is one *continued* story of God's mission, and following close upon him came all the disciples and that matchless spirit, the Apostle Paul. What was his life but one long effort of a missionary! He was a typical mission worker. "He must be about his Father's business," that of enlightening a lost world. And he knew that this was not to be accomplished by going to church once or twice a month, and the remainder of the time discussing the world in general. No, Paul understood thoroughly the doctrines of Jesus Christ, and was fearless and untiring in his efforts to execute and carry out God's plan. He was afraid to *displease* his God. He knew the conditions of society and the fate of him who attempted to save no one but his own *selfish* soul. He saw, that to accomplish the best work and to do the greatest amount of good, it was necessary to plant a seed at Corinth, to establish a church at Macedonia, to start a mission at this place and do additional preaching at some other place, and afterwards encouraging all these various missions by letters of instruction and earnest appeals of trust, etc., to keep them progressing. His work was largely among the heathen, as there were few others in the world. Oh, can we not learn a lesson from this master worker? We have the same lost world, the same God in heaven and the same perishing souls about us. Could we but attempt to follow his footsteps, who attempted nothing in his own strength, but who with his God's aid and assistance, undertook the most hazardous work, living and working by faith. All Paul asked for was faith, a knowledge of God and a place to organize his efforts.

He would rather trust to God and begin without a cent of support than a million *without* that faith, trust and prayer to God through Christ Jesus. It is not so much money we want in this world as personal Christian effort and sympathy, and the sanction and support of a united church.

After Paul more Christians appeared who displayed great zeal in preaching the gospel to the heathens up till the ninth century A. D. Then for a long time, and even for a long period after the Reformation, did the protestant church in general seem to have been little sensible of the duty of laboring for the propagation of Christianity. Nor was it until the present century, that missionary zeal began to be largely developed. The Moravian church was the first Protestant church to enter upon a foreign missionary enterprise in a united character, and some very successful missions were established by the United Brethren in various parts of the world. Soon the different denominations caught the missionary spirit, until now all creeds and churches think of mis-

sions as one of the most important features of Christian work. Our church was once strictly a mission church. In the time of the Reformation and before that time, when the Brethren Hans Denck, George Blaurock, John Longmantel and scores of others with them made the hierarchy of the Romish church shudder by their boldness and fearless earnestness in proclaiming the gospel of Christ, our church was instrumental by the grace of God in leading thousands to Christ wherever the noble missionaries went, and though persecution and death followed them everywhere, the work was bravely carried forward. They did then what other churches have only begun in the present century. But when reviewing the actual work done in this direction by our church in recent times we find such efforts sadly deficient and our records for the past two centuries are found almost wanting. And it is true that there are communities where Sunday schools even are not experimentally known? Who, if they will, can not figure out, the exact amount and kind of religious fervor and enthusiasm in such places? May they have resounding in their ears continuously such phrases as, "Suffer little children to come unto me," "And a little child shall lead them!"

Now, is it not natural for a church or any society, if they hold any principles sacred, to promulgate and advance them and have other people embrace those principles, even if from no other than natural or selfish motives, not considering it as a direct command of God

Why then this apathy and unconcern has existed in our church in this direction for the past 300 years. I am not able to explain. It may be either through ignorance and thinking that such a procedure was entirely wrong or else it is a case of unadulterated carelessness.

Let us see what the Bible says about this matter. "He that hath an ear to hear, let him hear what the spirit hath to say." Christ said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you," Matt. 28:19-20.

"This is my command, that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friend," John 15:12-13.

These twelve disciples Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the *lost sheep of the house of Israel*, and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither silver nor gold, nor brass in your purses," Matt.

10:5-8. Again he said unto them, "Go ye into all nations and preach the gospel to every creature."

Now, will we take God at his word, or will we attempt, by some ingenious self-invented means, to explain away the responsibility of those commands, and appease our consciences by educating our selves to think that, after all, this Sunday school mission work is not an imperative duty, but perhaps a privilege?

As for myself, I can see no escape. There is nothing left for us but to gracefully confess, to face God's word squarely and confess that we have neglected the one great duty and privilege of our Christian lives, both as a church and individually—that of reaching out to our fellow men, following our hearts and God's instructions and redeeming them to the blessedness of a Christian hope, "spreading the glad tidings of great joy." Dearly beloved, *we are and have been trifling with the solemn words of a great God.*

We are certainly under command, there is no doubt, and even though there were not a single command, direct or indirect for us to spread the Gospel to the heathen in our own and other countries, we would be compelled from the very nature of the principles of the religion of Jesus Christ, from that *Christian* love that is instilled in our hearts, because of the *love* we have for God and for poor, blind, suffering humanity. Oh, let us wake up from this spiritual lethargy and throw off the shackles of prejudice and misconception that has bound us hand and foot for so long, and make a last desperate effort by the help of God to save our church and the nation, yea the world from eternal ruin!

I hope there is not one present who does not believe with me that when you discuss Sunday schools that you are not also discussing missions, that what relates to the one relates to the other also, and likewise *believe farther that more missionary work and a stronger missionary spirit is necessary in our church and people.* I tell you, we all—each one of us—must decide to do some mission work, select some place to do work for our Savior. And there are *places and places*, in the cities, towns and byways, and especially in the large cities.

And what are we doing for the converted poor as well as the unconverted poor of our large cities? Could we, our church, not accomplish more among that class of people than any other denomination, by presenting to them the religion of Jesus Christ in its *simplicity*, the pure principles of the Gospel, and providing for them a church and Sunday school home, where it would not cost all their earnings to keep up with the extravagances, vanities and expenses of the popular churches. You cannot realize the great, awful need of Christian love, and the terrible, starving condition, physically and spiritually, of the millions of poor, unsaved

souls in our cities. You can not *realize* it until you once visit them personally, and see them starving for want of religious food, helpless and waiting for some of God's love to lift them out of the darkness of sin into the light of God, from misery of despair to the happiness of an eternal joy.

It should make us feel solemn when we know of society being in such a deplorable condition, and especially so as we know that it is possible for every one to inherit the kingdom of God, and that their condition *might* be different.

The time will come, and now is, that we must work and adopt a plan similar to that of the other missions or else this world is doomed to destruction. It is true there is more real spiritual enthusiasm and earnestness at present than ever before, but it is high time, and this very hopefulness should be an additional stimulus to spur us on with renewed energy to save the lost world.

Do you believe it, that this subject of Sunday schools and missions is the greatest, the most important subject confronting the *churches* to-day, as well as all sound-minded men? For if we conduct our Sunday schools in a proper manner and get our missions systematically to work we solve the problems of keeping our young people with us, of the settlement of all disputes, of reaching the heathens, of providing literature for our young people, and upon it depend the destinies of the nation, as well as deciding our and their future state in the world to come.

It is true, it will require hard work, much money, but the greatest need is faith and trust, and if we have sufficient faith, and the church sees the necessity of it and will support it with prayer, the money and men will be forthcoming. There is enough talent and energy in our church to do ten times, yea a hundred times the amount of real work for Christ and the church that we are doing at present, and though we shall not judge lest we be judged; yet "by their *fruits* ye shall know them." Our way is, if we find a fruit tree that bears no fruit we often have it cut down.

May the God of Heaven not deal so strictly with us when we are fruitless! Yet how can we expect to be true followers of Christ if we live up to only some of a Christian's duties? "If ye know these things, happy are ye if ye do them."

One more point right in connection with this, and that is the idea of some of our church of isolating themselves from the rest of the human family, as special church communities, never desiring communication and almost scorning and not noticing any people whose faith, life and thoughts differ from themselves either from ignorance, prejudice or by intention. Now, while there may be many points, at

least temporary, in favor of such a procedure yet, taking a broad charitable view, it is a very selfish way, almost a cowardly position to take, and hardly in accordance with the true spirit of the Christian religion. It is as though they were afraid of bringing their God face to face with the devil. At all events it precludes the possibility of mission work, "Let your light so shine before men that they may see your good works."

"Be ye not conformed to this world, but be ye transformed by the renewing of your minds."

If we would save the world we must be in, among, the world of unrighteousness, but not of the world. God within and the devil without is the condition necessary for the accomplishment of the greatest amount of good. The more wicked and destitute the surroundings are, the more necessary it is for every Christian worker to be a living example, to teach and preach the Gospel. And if we are not there in person we should be there in heart, mind and purse, and thus send a substitute. We are responsible for our proportion of the unsaved humanity. May we like Paul cry out, "Woe is me if I preach not the gospel of Christ!" Let us think solemnly, earnestly, prayerfully about this matter. Let there be a revival of the missionary spirit.

Whatsoever thy hand findeth to do, do it with thy might. May the glad tidings of great joy be proclaimed in all languages and to all men, so that every one may hear and read the story of his Redeemer! May there be more laborers in the vineyard of the Lord, for "truly the harvest is plenteous, but the laborers are few." May the young men of our church offer themselves as co-workers with Christ. Let the missionary be sent to the lost sheep of the house of Israel. May he be sent to the Gentiles, "who sit in the region of the shadow of death." May he be sent to large places and to the small places, everywhere and to all people. And let them sing praises for the sake of Him who went about doing good who though He was rich yet "for our sakes became poor."

For the Herald of Truth.

WHERE ARE THE REAPERS?

"The harvest truly is plenteous, but the laborers are few."—Matt. 9:37.

Open your eyes and behold the harvest. It is all around you. Everywhere the wheat of humanity is springing up and ripening for the harvest of salvation. But where are the laborers, the reapers? Alas, they are so few in number and but little is being done.

Here in our own country, and especially in the West, the area of the field in comparison to the laborers is wonderfully large. Some fields are entirely neglected.

Whole communities are without a shepherd; men and women have been ripening for the Lord's harvest for years, and no one has come to reap the rich harvest. The condition of things in such places cannot be realized by those who are surrounded with every church privilege, and every means of grace, and with the majority of the people, professors of Christ and of like faith, just like an American who has never been in Mexico cannot realize how it is there, especially if he has not heard much of that country and has not interested himself much in its affairs and condition.

Here in the West our conditions are very different from those of our churches in the East. Surrounded by people whose religious opinions are as varied as they can be, there are influences at work which are not encountered in the older portions of our country and our church. And then there are so many people here with no religion at all, and the liberty which a sparsely settled community gives them is made full use of by them often to its fullest extent, and their influence is hardly anything but pernicious, especially so as they aim to get the young people together on the low plane which they set up for a standard. When there are fifty times as many dances as there are sermons in a neighborhood, we may suppose that the influence toward sinful amusement is stronger than toward Christianity.

In our immediate vicinity we have recently been more favored than for some time before, several of our ministering brethren from the East having visited us and proclaimed unto us the precious gospel of Christ. It is like bringing a good supply of clear water to famishing souls in a desert to hear the blessed gospel from the lips of our dear brethren, and words fail to express the gratitude that these little flocks strewn about here and there over the vast West feel toward God and toward those who sacrifice home pleasures and comforts to visit them and preach to them. Our little flock here felt it a privilege to be able to send a small contribution of ten dollars to the Evangelizing fund for the prosecution of the good work in other places where the people are sadly in need of help such as can be rendered by our evangelists; for the harvest truly is great, while the laborers are so few.

My prayer to God—and I believe it is the prayer of many of our dear fellow-believers in the West—is that He would call forth many more laborers and awaken them to the solemn fact that thousands of precious sheaves are perishing, and that laborers are needed to gather them into the garner.

Arranged for D. S. KING.
Larned, Kans.

ROBUST RELIGION NEEDED.

No doubt much of the Christian character of the day lacks in swartheness and power. It is gentle enough, and well-meaning enough, but is wanting in moral muscle. It can sweetly sing at a meeting, and smile graciously when it is the right time to smile, and makes an excellent nurse to pour out with steady hand a few drops of peppermint for a child that is sick, but has no qualification for the robust Christian work that is demanded.

One reason for this is the ineffable softness and meaninglessness of much of what is called Christian literature. The attempt is to bring us upon reading matter made up of thin exhortations and goodish maxims. A nerveless treatise on commerce or science in that style would be crumpled up by the first merchant and thrown into the waste-basket. Religious twaddle is of no more use than worldly twaddle. If a man has nothing to say, he had better keep his pen wiped and his tongue still. There needs to be an infusion of more gospel vigor into religious literature, and a brawnier manliness and more impatience with insipidity, though it be prayerful and sanctimonious. He who stands with irksome repetitions asking people to "Come to Jesus", without giving a strong, common-sense reason why they should come, drives back the souls of men. If, with all the thrilling realities of eternity at hand, a man has nothing to write which can gather up and master the thoughts and feelings of men, his writing and speaking are a slander on the religion which he wishes to eulogize.

Morbidity in religion might be partially cured by more out-door exercise. There are some duties we can perform better on our feet than on our knees. If we carry the grace of God with us down into the every-day practical Christian work, we will get more spiritual strength in five minutes than by ten hours of kneeling. If Daniel had not served God save when three times a day he worshiped toward the temple, the lions would have surely eaten him up. The school of Christ is as much out-of-doors as in-doors. Hard, rough work for God will develop an athletic soul. Religion will not conquer either the admiration or the affections of men by effeminacy, but by strength. Because the heart is soft is no reason why the head should be soft.

The spirit of religion is a spirit of great power. When Christ rides in apocalyptic vision, it is not on a weak and stupid beast, but on his horse—emblem of majesty and strength: "And he went forth conquering and to conquer."—*Sel.*

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.—Mc Laren

A TRIP TO MINNESOTA.

In accordance with an invitation from the brethren in Minnesota to be present at the opening of their new house of worship and to attend their conference on the 13th, 14th and 15th of November, 1892, I left home on Thursday evening, Nov. 10, and, with little delay, arrived at Mountain Lake, Minnesota, at 1 o'clock on Friday night. Saturday morning I was kindly entertained by Bro. John Jansen, postmaster and merchant in the town. During the forenoon Bish. Aaron Wall, in whose church the Conference was to be held, met me at Bro. David Ewert's and I accompanied him home. There I also met Bish. Cornelius Wall and Pre. John Epp, of Bish. Isaac Peters' church in Nebraska, who had also come to attend Conference.

During the afternoon the ministers of Bro. Wall's church residing in the neighborhood met with us at Bro. Wall's house to arrange and prepare the work for the Conference on Monday. It afforded me much pleasure to meet our dear brother John Becker, who had accompanied me on my trip through Iowa and Dakota in the month of July.

I spent the night with Bro. Wall, and the time was much too short for the many important subjects relating to the building up of the cause of Christ, which presented themselves to us for discussion.

The next day was Sunday, the time appointed for the opening of the new house of worship. It was cold and cloudy, and we entertained some fears that the day might be unpleasant, but our kind heavenly Father favored us, and though there was little sunshine, the day after all proved favorable, and the people began to gather in until the house could not hold them all. Many were obliged to stand and some remained in the old building near by.

After singing several hymns the services were opened by Bro. Wall, speaking words of welcome to all present. He based his remarks on Ps. 56:7, 8. Bro. Cor. Wall from Nebraska read the 54th Psalm. and after a short address the writer read Luke 10:1-9 and John 4:35-37, and calling especial attention to Luke 10:2, he referred to the importance and the necessity of evangelizing or home missionary work, and the great need of laborers in the vineyard of the Lord, that this work might not be neglected. We should pray with great earnestness that the Lord might send forth laborers to the work, as we see everywhere the fields white for the harvest.

After this the congregation listened attentively to some remarks by A. D. Perkins in the English language, which most of the congregation did not understand, but which were afterwards given in the German by Bro. John Harms. Mr. Per-

kins was educated for the bar, and succeeded in his profession until he had attained to the position of Judge of the Court with a lucrative salary and bright prospects for promotion to the higher courts, when, by the grace of God, he was converted, and led to see, as he said to the writer, that there was no harmonizing of court work, and the duties of a judge with the religion of Jesus.

With this conviction, as with Moses, when he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, there was but one alternative; either to give up his position or his religion. He was a man beloved and esteemed apparently by all those of his profession as well as the world in general—highly esteemed and respected, and no doubt should he, according to his convictions, give up all for Jesus, he must expect to meet the jeers and criticisms of his former associates as well as those of the world in general; the position of honor as well as of employment must likewise subject him to the highest degree of self-denial. From the commanding position which he held he must step down into the lowly ranks of the despised Nazarine. But he conferred not with flesh and blood, but laying aside his judgeship he willingly took up his position as a Sunday-school worker and evangelist, and is now in charge of the Sunday-school work of the state of Minnesota, residing at Minneapolis. He is an earnest speaker and so devoted to the cause of Christ that he is willing gladly to suffer any indignity that he may but be able to do good.

His example in thus giving up a lucrative position and devoting himself to the work of the Master must indeed be commended by all true Christians as a noble one, and one of which we have few in this present age of the world. It makes us think of the Moses, Paul, Peter, Waldo, Menno Simon, and a few others whose blessed examples are written for encouragement in the Bible and in history, but it brings it nearer home to our hearts when we can take a man actuated by this spirit, and who is a living exemplification of it, by the hand, and hear him speak and sing and pray, and feel that there is really now before our eyes a living illustration of the command of Jesus: "Whoever will be my disciple, let him deny himself and come and follow me." From such a man many of our own people may learn a lesson which many understand indeed very poorly.

The meeting was closed, and a plain dinner of bread and butter, cold meat and coffee had been provided in the old meeting-house, placed on long temporary tables, and in one and a half hours about 600 people had eaten and the afternoon meeting commenced.

Bro. Abm. Ewert spoke from the 130th Psalm, followed by Pre. Heinrich Voth, who read 1 Cor. 6:16, and directed his remarks to show forth the goodness of God in all things, and especially in the blessings of the harvest, and directing the minds of the hearers to the duty of bringing our thanksgiving to him for the blessings of the field.

Bro. John Epp of Nebraska then gave an earnest discourse from Deut. 33:3, also pointing to the goodness of God in his wonderful love to the children of men.

Bro. Gerhard Fast then read Luke 18:35-43 and called attention in touching remarks and incidents to the importance of preaching the gospel of salvation also to the heathen.

After some further remarks the meeting was closed by Bro. John Becker reading the 103d Psalm and prayer.

The services had been well arranged, and the interest was maintained throughout. The brethren had built a house some years ago, which had become too small, and the congregation decided, by the blessing of God, to build a new and larger one, and arrange and use the old one for a school-room, in which to maintain a German congregational school. The new house is 28x50 feet, neat and plain, and well arranged, and we hope and trust that in this house the true worshipers shall ever meet to worship the true God in spirit and in truth, and that there the Gospel of Jesus Christ shall ever be preached in its purity.

I accepted an invitation to spend the night with Pre. Heinrich Fast, Sr., and we felt mutual encouragement and joy in our intercourse with each other.

Monday morning, Nov. 14, was the time set apart for the opening of Conference. After singing and prayer the writer read 1 Cor. 3, and gave the opening address, calling attention to the true foundation of Christian work (1 Cor. 3:11) and that on this foundation alone we can build successfully the church and labor for the glory of God.

For further proceedings of Conference see Conference report elsewhere.

We had Conference three days. Two days were spent in the Conference, where all were invited. On Wednesday we had a private Conference where only the members were present. The work of the Conference was timely and the subjects treated were of the highest importance. They were discussed in the spirit of love. The best harmony prevailed throughout, and the deepest interest was manifested by all present.

On Monday evening I accompanied Bish. Theodore Nickel to his home and spent the night with him. We talked over the doctrines and rules of order to which we adhere, and we were both much pleased to see how near we are of one mind. It is encouraging indeed when

brethren can meet together and be in harmony.

On Wednesday evening I spent a short time very pleasantly and profitably with the aged bishop, Gerhard Neufelt, who has charge of a church here numbering not less than 350 members. I spent the night pleasantly with Bro. David Ewart. Sister Ewert had just returned from a short visit to friends in Nebraska, and attend a wedding to which she had been invited. The next morning (Thursday) we visited Bro. J. D. Schroeder, who has recently opened a bookstore in connection with a printing-office, etc.; also Pre. Jacob Harms, who, after he had spent some time with his son, J. F. Harms, in Kansas, where his first wife died during his sojourn there, returned to Minnesota and married a second wife, and is now pleasantly settled in his home in Mountain Lake. He is a co-laborer with Bish. Theodore Nickel.

After spending a short time with John Rempel, whose wife is a daughter of Aaron Peters, who was the first of the brethren from Russia to settle in Mountain Lake, Bro. Harms kindly brought me to Aaron Wall's, with whom I was to fill an appointment in the afternoon in the house of Bro. Regier, about eight miles north west of Mountain Lake. We had a pleasant little meeting together, and I was glad to meet again with Bro. John Epp of Nebraska. His companion, Bish. Cor. Wall, returned home the night before on account of the serious illness of his mother. Bro. Epp spoke from Ps. 34:7, and I spoke from Rom. 6:23. Pre. Heinrich Fast, Jr., was also present and assisted in the services. Bro. Fast has been much afflicted of late. One of his dear children died a few weeks ago, and another has been so very sick that his life was despaired of and for a number of days it appeared as though the Lord would take him home; but now it seemed as though the crisis were past and a little improvement is discernable, and hopes are entertained that by the grace of God he will be restored. Bro. Fast's companion is also in feeble health. May God help the dear brother to bear in submission all these afflictions, ever remembering that these light afflictions which endure but for a moment, work for us a far more and exceeding and eternal weight of glory. 2 Cor. 4:17.

Bro. Epp and myself accompanied Bro. Aaron Wall to his home and remained with him all night. The day was a dark and gloomy one, a keen, damp, high wind prevailing, especially in the afternoon, and the drive home was not a pleasant one, but the roads were good and hard and the horses free; it was not very long until we were again in the comfortable room at Bro. Wall's, where the large brick oven, plentifully fed with prairie hay, or straw, throws out its

pleasant warmth, ever inviting the chilly traveler to its cheerful side.

During the night the clouds scattered and the stars twinkled in the bright blue sky as only the stars can twinkle on a real cold winter night, and on Friday morning we were to meet another appointment ten miles southward in a school-house. It was quite cold, the Fahrenheit thermometer may have shown about zero, and Bro. Wall supplied me with an additional fine overcoat, and in the pleasant sunshine the distance was quickly passed over, and an attentive and deeply interested audience greeted us. Bro. Epp spoke from the words (Luke 13:24), "Strive to enter in at the strait gate," etc., to which I also added an appendix and Bro. Shultz closed with prayer. The dear sisters had bread and coffee ready, of which Bro. Wall and I hastily partook, and then with kind farewells and mutual good wishes we hastened toward Mt. Lake, where I was to make the train for Mankato at 1 o'clock. We were in good time, and having some to spare we made a short call at the house of Bro. Harms, where we met also Bro. Henry Wall, and after reading a brief portion of Scripture from John 15, and prayer, we gave our final greetings and the three dear brethren accompanied me to the train, and then, with a sad heart, but a blessed remembrance of these days which we spent together, so fraught with sweet counsels and encouragements in Christian life and labor, I stepped aboard, and as the train moved away, we each of us with a wave of the hand spake one more "good-by," and I was on my way eastward. God bless all the dear, faithful laborers there and elsewhere!

On Saturday morning, Nov. 19, I arrived at Spring Green, Sauk Co., Wis., and about noon was met by John Bear, who lives near Black Hawk, twelve miles northward from the former place, and accompanied him to his home. His father and mother were members of the Reformed Mennonite church and formerly lived in Lucas Co., Ohio. Many years ago he moved to Sauk Co., Wis., and died there some years ago. Friend Bear's heart is still attached to the church of his fathers, and he realized the necessity of uniting with this church and entering into the Master's service. His wife, who in her earlier years united with the Methodist church, is likewise willing to join with her husband in this work and with him devote herself anew to the Master's service.

The condition of the religious status in this community may be understood when we say that this family has lived here for twelve years, and during all this time no minister of any denomination has been in their house, and no English sermon, outside of a funeral service, has been

preached in the neighborhood during the last four years.

Appointments had been made at a school-house in the vicinity, where, during the summer, a Sunday-school had been maintained, and by the help of God I spoke to a small, but very attentive audience on Sunday forenoon from Luke 18:18, last part of the verse, presenting in my remarks,

1. The necessity of faith and what we have through faith, in accordance with Heb. 11:6.

2. Regeneration and its indispensability as shown from John 3:3.

3. The necessity of obedience, presented to us from Luke 14:27.

In the evening we spoke again in the same place to a large audience from Rev. 22:17, in which we endeavored to show the necessity of seeking salvation, and the manner in which we must come to Jesus in order that we may be accepted and obtain the blessings promised to us in the Gospel. The interest and attention with which our remarks were received leads us to believe that our efforts were not without good results. May God bless the word to the salvation of many souls.

J. F. FUNK.

For the Herald of Truth.

PRECIOUS SOULS.

Dear readers: I wish to write a few lines to you through the HERALD in behalf of a friend that has been overtaken by that evil habit, strong drink. He is no doubt even now laboring mid temptations and resolutions to live a better life. Has not each one of us a friend or even a brother going the same downward road, whose soul we desire to be saved? Then let us all labor together in prayer for them, in faith, believing that the Lord will in his wisdom and appointed way grant us our request. Surely there is power in prayer. We have it not only from experience, but the word of God tells us that the effectual, fervent prayer of a righteous man availeth much. Oh, the never ending misery that awaiteth lost souls. God help us all to be faithful.

A SISTER.

A MISSIONARY of the Baptist Congo mission says that there is an area in Central Africa larger than the whole continent of Europe, by 4,000 square miles, in which there is not a single missionary, and also that the centre of Africa cannot be permanently evangelized by white man, but that the greater part of the work will have to be done by the natives themselves, and that they are showing their fitness for the work.

FOR THE SUNDAY SCHOOL CHILDREN.

No. 18.

To strive for purity of character is to aim for the highest pinnacle in life. Entire purity is hardly given to us to hold in possession although we can maintain it to such a degree, that life will be a crowning success. Sins, which are forbidden deeds, stain our characters if indulged in: forbidden deeds are deeds which injure something of some one. God forbade us to commit sinful acts against Himself, and if we commit sins against any of His creatures we commit sins against Him. For we read that, "The earth is the Lord's and the fullness thereof;" then every wrong deed we do, is a stain upon our character. Scores of acts could be named that are sinful, but we need not name any here, for you all know what a wrong deed it is.

A pure character can be compared to the lily, note how pure it is, without spot or blemish; but drop the least portion of staining liquid on it, and its purity is forever gone; the stain cannot be removed so the spot cannot be seen. So with the pure character of the child; one sin will stain it as the spot upon the lily. Al though a wrong act done to our fellow-man can, in many instances, be made right, the deed cannot be undone, and the stain is there as the stain is on the lily. Every sinful deed leaves a mark which we cannot erase. No one's life can be carried from youth to old age and not have some of them to mar its purity.

Now children, as it is hardly possible that you could continue to live in a state of purity as you lived while wholly in your mother's care, avoid making wide and deep marks in your character, for they will tell very unfavorably upon your life. They will not alone stand against you when you must give an account of your deeds, but they will plunge you in sorrow and shame all your life. When you are tempted to commit an evil deed, bring before your mind the pure white lily, and think how it would spoil its purity by dropping a little ink upon it; compare it to your character, and you will not want to do the deed. Remember a sinful deed, invariably leaves its stain upon the one who commits it.

UNCLE HENRY.

A SYRIAN convert was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert, "but if the ass had the habit of falling into the pit every Sabbath day, then the man should either fill up the pit or sell the ass."—Sel

SUNDAY SCHOOL LESSONS.

LESSON XI.—DECEMBER 11.

THE APOSTOLIC COUNCIL.—Acts 15:12—29.

Golden Text.—Through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15:11.

Time.—Probably A. D. 50. Fourteen years after Paul's conversion (Gal. 2:1).

Place.—Jerusalem. The visitors came from Antioch in Syria, 300 miles north of Jerusalem.

INTRODUCTION.—Paul and Barnabas, after an absence of two or three years on their mission through Asia Minor, returned to Antioch in Syria, and reported to a great missionary meeting of the Church which had sent them forth. Here a controversy arose in the Church at Antioch concerning the Gentile converts. Many Jewish Christians urged that these new disciples must become Jews and observe the whole ceremonial law, thus making Christianity a mere branch of Judaism. After a long argument on this vital question, on which the whole future of the church was at stake, it was agreed to send a deputation to Jerusalem, led by Paul and Barnabas, for the decision of the Apostles. There the subject was again debated, and it was resolved to send a letter to the Gentile Christians declaring their freedom from all rites and burdens distinctly Jewish.

Paul gives some account of this visit in his epistle to the Galatians (2:1—10). He was now about 48 years old, and the leading apostle to the Gentiles. This was his third visit to Jerusalem since his conversion. The first was in A. D. 39 (9:26), the second in 44 (11:30).

DAILY READINGS.

M. The Apostolic Council.—Acts 15:12—29.

T. Occasion of the Council. Acts 15:1—11.

W. Paul's reference to this Council. Gal. 2:1—9.

T. Jew and Gentile one in Christ. Gal. 3:19—29.

F. Made free in Christ. Gal. 5:1—14.

S. All caste lost in Christ. Col. 3:8—17.

S. Saved of all nations. Rev. 7:9—17.

LESSON XII.—DECEMBER 18.

REVIEW.

LESSON XIII.—DECEMBER 25.

THE BIRTH OF CHRIST.—Luke 2:8—20.

A CHRISTMAS LESSON.

Golden Text.—Behold, I bring you good tidings of great joy.—Luke 2:10.

Time.—The last of December, B. C. 5. The monk who first made the calculations, in A. D. 526, made a mistake of four years. Christ was born four years earlier than the time indicated by the dates as they have been used ever since the miscalculation in 526. The correct date now would be 1856.

Place.—Bethlehem of Judea, six miles south of Jerusalem.

INTRODUCTION.—Genuineness of the history. The simplicity of Luke's story of the nativity of our Lord is one of the strongest proofs of the authenticity and genuineness of the Gospel. "There is no more decisive criterion of their (the Gospel records) absolute credibility as simple histories than the marked and violent contrast which they offer to all the spurious gospels of the early centuries, and all the imaginative legends which have clustered about them." "Had our Gospels been unauthentic, they too must inevitably have partaken of the characteristics which mark without exception, every early fiction about the Savior's life."—Canon Farrar.

Circumstances. The hour prefigured in visions and foretold by seers has come at last. The world is at peace, all nations being gathered under the mighty Roman Empire. The long reign of Augustus Caesar, the first emperor, is drawing to its close. Herod, the able ruler, but cruel tyrant, sits upon the throne of Judea. Rome the imperial, Athens the learned, Jerusalem the haughty, all are passed by, while the Redeemer beams upon earth from the little village of Bethlehem. The good tidings of a Savior's birth are proclaimed, not to princes or priests, but to a company of devout shepherds watching by night on the hill sides of Bethlehem.

DAILY READINGS.

M. The birth of Christ. Luke 2:8—20.

T. Presentation in the Temple. Luke 2:25—38.

W. The flight into Egypt. Matt. 2:11—18.

T. The return to Nazareth. Matt. 2:16—23.

F. Christ the Word. John 1:1—14.

S. Christ sent to save. John 4:3—21.

S. Christ prophesied. Isa. 9:1—7.

First Quarter.—From Jan. 1, to Mar. 26, 1893.

LESSON I.—JANUARY 1.

RETURNING FROM THE CAPTIVITY.—

Ezra 1:1—11.

Golden Text.—The Lord thy God will turn thy captivity, and have compassion on thee.—Deut. 30:3.

Time.—The return probably took place in the spring of 536 C. B.

Place.—Babylon was the place of their captivity and Jerusalem their home to which they returned.

INTRODUCTION.—Cyrus, having conquered the world, discovers that two Hebrew prophets, Isaiah and Jeremiah, had foretold his triumphal career, and especially his kindness to the Hebrew captives. His spirit is stirred up to fulfill this prophecy; he issues a proclamation inviting the Israelites to return to Jerusalem and rebuild the house of the Lord.

Ezra was a Jewish scribe, a priest, a Levite, a descendant of Hilkiah, who found the Book of the Law in the temple in the days of Josiah. Jewish tradition says that he re-edited the sacred Scriptures, under the guidance of the Holy Spirit, which is probably true. He left behind him a reputation among the Jews inferior only to that of Moses. Condensed from Rawlinson.

The First Captivity was made by Nebuchadnezzar in 605 or 606. From this date is to be counted the 70 years of captivity foretold by Jeremiah. It was at this time that Daniel and his friends were carried captive to Babylon. (Dan. 1:1—6).

The Second Captivity was B. C. 598. At this time Nebuchadnezzar again captured the city, and sent a great number of treasures from the palace and the temple to Babylon, with 10,000 of the people, Ezekiel and Mordecai among them.

The Third Captivity was by the same king, in 586 B. C. He now completely destroyed the city and the temple.

The Cause of the Captivity was the wickedness of the people. God had sent them many promises, doing all that was possible to save the nation, but all to no avail. Nothing less than this punishment could restore the nation, and save true religion to the world.

DAILY READINGS.

M. Returning from Captivity. Ezra 1:1—11.

T. Return prophesied. Jer. 29:8—14.

W. God promised Deliverance. Isa. 44:21—28.

T. Daniel's prayer in C. Dan. 8:16—25.

F. The Joyful Return. Isa. 51:1—11.

S. By the hand of the Lord. Psa. 126.

S. Deliverance by Christ. Luke 4:14—21.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

December 15, 1892.

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THE HERALD OF TRUTH is one dollar per year.

Der Herald der Wahrheit is one dollar per year.

The English and German Herald to one address is \$1 50 per year.

Any one subscribing now will receive the papers from this time on until the end of 1893.

A Happy Christmas to you all!

BEHOLD, what manner of love the Father hath bestowed upon us that we should be called the children of God!

How are you going to spend your Christmas? How is your neighbor going to spend his? Can you do something for him that will make you both happy?

OUR SPIRITUAL relations are formed here; eternity develops and perfects them. The soul in whom God does not make His abiding place in life has no promise of being where God is in eternity.

IN PROTESTANT GERMANY a man may speak and write with impunity against Jesus Christ and the Christian church, but woe to the man who dares to utter a disrespectful word with tongue or pen against the army or the Emperor. It seems almost as if such Protestantism were a Christianity with Christ left out and the Emperor and his army put in.

WE ARE TOLD that in Denmark in Europe they have a beautiful custom of binding sheaves of unthreshed oats to a pole at Christmas time and setting it up against the wall of buildings for the snow birds to feast upon.

WHEN YOU READ, read *distinctly* that your class or your auditors may catch the sense and understand what you say. Much depends on your reading. If you do not read distinctly the probabilities are you do not yourself understand the lesson.

THE CHRISTIAN WORLD is slowly but surely becoming aware of the fact that Christianity is a religion of peace. The long despised doctrine of non-resistance is beginning to be acknowledged as the doctrinal principle upon which the kingdom of Peace and Good Will is founded.

BROTHER, SISTER, are you following Christ closely, or afar off like Peter? To follow Him afar off puts you into great danger of now and then denying him like Peter did. You may become a stumbling block to some sinner that will precipitate him into eternal darkness. Yet, we would not have the sinner justify his course by taking your mistakes for his guide; for while he may keep the shortcomings of this and that inactive professor before him to stumble over, he may by his folly perchance stumble down into hell, but never up into heaven.

CHRIST SHALL COME AGAIN.—The Jews' expectation will, in part at least, be fulfilled. They expect him to come with power and royal grandeur and authority; and so he will come, but not as their king. He will come as the ruler of the world, the King of kings and Lord of lords to gather His elect from the ends of the earth, and the many who despise and reject the meek and lowly Jesus now will be rejected of Him then though He comes in a way that would meet their approval, were He to come then as a Savior. Reader, will your expectation be realized?

LET NO ONE delude the young mind with the doctrine that there is a gradual growth into a state of grace, a continual bettering of one's self by one's own efforts, until God shall be pleased and satisfied with us. There is but one way to

salvation and that is through Jesus Christ. Faith and repentance, a true sorrow for sin and prayer for forgiveness play just as important a part in the conversion of the soul as they ever did. This doctrine is old, but then God's word has never changed and never will change, and the only hope of the world is in accepting it just as it is and submitting to its conditions.

"UNTO US a child is born, unto us a son is given." The thought is especially sweet that all that Christ did was for us. He was born into the world for us, He lived for us, He died for us, He has opened for us the way that leads to the many mansions. Truly he is "our all and in all." In meditating upon Christmas and its happy associations the Christian goes beyond the simple environments of the birth of our Savior; for it is not His birth alone that has brought happiness and joy into the world, but His life, His death, His resurrection, His ascension, though had He never been born in the flesh, He could not have died in the flesh, But He has become our Savior because He made atonement for our sins, and has bridged the chasm that lay between us and a just God. For this the Christian praises God and he thinks of Christ's advent into the world simply as the beginning of an era to which all eras and events of past, present and future point. To us is the word of this salvation sent, and joy accompanies it everywhere, and while we gather to "worship Christ, the new-born King," the King of the Jews, the joy of the Gentiles, the light of the world, we will remember that it was all for us, all for me.

CHANGE OF ADDRESS.—Bro. David Garber from Goshen, Ind., to Cullom, Ill.

TWELVE persons were recently received into the Deep Run church, and four at Blooming Glen.

BRO. D. C. AMSTUTZ and wife, of Marshallville, Ohio, returned home safely from their trip to Indiana and Michigan, Oct. 25th. They feel encouraged and thankful for having met so many warm co-laborers in the Master's vineyard at the conferences and in the many churches visited. May the Lord bless the brother in his ministerial endeavors.

BRO. J. F. FUNK spent Sunday, Dec. 4, with the Riley Creek congregation, near Bluffton, Ohio, where a new meeting-house was opened for worship.

BRO. AARON WALL, bishop of the church at Mountain Lake, Minnesota, left his home on the 1st of December for an evangelizing trip to Manitoba. Our prayer is that God would richly bless our dear brother in his work for the salvation of souls.

SISTER NICKEL, of Juse, Kans., whose husband, Pre. Peter F. Nickel, was recently killed on the railroad, gratefully acknowledges the receipt of contributions as follows:

An unknown sister \$2.00
A. R. Miller, Pa. 1.00

ANNUAL MEETING.—The Annual Meeting of the Mennonite Evangelizing Board of America will be held on the third Wednesday in January (18th) in the Clinton (Amish) Mennonite meeting-house, in Clinton Twp., Elkhart Co., Ind. Brethren and sisters from everywhere are cordially invited to attend.

CORRECTION.—The clipping from the *Montgomery Transcript* which appeared in the editorial columns of the HERALD of Nov. 15, was misleading. Communion services were held in the Worcester Mennonite meeting-house on the 6th of November. Quite a large number of brethren and sisters were present and partook of the emblems. Bish. Andrew Mack, of Berks Co., was also present.

MISSIONS.—On the second page appears the address of our brother, Dr. S. D. Ebersole, of Chicago, Ill. Bro. E. has had considerable experience in the work of which he speaks, having been actively engaged in mission Sunday-school work for some time. His heart is full of sympathy for the poor benighted ones of our larger cities, and having in his Christian experience come in contact with these people, he knows their needs. It is our firm conviction that if we had a suitable place in Chicago to conduct Sunday-school and other gospel services, a glorious work could, by the grace of God, and with efficient help, be done among the spiritually and temporally destitute of Chicago.

OPENING SERVICES were held in the Riley Creek church near Bluffton, Ohio, on the 4th. On Saturday ten young people were received into church fellowship, and on Sunday forenoon the new house was opened for public worship, and in the afternoon communion services were held. A ministering brother who attended the services, but who has charge of another flock, says: "I think they have a model house now. It was full to the doors both in the forenoon and afternoon."

BRO. ANDREW SHENK, of Elida, Ohio, on his way home from his evangelizing tour in the West, stopped off at Elkhart on Thanksgiving day, and called at our office. His observations and experiences show that Kansas and Colorado present to us unusually promising fields of labor, and that these fields are ripe for the harvest. In the evening he preached at our house of worship from the text, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send more laborers into his harvest." His portrayal of the condition of things in the West made a deep impression on the congregation, and the truth flashed upon us with renewed force that God demands of us all the energy there is in us to labor for Him.

OUR PREMIUM LIST.—We enclose with this number our subscription blanks and premium list. Our offers are very liberal, and while we believe that the HERALD is worth all of a dollar a year to our subscribers, we offer an extra and very liberal inducement to every one to try to secure new subscribers. The larger premiums are especially valuable and are well worth working for. Friends, will you, with the compensation we offer you for your efforts, help us to secure at least one thousand new subscribers for the HERALD? We believe that with a united effort it can be done. Try it.

REMEMBER THE FREE HERALD FUND.—Much good has been done in recent years by sending the HERALD free to the worthy poor who are unable to pay for the HERALD but like to read it just as well as those who can pay. We have been sending many copies out on this mission each month, but the fund which

is devoted to that purpose is often exhausted, and without the help of this fund we will be unable to continue sending the HERALD free to the poor as heretofore. We hope our readers will, by their financial aid, help us in sending free religious reading to the needy ones who are found in almost every neighborhood, often far away from church privileges. In sending us your contributions for this purpose kindly state that it is for the FREE HERALD FUND.

SAMPLE TRACTS FREE.—Any one interested in the distribution of tracts will receive a package containing samples, free. Send us your address.

The prices as you find them in the first issue are too high. They were made before the Society was permanently organized. We aim to sell our tracts at cost, what we do sell, but in case you are limited in means we will sell "without money and without price." We look to the Lord to move those who have means to make donations to pay expenses.

We have still a number of timely tracts on hand that should be sent out on their mission. They will do more good among the people than on the shelf. Who will help us place them into the hands of the people?

MENNONITE BOOK & TRACT SOCIETY, Elkhart, Ind.

SUNDAY-SCHOOL LESSON HELPS FOR 1893.—Our Lesson Helps for the First Quarter of 1893 are ready for delivery. Send in your orders early. If you wish to have a sample copy, kindly send us your name and address and you will receive one post-paid by return mail. The amount of information bearing on the lesson, and the explanation of the text, are not equalled by any other Quarterly published and sold at the same rates as ours.

We have made a very slight advance in the price of our Quarterly, owing to the fact that they were issued at a loss to us hitherto, notwithstanding the continually increasing demand for our Quarterlies. We feel sure that our friends, when they learn this fact, will justify us in making a slight advance, and that they will just as cheerfully order their S. S. supplies for their schools for the new year as they have done at the old rates. We

want to furnish the Quarterlies at the lowest possible rates, without actual loss, and give our friends the benefit of the best Quarterly we can furnish for the money paid for its publication. Our prices in future will be as follows:

One copy per year.....20 cents.
5 or more copies per year, each 12 cents.
5 or more copies per quarter, each 3 cents.

OUR FAMILY ALMANAC for 1893 is ready for delivery and all orders are promptly filled. It contains a list of names of ministers with their addresses, and other useful and interesting matter. Sent postage paid as follows:

1 copy\$.08
4 copies25
12 copies50
25 copies 1.00
100 copies 4.00

Sent by express, purchaser paying the charges:

\$3.50 per100 copies
\$5.00 pergross (144 copies)

In Ontario all orders for Almanacs will be filled by Cressman and Hallman, at Berlin, Ontario. The money in postage stamps or money order should be sent with all mail orders.

PERSONAL EFFORTS should not be underestimated. We cannot all stand in the foremost positions, teaching the people the Gospel salvation, but we can all gather around us a congregation of one, two or half a dozen, and teach them the Word of Life. Who knows but what in that small circle there may be as many earnest seekers after the truth as are frequently found in a congregation of five hundred. Dr. Parkhurst says: The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some one man in the world.

Those of you who have experienced the blessings received from testifying and prophesying for Christ know that a small number frequently enthrall us to more life than a large indifferent congregation. There is more strength and comfort derived from one warm heart than from scores of hearts indifferent to what you say. If you wish to do successful work for the Master attach yourself to your auditors, and if you are not able to at-

tach yourself to many, attach yourself to some isolated few. The few won completely will be worth more than the many half won. God wants us to do thorough work, and this is accomplished best by personal effort. S.

EVANGELIST MOODY ON A SINKING SHIP.—The steamship *Spree* which left Southampton on the 23d of November, for New York with 134 cabin, 221 second cabin and 150 steerage passengers and a crew of 247 men on board, broke her shaft on the morning of the 26th. The heavy shaft broke a hole into the vessel's bottom and instantly a flood of water rushed into the hole. The steerage and second cabin passengers had to leave their quarters and were accommodated by the first cabin passengers. There was a heavy sea and the vessel, not having any sails, was soon in the trough of the sea at the mercy of every wave. The pumps were immediately set to work, and finally the water was brought under control. The boats were however got in readiness for use, although the heavy sea would likely have defeated every effort to launch them. The officers proved themselves very efficient and succeeded in calming the passengers. A large signal fire was built on deck in the hope of attracting passing ships. Dwight L. Moody, the well known evangelist, was on board and did much to calm the frightened passengers. On Sunday he held a service of prayer which was attended by everybody. That night at two o'clock the *Huron*, a steamer from Montreal, came alongside, and at daybreak six inch hawsers were used to connect the two vessels, and then the start was made for Queenstown, 600 miles distant. That port was safely reached on the 3d of December, but the *Spree* had settled so much at the stern that she could be boarded from a row boat. It was indeed an almost miraculous escape from a terrible calamity.

HE who overlooks a small occasion will have lost his eyesight when a great one comes. Never wait for a great chance to do good—never seek for some great thing, but improve each small opportunity as it comes to you, and some day you will be surprised to find that the truly great occasion of your life would have been overlooked had you not been keeping track of the small things.—E.X.

MISSION FUND.

Contributions received during the month of November:

From I. E. Hershey, \$2.00; J. S. Augspurger, \$10.00; Chapel church, Hancock Co., Ohio, \$9.30; Lizzie Landis, \$5.00; Bethel church, Cass Co., Mo., \$11.00; Salem church, Wayne Co., Ohio, \$7.85; Clinton Mennonite church, Elkhart Co., Ind., \$10.43; Clinton (Amish) Mennonite church, Elkhart Co., Ind., \$13.75; Amish Mennonite church, Nappanee, Ind., \$4.65; D. S. King, Larned, Kans., \$10.00; Michael Horst, \$2.50; Roseland church, Adams Co., Nebr., \$17.50; Mt. Zion church, Morgan Co., Mo., \$7.35; Amish Mennonite church, Milford, Nebr., \$14.00; Sterling church, Sterling, Ill., \$18.00; Blanchard church, Putnam Co., Ohio, \$10.12; South Union and Walnut Grove churches, Logan Co., Ohio, \$12.50; Salem and Pike churches, Allen Co., Ohio, \$12.38; Greider's church, Clarke Co., Ohio, \$9.00; Mennonite church, Stark Co., Ohio, \$43.00. Gratefully acknowledged,

G. L. BENDER, Treas.

BOOK AND TRACT FUND.

A. L. Buzzard, \$1.00; J. S. Augspurger, \$3.00; a sister (Pa.), \$10.00; a brother (Elkhart), \$12.53; Walnut Grove S. S., Logan Co., Ohio, \$9.21; a brother (Ohio), \$1.00; D. H. B., \$1.00; C. H. B., \$5.00; Young People's Meeting, Wayne Co., Ohio, per C. Z. Yoder, \$2.00; Seward Co., Nebr., \$2.00; Freeport church, Ill., \$12.00; friends of Tract Work, \$2.00; J. K. Hartzler, 2 shares M. P. C. Stock, \$50.00.

Gratefully acknowledged,

G. L. BENDER, Treas.

CORRESPONDENCE.

FROM STONEVILLE, PA.—Bish. Jno. N. Durr was with us at our regular meeting at Stoneville Sunday, the 13th of November. He returned home on Monday. He expects to go to Davidsville, Somerset Co., about the 23d, and remain a week or ten days. COR.

FROM WASHINGTON CO., MD.—On Sunday, Nov. 20, 1892, votes were taken at Miller's church for a minister. Seven brethren were voted for. On Friday following the lot was cast and fell on Bro. J. Cleget Miller. May God give the dear brother grace, wisdom, understanding, and a willing mind to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I. W. EBY.

AUGUSTA CO., VA., NOV. 28.—At this writing Bro. G. Martin and wife are on a visit to Maryland. May God bless the brother's efforts for the good cause.

On the 23d of November the brethren D. F. Driver of Versailles, Mo., and Daniel Heatwole of Rockingham Co., Va., came here. On Thanksgiving day they preached at the Springdale meeting-house, taking for their subject the parable of the unjust steward, from which

they presented many truths to us. Thursday, Friday and Saturday evenings they preached here, holding forth the Word of God with power, encouraging the saint and warning the sinner. From here they went to Hildebrand's meeting-house. They also expect to preach at Union Chapel and Mount Pleasant. May God bless their labors in the name of Jesus.

FROM CULLOM, ILLS.—On the evening of Nov. 12, Bro. Samuel Yoder, of Elkhart, Indiana, came into our midst and preached two impressive sermons, which were enjoyed by all that were present. On Dec. 3, Bro. David Garber, of Goshen, Ind., also came into our midst with the intention of staying with the brotherhood in this vicinity for a few months, if the Lord sees fit. May God abundantly bless the efforts put forth by the brethren. We kindly invite all traveling ministers, who come through the West, to stop with us. COR.

FROM TUB, SOMERSET CO., PA.—Thanksgiving services were held in the Casselman meeting-house in the forenoon and in the Folk meeting-house in the afternoon of Nov. 24. Bro. D. H. Bender preached at the former place from the words, "Declare his glory among the heathen; his marvelous works among all nations," and Bro. G. D. Miller at the latter, from the text, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." It was the first service of the kind held at Casselman's. Those who attended the meetings felt interested and blessed. COR.

FROM LANE CO., OREGON.—We have been enjoying refreshing showers of rain here recently, and crops are looking good. Bro. Levi Hershberger and family from Nappanee, Ind., came here on the 30th of October, and will likely remain in this vicinity. We would gladly welcome more of our eastern brethren here. There is still a good deal of vacant land to be had here. Our church is still small, but we feel that God is with us at Oakville. Our ministering brother P. D. Mishler has been away now nearly eight weeks, being treated for a cancer. We come together every two weeks to edify one another while he is gone. Our Sunday-school at Oakville is also progressing. How glad our little congregation would have been if some ministering brethren could have visited us while we were without one. I do not wish to say, however, that it would not be acceptable at any other time. Brethren and sisters, pray for us. J. D. MISHLER.

FROM JOHNSTOWN, PA.—Our Thanksgiving services were held at the Stahl meeting-house by the brethren Aaron Loucks of Scott Dale and J. N. Durr of Fayette Co. Bro. Durr spoke from John 4:33. We enjoy a glorious liberty under our government, for we have the privilege of worshipping our God when and where we will. Should we not be more earnest in working for the salvation of the souls of men? We have such a grand opportunity and glorious it is indeed to think of, that even our government appoints a day that we should go together and worship God. God has also blessed us with plenty of food so that we can truly say the Lord has not yet forgotten us. Therefore we should also remember the poor and needy in their condition, both temporal and spiritual, because there are thousands of poor souls on their way to ruin, and we have every opportunity to help them if we only try to do so. What have we done during the past summer for the salvation of the souls of men? Let each one answer for himself before his God. LEVI BLAUCH.

FROM THE GARBER CHURCH, YORK CO., PA.—The brethren Isaac Eby and Abram Herr, of Lancaster County, have been laboring in our midst the past few days. Several services were held at the Codorus meeting-house. On the 26th of November Bro. Herr spoke to a small congregation at this place. On Saturday afternoon preparatory services were held at the Hanover meeting-house, and Sunday forenoon communion was held. Quite a number partook of the sacred emblems Bish. Eby very feelingly spoke of the sufferings of our Lord. On Sunday evening Bro. Eby, by request of the brethren at this place, spoke to a large and attentive audience, reading for a Scripture lesson the second chapter of Titus, basing his remarks on the last part of the fifteenth verse, "Let no man despise thee." May the good Lord bless the dear brethren as well as their labor among us, trusting the good seed sown may not have fallen on hard or stony ground. We take this opportunity of thanking our dear brethren for their visit and work among us. COR.

FROM ELKHART, IND.—Bro. C. K. Hochstetler, on his way home from Oregon to Smithville, Wayne Co., Ohio, stopped with us over Sunday Nov. 27th. In the morning he addressed the Sunday-school, and in the afternoon the South Side Sunday-school, and the young people who remained at the church after the instruction meeting, for the evening services. He left for Goshen on Monday.

Bro. Amos Weaver, of Goshen, Ind., also spent a few hours with us on the

28th ult. before leaving for Arizona. Sister Lydia Gingerich, who has been with us at Elkhart for several months, returns to her home in Nebraska on the 13th of December. Sister Lydia Conrad left on the 8th of December for Berne, Ind. May God be with our dear young brethren and sisters and give them grace to stand firm and steadfast for the Gospel of Christ. Our prayers go with them.

Dec. 3, Bro. David Garber, of the Clinton church, Elkhart Co., Indiana, stopped here on his way to Cullom, Ill., where he expects to remain for some time to preach for the church at that place. God be with him in his labors, and grant him rich blessings.

At a meeting held in our house of worship on the 28th of November, it was decided upon to build an addition of twenty-two feet to the east end of our meeting-house, as the present building has become too small for the Sunday-school and congregation. Work has already been begun and the building committee hope to have the building finished early in January. COR.

FROM HARVEY CO., KANS.—On the 20th of November I reached home again after my trip with Bro. A. Shenk in Colorado and western Kansas. The conductor kindly let me off between stations, so that I was in time for the Sunday morning service. I found the brotherhood in general in good health, though there was some malarial fever in the neighborhood.

We also had a very pleasant Thanksgiving service on the 27th. In the evening a number of brethren met at Bro. Noah Eby's, who were about to leave for a visit to Maryland and Pennsylvania. The time was spent in edification from the Word, interspersed with songs of praise and thanksgiving.

Bro. Levi Hooly of Champaign Co., Ohio, has been visiting here for some time, much to the encouragement of the brethren in Harvey county. Sister Emma Zook is also with us and expects to remain for some time.

One matter which did not appear in our Conference report, which I deem of considerable importance is, that in addition to the collection held at that time for the Evangelizing Fund it was decided that the various districts belonging to the Kansas and Nebraska Conference should have a general collection and send it to that fund. Our brethren in the West are beginning to feel under obligations to the Board since so many ministers have been out here that would not have come had it not been for the existence of a fund to defray their traveling expenses. They have gladdened our hearts, encouraged our work, and sinners have been gathered into the fold of Christ. COR.

SUNDAY-SCHOOL ITEMS.

TISKILWA, BUREAU Co., ILL.—Our Sunday school closed for the winter on the 20th of November. The average attendance of this year was 87. We hope it will be opened again in the spring with greater interest than ever.

JNO. H. EIGSTI.

THOMPSONTOWN, JUNIATA Co., PA., Nov. 21, 1892.—Our Sunday school at the Delaware meeting house was closed for the winter on the 20th of November, to be reopened on the first Sunday in April, 1893. This was the second summer for our school in this church district. It was fairly well attended. May God bless the work that has been done. We believe that some good seed has been sown in the hearts of the dear young people. May it spring up and bring forth fruit to His name's honor and glory.

J. S. G.

FROM LIVINGSTON Co., ILL.—On the 20th of November our Sunday school in the Old Amish Mennonite M. H. was closed for the winter. Bro. Christian Orendoff served faithfully during the summer as Superintendent, and was ably assisted by Bro. Joseph Yoder. The exercises were opened with singing, and after prayer, numerous Scripture texts were read by young and old. These exercises were interspersed with appropriate hymns. A number of ministers were present, all of whom testified to the good that may be accomplished through the Sunday school when conducted by truly converted workers. The same encouraging views in this question were presented by a number of the older brethren, who wished God's blessing to the work.

J. P. SCHMITT.

WOODSIDE, FAYETTE Co., PA., Nov. 22, 1892.—The Mennonite Sunday school at the Masontown Mennonite church met Sunday morning Nov. 6, to close the Sunday school for this season. School was opened by singing hymn No. 115, H. and T. Book, and prayer by assistant Supt. D. L. Durr. After singing hymn No. 127 Supt. D. S. Loucks made an introductory address. The scholars then gave a number of interesting and edifying recitations which pointed out the duties of both young and old.

A number of interesting addresses were given by teachers and others. The average attendance was 45, the amount of collection, \$12.78. School adjourned to meet the last Sunday of March, 1893, to reorganize.

L. S. HONSAKER, Sec.

FROM WAYLAND, HENRY Co., IOWA.—Our hearts are lifted up in gratitude and praise to God for his goodness and mercy. On Sunday the 6th of November, our Sunday school closed for this year. We had an interesting, and I trust, a profitable school during the summer. There were on roll 141 scholars, 18 teachers and four officers. The average attendance was 127 scholars. I trust we will not forget what we have learned during the summer. We used the Lesson Helps and find them a great help to teachers and scholars if properly used. They should find their way into every Sunday school. S. T. M.

FROM MCVEYTOWN, PA.—The Lord touched our Sunday school closely this year, first calling away a dear mother, the funeral being on the day appointed for the opening of the Sunday school in April. Some weeks later, a teacher who had just entered womanhood was called over the river, and later, out of one of our families, a beloved babe was also called away. So we were reminded most impressively that no time in life is secure from the flying arrows of death.

November 6 was review day, and a day of special interest. November 20 was closing day, opened by singing, followed by prayer and a Bible reading on grace. Bro. Joseph H. Byler of Kishacoquillas Valley spoke some earnest words to the school, reminding the young people of the duty of preparing themselves to take the places of the old workers in the church and Sunday school, whose places may ere long be vacated. Bishop Michael Yoder, who has been a faithful supporter of the Sunday school, followed with words of admonition and caution, saying, among other things what seemed to be the general feeling: "Wir vergessen nicht bald den letzten Tag von 1892."

J. K. HARTZLER.

For the Herald of Truth.

BENEFIT OF THE SUNDAY SCHOOL.

Dear reader; for some time the writer has been silent on the above subject. But feeling it my duty to once more encourage the good work in Christ I would ask, first; What is the benefit of a Sunday school to a church? My answer is that there are many benefits. First, it will bring the children to the house of worship. Secondly, they get to be at home there as they grow up. Thirdly, they will become attached to the ministers and their mode of worship if the right love prevails. Fourthly, they will become acquainted with God's word and learn there in that the way of the transgressor is hard. And

finally, they are Christ's followers and wonder almost, how they became such. The young mind wants something to do, and if the parents and church don't furnish work for them the outside world is ready to take hold of them and lead them astray. I noticed a little article in the Herald of September 15th 1892 (German). "Have we need of a higher theological school?" I would say, No, our schools in these latter days are well equipped; our young people have every opportunity to obtain education in our common schools for business, for farming, for teaching school, in fact they can prepare them selves to be of much use in this world and at the same time become prepared to study the Bible. Now then, it is necessary for the church to take the advantage of this, bring the children to Sunday school, go with them and see that their education is turned to good account. Our day schools are generally very moral and the children thereby are well prepared for the Sunday school worker to begin with. I will state that morality is a part of Christianity. In my opinion, morality alone however will not do. If I were to start for a city, go part of the way and then stop and go no farther, I would never get there. Just so with morality stop there and you are no Christian; but without morality you are no Christian. I also agree with the writer of the above article that it is not altogether necessary for a minister to go to a high school to learn to preach or to study the Bible, in a learned way only, or to know how many verses the Bible contains and to say, "I have read the Bible so many times," and probably not concern himself about "What must I do to be saved?" I also agree that appointing ministers the way we as Mennonites do, is right, but I believe the members in general might be better qualified for the work of the ministry if more energetic effort were made by our conferences to put their young men to work in the Sunday-school, and keep them at work and see to it that they do work and do the right kind of work. There is nothing like energy and to be successful it must come from head quarters.

When Peter denied the Savior and Christ tried Peter's faith by asking whether he (Peter) loved Christ. Jno 2: 15. Peter said, "Yea, Lord," etc. Christ said, "Feed my lambs," why did Christ command unto Peter first the lambs and afterward sheep? This has been to me a question of great interest. Some say he meant the lambs in Christ. I agree to it, but may differ to a certain extent. I firmly believe he meant the children also, since we read that little children were brought to the Savior and some of the disciples found fault about this, very much it seems to me like some disciples of today who finding fault with the idea of having the young people in a Sunday school, or in

other words, they want them to be Christians before they have much work for them. But what did Christ say? "Let the children come unto me and forbid them not, for of such is the kingdom of heaven." Now, if Christ had time to bother with little children and likened them unto the kingdom of heaven, but did not listen to fault-finders should not this be encouragement to believe that Christ today would bless a meeting of such small angels trying to learn his (Christ's) teachings? I cannot and will not discourage any such work. A Sunday school, though it may not always suit my ideas, yet if God is pleased with the work, I should not like to be found one that resists the will of God. I should say to young and old, Go on with the good work, and spend as many sabbath days as possible with the young people at the house of worship, and get all the information you can out of God's Word concerning the way of salvation. Ask your sisters to go; ask your brothers to go, your parents and friends. Do some mission work for Christ in this way. You do not need to go abroad to some foreign island; you can do this right at home. Just try it once and see if you don't feel happy to be a home missionary. There is much work for you, no matter how small and how little. You know you are able to do a little for Christ since he has done so much for you. What we need is not altogether a high theological school, but where plain language is used, where common sense is practiced, where the Bible is studied and where God is taken by his word.

A Brother in the East.

THE TOWN of Red Bud, Ill. was struck by a tornado on the morning of Nov. 17th. A path 200 yards wide was cut by the storm through the town, the buildings within this track being all destroyed. Fifteen persons were injured and one killed.

Married.

MILLER—LEHMAN.—On the 26th of November, 1892, at the residence of the bride's parents, in Clinton Twp., Elkhart Co., Ind., by David Garber, Harrison Miller to Lizzie, daughter of Bish. Peter V. Lehman.

ZIMMERMAN—TROVER.—On the 1st of December, 1892, at the residence of W. C. Bash, by Bish. S. C. Miller, Bro. Philip Zimmerman and Sister Annie Troyer, both of West Liberty, McPherson Co., Kans. S. C. M.

DIED.

BEAR.—On the 23d of November, 1892, near Greenville, Ohio, Amelia (maiden name Landes), wife of John Bear, aged 47 years, 11 months and 4 days. She was born in Perryville, Mifflin Co., Pa., on the 19th day of December, 1844.

LANDES.—On the 27th of November, 1892, in Upper Salford Twp., Montgomery Co., Pa., of heart disease, sister Rebecca, wife of Bro. Isaac Landes. She had just partaken of a hearty dinner, and her death was sudden. Buried at Franconia on the 29th. Funeral services by Michael Moyer, Jacob Moyer and Josiah Clemmer. I. H. H.

KAUFMAN.—On the 9th of November, 1892, in Conemaugh Twp., Somerset Co., Pa., of consumption, Sister Catharine, wife of Bro. Noah Kaufman, aged 25 years, 5 months and 28 days. Buried on the 11th in the graveyard near the Amish meeting-house. Funeral services were conducted by Levi A. Blough, Samuel Gindlesperger and Jonathan Harshberger. She leaves a sorrowing husband, four children, father, step mother, six brothers and many friends to mourn their loss, yet we hope their loss is her eternal gain. Her father and oldest brother were sick at the time and could not attend the funeral. Sister Kaufman, though young in years, was needed so much to bring up her family, but when the message of death was sent she had to go. Let us all be ready, for in such an hour we think not the Son of man cometh.

STUTZMAN.—On the 22d of November, 1892, in Middlebury, Elkhart Co., Ind., of typhoid fever, Lydia, wife of Jeremiah Stutzman, aged 22 years, 3 months and 29 days. She leaves her sorrowing husband and two children to mourn her early death. Her remains were followed to the grave on the 23d by a large number of sympathizing friends. Funeral services by David J. Hochstetler and Manassa Miller from Rom. 14 and 1 Thess. 4.

HOCHSTETLER.—On the 29th of September, 1892, in Clinton Twp., Elkhart Co., Ind., infant son of David J. Hochstetler, aged one month and two days. Funeral services by Yost Lehman and David Kaufman.

SCHROCK.—On the 18th of November, 1892, in Clinton Twp., Elkhart Co., Ind., of typhoid fever, Bro. Benjamin P. Schrock, aged 60 years, 5 months and 11 days. He suffered six or seven weeks, but endured it all patiently. He was buried on the 20th near Middlebury. Many friends followed his remains to the grave. Funeral services by David Hochstetler and J. E. Bontrager from Heb. 4 and 2 Tim. 4:6-8.

SCHMUCKER.—On the 17th of November, 1892, near Harrisburg, Stark Co., Ohio, Jacobina Schmucker, aged 60 years, 5 months and 26 days. She was a faithful sister in the Amish church, and although she had for a long time been unable to attend the meetings she still desired to observe the commands and ordinances of her Lord, and the writer held communion services at her home at three different times. On the 20th her remains were laid to rest in Slonecker's graveyard. Funeral services by J. K. Yoder and Josiah Haug. J. K. YODER.

KNEPP.—On the 22d of November, 1892, in Logan Co., Ohio, George Knepp, aged 74 years, 5 months and 2 days. Funeral services on the 24th in the South Union meeting-house by C. K. Yoder and Thomas Evans. Buried in the Ludlow graveyard where his wife and one child were buried over 28 years ago.

OEHRLEY.—On the 24th of November, 1892, in Columbiana Co., Ohio, Margaret Oehrley, aged 74 years, 4 months and 10 days. Buried on the 27th in Nold's graveyard. Funeral services by Jacob Stauffer from Isa. 38:1.

KREIDER.—On the 30th of November, 1892, near New Danville, Lancaster Co., Pa., of typhoid fever, Lizzie, daughter of Michael and Lizzie Kreider, aged 19 years, 6 months and 26 days. She lived as many young people do, but when she saw that her end was drawing nigh she became anxious about the welfare of her soul, and desired to make a covenant with her God. She was baptized on confession of her faith and received into the Mennonite church. We believe she died in peace. Her remains were followed to the Stone meeting-house by an immense concourse of people to pay the last tribute of respect to one that was so near and dear. Services by Bro. Abram Herr, Bro. Hartzler and Bish. Jacob N. Brubaker from Rev. 14: 12, 13.

KREIDER.—At the same time, Martin, a brother of this young woman, was lying sick with the same sickness, and on the day she was buried he was baptized, and next morning he fell asleep in Jesus, aged 16 years, 3 months and 12 days. He was buried on the 23d by the side of his sister. Services by Bro. Abram Herr, Bro. Hartzler and Bro. John K. Brubaker from Ps 62: 11. This is certainly a loud call to all. It was hard for the parents to give up their children just starting out in life, but the Lord does all things well. Our dear young departed friends will be sadly missed also by their companions and in the Sunday-school, but may they turn to God in time and labor for Jesus while they have health and strength, so that death may not find them unprepared.

"Though we lay down our darlings to sleep with the dead,
And water their graves with the tears that we shed;
Hope's tender blue violet spring from our tears,
And flourish to gladden the dark vale of years."

KRAYBILL.—On the 24th of October, 1892, in Logan Co., Ohio, Peter Kraybill, aged 69 years, 1 month and 18 days. Buried on the 26th at the South Union meeting house. Funeral services by C. K. Yoder and A. Miller.

KILMER.—On the 30th of October, 1892, at his residence near Winesburg, Holmes Co., Ohio, Pre. Henry Kilmer calmly fell asleep in Jesus at three o'clock A. M., aged 70 years, 11 months and 12 days. Bro. Kilmer united with the Mennonite church at an early age. He was ordained to the ministry nearly thirty years ago, which office he filled up to the time of his departure. He was married to Susan Newcomer March 24, 1843. To this union were born five children, one son and four daughters, who still survive their father. His wife died July 22, 1873. He was married to Mary Kapp (maiden name Brenneman) April 13, 1875, who is left to mourn her husband's death, after a companionship of seventeen years. Also nineteen grandchildren survive him. Bro. Kilmer was present at church about ten weeks before his death. He took sick with typhoid fever which left him quite a while before his death, but he could not recruit. He gradually grew weaker until the end came. The brother had many sad days but we trust he is now enjoying the glories of the beautiful home above. His remains were followed to their last resting place by a large number of relatives and neighbors. Funeral services were held at the Longenecker meeting-house by Bro. David Hostetler and Bish. Michael Horst, assisted at the house by Bro. Kornhaus and at the church by Bro. M. Leatherman. There were six ministers present at the brother's funeral. Peace to his ashes.

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THE STRIKE at Homestead, Pa. has been declared off by the Amalgamated Association and the strikers are free to return to work provided they can obtain situations. The loss all told, to both sides is in the neighborhood of \$10,000,000.

THE MANAGERS of the American Bible Society met in regular session at the Bible House, New York, on the 3rd of November. Letters were read from agents of the Society in Geneva, Bremen, Tabreez (Persia), Baranquilla, Panama; and from the Bible Society in Russia, asking for the privilege of participating with the American Bible Society at the Columbian Exposition, from the Netherlands Bible Society, proposing an interchange of publications, from London, Glasgow and Yokohama, in reference to the joint work of the Bible Societies in Japan. The issues from the Bible House since the first of April have been 494,603 volumes.

THE AMERICAN Peace Society has issued a circular in accordance with the action of the Universal Peace Congress, held at London in 1890, inviting all Christian ministers throughout the world to devote the Sunday before Christmas to sermons on the subject of peace. In England last year more than 2,000 ministers preached special sermons on this subject. As yet the day has not been much observed in this country; but in view of the fact that the United States Government has taken the lead in trying to establish peaceful methods of settling international difficulties, the Peace Society earnestly appeals to all the ministers to devote at least one service on Sunday, the 18th of December, to the consideration of this important subject.

